The National Catholic Educational Association

BULLETIN

VOL. XXXVIII AUGUST, 1941 No. 1

REPORT

OF THE

PROCEEDINGS AND ADDRESSES

OF THE

THIRTY-EIGHTH

ANNUAL MEETING

NEW ORLEANS, LA.

APRIL 16, 17, 18, 1941

PUBLISHED QUARTERLY BY THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Subscription Price $1.00 per Year

ANNUAL INDIVIDUAL MEMBERSHIP FEE IN THE ASSOCIATION, INCLUDING BULLETIN, $2 00

Office of the Secretary General, 1312 Massachusetts Ave., N. W., Washington, D. C.

The National Catholic Educational Association Bulletin is Indexed in *The Catholic Periodical Index*

Entered as second-class mail matter June 4, 1930, under the Act of Congress of July 16, 1894, at the post office at Washington, D. C.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 10, 1918.

Nihil Obstat:

GEORGE JOHNSON,
CENSOR DEPUTATUS

Imprimatur:

†MICHAEL J. CURLEY,
ARCHBISHOP OF BALTIMORE AND WASHINGTON

BALTIMORE, MD., August 1, 1941.

CONTENTS

	PAGE
Officers	7
Constitution	11
Introduction	16
Meetings of the Executive Board	17
Financial Report	21
GENERAL MEETINGS—	
Proceedings	45
Sermon—	
Sermon of Most Rev. John B. Peterson, D.D., Ph.D., LL.D.	55
Addresses—	
Our Task in the Present Crisis, Rev. George Johnson, Ph.D.	63
Catholic Education in the Crisis, Edward J. Heffron	73
COLLEGE AND UNIVERSITY DEPARTMENT—	
Proceedings	79
Meetings of the Department Executive Committee	85
Address—	
Address of Welcome, Rev. Julius W. Haun, Ph.D., D.D., President	93
Reports—	
New England Regional Unit, Rev. William J. Murphy, S.J., Chairman	95
Eastern Regional Unit, Rev. Charles J. Deane, S.J.	97
Midwest Regional Unit, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman	99
Southern Regional Unit, Rev. Walter F. Golatka, S.M.	100
Western Regional Unit, Sister Miriam Theresa, S.H.N.	103
Committee on Public Relations, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman	107
Committee on Graduate Study, Rev. Thurber M. Smith, S.J., LL.B., Ph.D	115
Committee on Membership, Rev. William C. Gianera, S.J.	216
Committee on Educational Problems, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D.	218
Committee on Libraries and Library Holdings, Rev. John W. Dunn, C.M.	229
Committee on Finance, Rev. Francis L. Meade, C.M., Ph.D.	234

Papers— PAGE

Naturalism in American Education, and Dangers of Its Infiltration into Catholic Education, Rev. Geoffrey O'Connell, Ph.D. 235
The Place of the Humanities in a Catholic College, Mother Helen Casey, R.S.C.J. 244
Some Fundamental Principles in Education for Democracy, Rev. Thurber M. Smith, S.J., A.M., LL.B., Ph.D. 258
The Catholic College and National Defense, Rev. Edward A. Fitzgerald, LL.D. 268
Education and Accrediting Today, Roy J. Deferrari, Ph.D.. 272
College Publicity—Why, How, Where? Rev. Charles J. Deane, S.J. 288
Inter-American Relations and the Catholic College, Rev. William F. Cunningham, C.S.C., Ph.D. 296

SECONDARY-SCHOOL DEPARTMENT—

Proceedings 307

Reports—

Committee on Regional Units:
Executive Committee of the Secondary-School Department, Brother Eugene A. Paulin, S.M., Chairman..... 313
Secondary-School Department of the N.C.E.A., Brother Eugene A. Paulin, S.M., Ph.D., Chairman..... 316

Papers—

How to Make Better Catholics, Most Rev. Gerald P. O'Hara, J.D., J.U.D. 319
The Catholic Approach to Better Citizenship, Brother Eugene A. Paulin, S.M., Ph.D. 327
The Moral Basis of Citizenship, Rev. Robert J. Slavin, O.P., Ph.D. 330
Panel—How Can Our Schools Produce Better Citizens? Rev. Thomas J. Quigley, A.M. 334
Teaching the Mass in High School, Rev. Gerald Ellard, S.J., Ph.D. 338
Some Tangibles in Character Training, Brother Peter, S.C.. 346
The Need for Individualistic Treatment as Shown by Trends in Juvenile Delinquency, Rev. John P. O'Connell, C.S.C... 354
The Need for Individual Guidance in Catholic Secondary Education as Shown by the Work Experiences of Pupils and Alumni, Brother Colombiere, C.F.X. 363
The Need of Individual Guidance in Catholic Secondary Schools as Shown by Problems of College Adjustment, Sister M. Madeleva, C.S.C. 370
Guidance in the Classroom, Rev. Edmund J. Goebel, Ph.D... 374

SCHOOL-SUPERINTENDENTS' DEPARTMENT—

Proceedings 378

PARISH-SCHOOL DEPARTMENT— PAGE

Proceedings 382

Address—

The Role of the Catholic Teacher, Rev. William R. Kelly, LL.D., President 386

Papers—

The Improvement of Instruction in City Schools, Rev. Carroll F. Deady, Ph.D. 390

The Improvement of Instruction in the Rural Elementary School, Rev. Quintin J. Malone 402

The Pastor's Role as Coordinator Between Home and School, Right Rev. T. James McNamara, V.F. 413

The Social Responsibility of the Religious Teacher, Rev. Edward J. Gorman, A.M. 424

The Objectives and Methods of the Community Supervisor, Rev. Thomas J. Quigley, A.M. 431

Diocesan Systems of Uniform Elementary-School Examinations, Sister Estella, S.C.C., A.M. 442

The Use of Periodicals in the Classroom, Rev. Edmund J. Goebel, Ph.D. 462

Aims and Methods of Teaching Poetry in the Elementary Grades, Professor Donald F. Connors, A.M. 469

CATHOLIC DEAF-EDUCATION SECTION—

Proceedings 480

Papers—

Thirty Years in Retrospect, Rev. Eugene J. Gehl 488

The Writing of Confessions, Rev. Daniel D. Higgins, C.SS.R. 492

What About Study Clubs for the Deaf? Rev. Stephen J. Landherr, C.SS.R., Ph.L. 496

Building a Religion Vocabulary, Sister M. Janet, C.S.J. 498

A Catholic Missionary to the Deaf and the State School, Rev. Joseph W. Heidell, C.SS.R. 505

The Deaf-Mute in Boston, Rev. Mark A. De Coste, C.SS.R. 511

Catholic Teachers of the Deaf, Rev. Bernard C. De Coste ... 516

Experiences in St. Louis, Rev. Julian Grehan, C.SS.R. 519

Methods of Teaching Religion to the Deaf in State Institutions, Rev. Everett W. McPhillips 523

CATHOLIC BLIND-EDUCATION SECTION—

Proceedings 536

Papers—

Teaching the Handicapped Child, Sister M. Ferdinand, C.S.J. 538

The Advantages of a Social-Work Program in a School for the Blind, Sister M. Richarda, O.P. 545

Fostering of Reading, Sister M. Louis, C.S.J. 556

SEMINARY DEPARTMENT— PAGE

Proceedings 561

Papers—

A Health Program for Seminaries, Very Rev. Joseph A. Behles C.SS.R., Ph.D..... 577

The Necessity of Teaching IV Book of the Code in Seminaries, Very Rev. James T. Fleming, S.T.D., J.C.D..... 584

The Role of Sacred Scripture in the Seminary, Right Rev. Albert G. Meyer, S.T.D., S.S.L..... 589

Catholicism and Americanism in the Seminary, Rev. Basil R. Reuss, O.Praem., LL.B. 608

The Rural Problem and the Seminary, Most Rev. Vincent J. Ryan, D.D..... 618

MINOR-SEMINARY SECTION—

Proceedings 627

Papers—

Censoring Reading in the Minor Seminary, Very Rev. Edward M. Lyons, A.M..... 631

Spiritual Direction in the Minor Seminary, Rev. Richard J. Grimm, C.S.C..... 636

The Vacation of the Minor Seminarian, Rev. Robert Laplace, O.S.B., A.M. 641

The Confessor in the Minor Seminary, Very Rev. Joseph L. Flanagan, C.SS.R. 650

INDEX 657

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Officers for the Year 1941-42

GENERAL

President General: Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H.
Vice-Presidents General:
Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.
Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.
Right Rev. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.
Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.
Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.
Secretary General: Rev. George Johnson, Ph.D., Washington, D. C.
Treasurer General: Right Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.
General Executive Board:
Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.
Rev. Francis J. Connell, C.SS.R., S.T.D., Washington, D. C.
Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.
Right Rev. William T. Dillon, J.D., Brooklyn, N. Y.
Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.
Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.
Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.
Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.
Brother William Sharkey, S.C., A.M., Vicksburg, Miss.
Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.
Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.
Very Rev. William T. Mulloy, Fargo, N. Dak.
Rev. Carroll F. Deady, Ph.D., Detroit, Mich.
Rev. Felix N. Pitt, Ph.D., Louisville, Ky.
Rev. William R. Kelly, LL.D., New York, N. Y.

COLLEGE AND UNIVERSITY DEPARTMENT

President: Right Rev. William T. Dillon, J.D., Brooklyn, N. Y.
Vice-President: Rev. Percy A. Roy, S.J., New Orleans, La.
Secretary: Rev. Samuel K. Wilson, S.J., Ph.D., Chicago, Ill.
General Executive Board:
Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.
Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.
Department Executive Committee:
Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn., Past President.
Very Rev. Anselm M. Keefe, O.Praem., Ph.D., West De Pere, Wis., Secretary, Committee on Membership.
General Members:

Very Rev. John A. Elbert, S.M., Ph.D., Dayton, Ohio.	1941-45
Rev. Thurber M. Smith, S.J., A.M., Ph.D., LL.D., St. Louis, Mo.	1941-45
Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.	1941-45
Sister Claire, O.S.B., St. Joseph, Minn.	1941-45
Rev. Philip S. Moore, C.S.C., Ph.D., Arch.Pal., Notre Dame, Ind.	1940-44
Rev. Matthew J. Fitzsimons, S.J., Manhassett, L. I., N. Y.	1940-44
Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.	1940-44
Sister M. Aloysius Molloy, Ph.D., Winona, Minn.	1940-44
Rev. Andrew C. Smith, S.J., Spring Hill, Ala.	1939-43
Brother Emilian, F.S.C., Philadelphia, Pa.	1939-43
Sister Mary Camillus, R.S.M., Chicago, Ill.	1939-43
Rev. Edward A. Fitzgerald, LL.D., Dubuque, Iowa.	1939-43
Sister M. Columbkille, C.C.V.I., San Antonio, Tex.	1938-42
Rev. John F. Connolly, S.J., Los Angeles, Calif.	1938-42
Rev. Thomas F. Flynn, C.M., Brooklyn, N. Y.	1938-42
Roy J. Deferrari, Ph.D., Washington, D. C.	1938-42

Regional Unit Members:

Rev. William J. Murphy, S.J., Chestnut Hill, Mass.	New England
Sister Helen Madeleine, S.N.D., Boston, Mass.	New England
Rev. Charles J. Deane, S.J., New York, N. Y.	Eastern
Very Rev. James F. Kelley, A.B., A.M., Ph.D., South Orange, N. J.	Eastern
Rev. Joseph A. Schabert, Ph.D., St. Paul, Minn.	Midwest
Sister Claire, O.S.B., St. Joseph, Minn.	Midwest

Rev. Walter F. Golatka, S.M., San Antonio, Tex. } Southern
Sister Madeleine Sophie, S.S.S., New Orleans, La. }
Rev. Theodore J. Mehling, C.S.C., Portland, Oreg. } Western
Rev. James B. McGoldrick, S.J., Seattle, Wash. }

SECONDARY-SCHOOL DEPARTMENT

President: Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.
Vice-President: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.
Secretary: Brother A. Philip, F.S.C., A.M., New York, N. Y.
General Executive Board:
Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.
Brother William Sharkey, S.C., A.M., Vicksburg, Miss.
Department Executive Committee:
General Members:
Very Rev. John B. Moriarity, A.M., Ironwood, Mich.
Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.
Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.
Rev. Norbert C. Barrett, A.M., Dubuque, Iowa
Very Rev. Philip J. Furlong, Ph.D., New York, N. Y.
Rev. Leo M. Byrnes, A.M., Mobile, Ala.
Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.
Brother Alexis Klee, S.C., A.M., Bay St. Louis, Miss.
Brother Joseph Matthew, F.S.C., A.M., Memphis, Tenn.
Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.
Brother Bernard T. Schad, S.M., Ph.D., Dayton, Ohio.
Brother Oswald, C.F.X., A.M., Baltimore, Md.
Brother William Sharkey, S.C., A.M., Vicksburg, Miss.
Brother William, C.S.C., Ph.D., Notre Dame, Ind.
Sister M. Josita, B.V.M., A.M., Santa Barbara, Calif.
Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.
Sister Mary Joan, O.P., Ph.D., Chicago, Ill.
Sister M. Loyola, C.S.C., A.M., New Orleans, La.
Regional Unit Members:
Brother Benjamin, C.F.X., A.M., Baltimore, Md. } Eastern
Rev. Joseph G. Cox, J.C.D., Philadelphia Pa. }
Brother Henry C. Ringkamp, S.M., A.M., San Antonio, Tex. } Southern
Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La. }
Brother John Berchmans, F.S.C., A.M., St. Paul, Minn. } Central
Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill. }
Rev. James T. O'Dowd, Ph.D., San Francisco, Calif. } California
Rev. James A. King, S.J., A.M., San Francisco, Calif. }

SCHOOL-SUPERINTENDENTS' DEPARTMENT

President: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.
Vice-President: Rev. Edward C. J. Prendergast, New Orleans, La.
Secretary: Rev. John J. Voight, New York, N. Y.
General Executive Board:
Rev Edmund J. Goebel, Ph.D., Milwaukee, Wis.
Very Rev. William T. Mulloy, Fargo, N. Dak.

PARISH-SCHOOL DEPARTMENT

President: Rev. Carroll F. Deady, Ph.D., Detroit, Mich.
Vice-Presidents:
Very Rev. Leslie V. Barnes, A.M., Lincoln, Nebr.
Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.
Very Rev. T. Leo Keaveny, Ph.D., St. Cloud, Minn.
Rev. Francis J. Byrne, D.D., Richmond, Va.
Brother Vincent, C.F.X., Baltimore, Md.
Sister M. Winfried, S.S.N.D., A.M., Fort Madison, Iowa.
Mother M. Paulita, de H. M., Philadelphia, Pa.
Sister M. Justin, Brighton, Mass.
Secretary: Rev. T. Emmet Dillon, Huntington, Ind.
General Executive Board:
Rev. Felix N. Pitt, Ph.D., Louisville, Ky.
Rev. William R. Kelly, LL.D., New York, N. Y.
Department Executive Committee:
Rev. George J. Flanigen, A.B., S.T.D., Nashville, Tenn.
Rev. Edward J. Gorman, A.M., Fall River, Mass.

Rev. Norbert M. Shumaker, Ph.D., Toledo, Ohio.
Sister Leonita, S.C., Cincinnati, Ohio.

CATHOLIC DEAF-EDUCATION SECTION

Chairman: Rev. Eugene Gehl, St. Francis, Wis.
Vice-Chairman: Rev. Stephen J. Landherr, C.SS.R., Ph.L., Esopus, N. Y.
Secretary: Sister M. Janet, C.S.J., St. Louis, Mo.

CATHOLIC BLIND-EDUCATION SECTION

Chairman: Sister M. Gregory, C.S.J., Jersey City, N. J.
Secretary: Sister M. Louis, C.S.J., Lansdale, Pa.

SEMINARY DEPARTMENT

President: Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.
Vice-President: Right Rev. Edward G. Murray, D.D., Boston, Mass.
Secretary: Right Rev. Albert G. Meyer, S.T.D., S.S.L., St. Francis, Wis.
General Executive Board:
Rev. Francis J. Connell, C.SS.R., S.T.D., Washington, D. C.
Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

MINOR-SEMINARY SECTION

Chairman: Very Rev. Edward M. Lyons, A.M., Rochester, N. Y.
Vice-Chairman: Right Rev. Abbot Columban Thuis, O.S.B., St. Benedict, La.
Secretary: Very Rev. Augustine Hobrecht, O.F.M., Santa Barbara, Calif.

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-*

tempore chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make

arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

The National Catholic Educational Association held its Thirty-eighth Annual Convention in New Orleans, La., April 16, 17, 18, 1941. From many points of view the meeting was memorable. The Association will ever be deeply indebted to His Excellency, the Most Reverend Archbishop Rummel for the hospitality that he showed to its members. The various sectional meetings were well attended and the general consensus of opinion among the delegates was that much good had been accomplished.

The deliberations of the convention are contained in this volume of the Proceedings and are thus made available to all members as well as to every reader who is interested in the development of Catholic educational thinking in the United States.

Though the National Catholic Educational Association has always enjoyed the interest and encouragement of the hierarchy, it is a voluntary organization and has no official authority. Its purpose is not to legislate or standardize, but to serve as a medium for the pooling of ideas and experiences. As a consequence, there emerges a desirable unity of thought and action among Catholic educators which in no manner at all limits individual or local initiative.

It is hoped that the papers and discussions that are herewith published will prove informative and helpful to Catholic teachers on every level and at the same time contribute to the advancement of the cause of education in the United States.

MEETINGS OF THE EXECUTIVE BOARD

WASHINGTON, D. C., February 7, 1941, 10:00 A. M.

A meeting of the Executive Board of the National Catholic Educational Association was held at the Hotel Raleigh, Washington, D. C., February 7, 1941. The meeting was called to order at 10:00 A. M.

The following members were present: Most Rev. John B. Peterson, Manchester, N. H.; Rev. John B. Furay, S.J., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Right Rev. Joseph V. S. McClancy, Brooklyn, N. Y.; Rev. Paul E. Campbell, Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Kirkwood, Mo.; Right Rev. Richard J. Quinlan, Boston, Mass.; Rev. Peter Leo Johnson, St. Francis, Wis.; Rev. Francis J. Connell, C.SS.R., Esopus, N. Y.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Rev. Julius W. Haun, Winona, Minn.; Rev. Francis L. Meade, C.M., Niagara University, N. Y.; Rev. Samuel K. Wilson, S.J., Chicago, Ill.; Rev. Julian L. Maline, S.J., West Baden Springs, Ind.; Rev. Francis J. Byrne, Richmond, Va.; Rev. William R. Kelly, New York, N. Y.; Very Rev. Msgr. D. F. Cunningham, Chicago, Ill.; Rev. Thomas J. Quigley, Pittsburgh, Pa.; Rev. George Johnson, Washington, D. C., Secretary.

The minutes of the previous meeting were approved.

The Secretary General made the following report on membership:

Seminary Department	23
Minor-Seminary Section	21
College and University Department	144
Secondary-School Department	253
Sustaining Membership	31
General Membership	1,380
School-Superintendents' Department	69
Parish-School Department	1,397
Deaf-Education Section	20
Blind-Education Section	3
Total	3,341

It was voted to accept the report of the Secretary General.

The Secretary General reported on the work of the National Committee on Education and Defense. He asked for authorization to call together, when necessary, a small committee representing the Executive Board to discuss any important developments that might arise, particularly with regard to the Selective Service Act. It was voted to authorize the Secretary General to call such a committee.

The subject of Latin-American relationships in as far as they affect Catholic education in the United States was discussed and it was voted that authorization be given the Secretary General to expend up to five hundred dollars in connection with the work of the Bureau of Inter-American Coordination now located in the Department of Education of the National Catholic Welfare Conference.

Next it was voted to accept the invitation of the President of Notre Dame University to hold the Annual Meeting in 1943 at Notre Dame.

The Treasurer General then presented his annual report. It was voted that an Auditing Committee, consisting of Rev. Julius W. Haun, Rev. William R. Kelly, and Brother Eugene A. Paulin, S.M., be appointed to examine the records of the Treasurer General and make a report on same. The Committee made the following report:

"We have examined the report of the Treasurer General and find that it agrees with the receipts and vouchers and is correct.

"(Signed) JULIUS W. HAUN,
WILLIAM R. KELLY,
EUGENE A. PAULIN, S.M."

It was voted to accept the report of the Auditing Committee and to approve the report of the Treasurer General.

Next it was voted that all suggestions concerning proposed changes in membership fees be referred to the newly formed Financial Committee.

The meeting adjourned.

GEORGE JOHNSON, *Secretary.*

NEW ORLEANS, LA., April 15, 1941, 8:00 P. M.

A meeting of the General Executive Board of the National Catholic Educational Association was held at the Roosevelt Hotel, New Orleans, La., April 15, at 8:00 P. M.

Present were: Most Rev. John B. Peterson, Manchester, N. H.; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Rev. Paul E. Campbell, Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Kirkwood, Mo.; Rev. Peter Leo Johnson, St. Francis, Wis.; Rev. Francis J. Connell, C.SS.R., Washington, D. C.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Rev. Julius W. Haun, Winona, Minn.; Rev. Samuel K. Wilson, S.J., Chicago, Ill.; Rev. Julian L. Maline, S.J., West Baden Springs, Ind.; Rev. Thomas J. Quigley, Pittsburgh, Pa.; Rev. George Johnson, Washington, D. C., Secretary.

The term of office of the Secretary General, the Reverend George Johnson, having expired, it became the first order of business of the Executive Board to consider the election of Secretary General. The Reverend George Johnson was reelected for a term of three years.

It was voted to ask the Association at the General Meeting to request the President General to appoint the usual Committees on Nominations and Resolutions.

It was voted to request the President General to appoint the Committees on Program, Finance, and Publication.

Father Wilson reported on the status of the College Newsletter, a publication of the Midwest Regional Unit of the College Department and transmitted the opinion of the Executive Committee of the College Department that the Newsletter henceforth be made the official organ of that Department and not merely of the Midwest Unit. The matter was referred to the Committee on Finance and Publication.

It was voted to instruct the Secretary General to send a cablegram to the Holy Father requesting his blessing.

The following telegram was received from the Most Reverend Francis W. Howard, D.D.:

"To all the members attending the Thirty-eighth Annual Meeting of the National Catholic Educational Association I extend my most cordial greetings and best wishes for the holding of a very successful meeting in New Orleans."

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT
of
The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Boston, Mass., June 30, 1941.

Receipts

1940	To Cash—		
July 1.	Balance on hand as per last statement		$4,304.03
1941			
Mar. 18.	Received per Secretary General		6,000.00
May 22.	Received per Secretary General		2,313.61
	Total cash received		$12,617.64

Expenditures

1940	By Cash—				
Oct. 23.	Order No. 1.	Ransdell Incorporated—Printing May Bulletin, 1940	$15.00		
		Envelopes	58.00		
					$73.00
Oct. 23.	Order No. 2.	Business Management, National Catholic Welfare Conference—Office rent, May 20, 1940 to Sept. 20, 1940			100.00
Oct. 23.	Order No. 3.	Security Storage Co.—Rental of vaults for publications			39.00
Oct. 23.	Order No. 4.	Addressograph-Multigraph Corporation—			
		Quarterly inspection, August 1940	$3.00		
		Plates and ribbon	18.15		
					21.15
Oct. 23.	Order No. 5.	N. C. E. A. Washington Bank Account— Reimbursement for exchange charges by bank, July 1, 1939 to June 30, 1940			.55
Oct. 23.	Order No. 6.	Rev. George Johnson, Secretary General— Expense Account, July 1, 1940 to June 30, 1941			500.00
Oct. 23.	Order No. 7.	Office Help, Salary, July 1, 1940 to Sept. 30, 1940			500.00
1941					
Jan. 15.	Order No. 8.	N. C. E. A. Washington Bank Account— Reimbursement for check to Very Rev. Francis J. Macelwane for expense incurred in attending meeting of Special Committee			62.25
Jan. 15.	Order No. 9.	T. A. Cantwell & Co.—Bulletin Envelopes			44.42
Jan. 15.	Order No. 10.	Business Management, National Catholic Welfare Conference— Office rent, Sept. 20, 1940 to Nov. 20, 1940			50.00
Jan. 15.	Order No. 11.	Addressograph-Multigraph Corporation—			
		Quarterly inspection, November 1940	$3.00		
		Plates	1.26		
					4.26
Jan. 15.	Order No. 12.	Ransdell Incorporated—Printing—			
		Letterheads	$10.50		
		Envelopes	16.00		
					26.50
Jan. 15.	Order No. 13.	Brother Eugene A. Paulin, S.M., President, Secondary-School Department—Reimbursement for payment to Maryhurst Press, for printing of Report of Committee on Policies, Secondary-School Department			25.00
Jan. 15.	Order No. 14.	Rev. Samuel K. Wilson, S.J., Editor, College Newsletter, Midwest Regional Unit, College and University Department—Printing of College Newsletter, 1940-41			452.00
Jan. 15.	Order No. 15.	Rev. Julius W. Haun, President, College and University Department—Annual Budget of College and University Department for 1940-41			278.00

Jan. 15.	Order No. 16.	N. C. E. A. Washington Bank Account—Reimbursement for check to Very Rev. Anselm M. Keefe, O.Praem., Secretary, Committee on Membership, College and University Department for expenses of Committee, July 1, 1940 to June 30, 1941		$300.00
Jan. 15.	Order No. 17.	Security Storage Co.—Rental of vaults for publications		39.00
Jan. 15.	Order No. 18.	Virginia Paper Co.—Paper		1.20
Jan. 15.	Order No. 19.	N. C. E. A. Washington Bank Account—Reimbursement for payment of telegrams		2.64
Jan. 15.	Order No. 20.	Chas. G. Stott & Co., Inc.—Office supplies		7.65
Jan. 15.	Order No. 21.	N. C. E. A. Office Expense Account		10.00
Jan. 15.	Order No. 22.	American Council on Education—Annual dues		100.00
Mar. 19.	Order No. 23.	N. C. E. A. Washington Bank Account—Reimbursement for check to Brother Benjamin, C.F.X., Chairman, Eastern Regional Unit, Secondary-School Department for clerical expenses in connection with Convention at Philadelphia, Dec. 27, 1940		75.00
Mar. 19.	Order No. 24.	Business Management, National Catholic Welfare Conference—		
		Office rent, Nov. 20, 1940 to Feb. 20, 1941	$75.00	
		Door sign	.75	
				75.75
Mar. 19.	Order No. 25.	Brother Eugene A. Paulin, S.M., President, Secondary-School Department—		
		Expenses of California Regional Unit	$50.00	
		Postage and stationery in connection with Regional Units	7.35	
				57.35
Mar. 19.	Order No. 26.	Chas. G. Stott & Co., Inc.—Office supplies		5.45
Mar. 19.	Order No. 27.	N. C. E. A. Washington Bank Account—Reimbursement for check to Virginia Paper Co. for stationery		9.85
Mar. 19.	Order No. 28.	Ransdell Incorporated—Printing—		
		Annual Report, 1940	$4,891.50	
		November Bulletin, 1940	179.00	
		Envelopes	19.50	
		Annual membership dues statements and receipt forms	16.75	
				5,106.75
Mar. 19.	Order No. 29.	Members of Executive Board—Expenses in attending meeting, Washington, D. C., Feb. 7, 1941		349.60
Mar. 19.	Order No. 30.	N. C. E. A. Office Expense Account		10.00
May 25.	Order No. 31.	Members of Executive Board—Expenses in attending meeting, Washington, D. C., Feb. 7, 1941		153.95
May 25.	Order No. 32.	Garrett W. Scollard—Premium of Insurance Bond of Treasurer General		12.50
May 25.	Order No. 33.	Rev. Peter Leo Johnson, President, Major-Seminary Department—Clerical expenses for year July 1, 1940, to June 30, 1941		29.26
May 25.	Order No. 34.	Security Storage Co.—Rental of vaults for publications		39.00
May 25.	Order No. 35.	Business Management, National Catholic Welfare Conference—		
		Office rent, Feb. 20, 1941, to Apr. 20, 1941	$50.00	
		Multigraphing	3.45	
		Rubber stamp pad	1.50	
				54.95
May 25.	Order No. 36.	Addressograph-Multigraph Corporation—		
		Quarterly inspection, February 1941	$3.00	
		Platen and ribbon	2.72	
				5.72
May 25.	Order No. 37.	Ginn's—Office supplies		2.50
May 25.	Order No. 38.	Ransdell Incorporated—Printing —		
		Letterheads	$2.40	
		February Bulletin, 1941	287.00	
				289.40
May 25.	Order No. 39.	P. J. Kenedy and Sons—Official Catholic Directory		5.19
May 25.	Order No. 40.	N. C. E. A. Washington Bank Account—Reimbursement for stamps for annual statements		100.00

June 28.	Order No. 41.	N. C. E. A. Washington Bank Account—Reimbursement for check to Rev. William R. Kelly, New York City, for expenses in attending American Council on Education meeting.....		$27.75
June 28.	Order No. 42.	Addressograph-Multigraph Corporation—		
		Quarterly inspection, May 1941.....	$3.00	
		Platen and ribbon....	4.81	
				7.81
June 28.	Order No. 43.	Business Management, National Catholic Welfare Conference—Office rent, April 20, 1941 to May 20, 1941		25.00
June 28.	Order No. 44.	Security Storage Co.—Rental of vaults for publications		39.00
June 28.	Order No. 45.	Right Rev. Richard J. Quinlan, Treasurer General—Allowance, July 1, 1940 to June 30, 1941		100.00
June 28.	Order No. 46.	Rev. George Johnson, Secretary General—Salary, July 1, 1940 to June 30, 1941		1,000.00
June 28.	Order No. 47.	Office Help—Salary, Oct. 1, 1940 to June 30, 1941		1,500.00
June 28.	Order No. 48.	N. C. E. A. Office Expense Account.....		10.00
		Total cash expended		$11,728.40

Summary

1941		
June 30.	Total cash received to date..... .	$12,617.64
June 30.	Bills paid as per orders.....	11,728.40
June 30.	Cash on hand in Treasurer General's account.	889.24
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1941	12,804.51
June 30.	Total cash on hand.....	13,693.75
	Total receipts of year	$25,422.15
	Net receipts of year.....	13,693.75

(Signed) RICHARD J. QUINLAN,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of payments made to the office of the Secretary General in the year July 1, 1940 to June 30, 1941:*

Cash on hand, July 1, 1940	$10,971 03
Donation	3 00
Reports and bulletins	7 55
College Newsletter, Midwest Regional Unit	416 00
Exhibit receipts	2,313 61

CARDINAL, ARCHBISHOPS, BISHOPS

W. Cardinal O'Connell, Boston, Mass.	100 00
Most Rev. M. J. Curley, Baltimore, Md.	50 00
Most Rev. T. J. Walsh, Newark, N. J.	50 00
Most Rev. F. J. Spellman, New York, N. Y.	100 00
Most Rev. T. J. Toolen, Mobile, Ala.	25 00
Most Rev. C. F. Buddy, San Diego, Calif.	25 00
Most Rev. U. J. Vehr, Denver, Colo.	25 00
Most Rev. M. F. McAuliffe, Hartford, Conn.	100 00
Most Rev. E. J. Kelly, Boise, Idaho	10 00
Most Rev. H. Althoff, Belleville, Ill.	5 00
Most Rev. J. F. Noll, Fort Wayne, Ind.	10 00
Most Rev. J. E. Ritter, Indianapolis, Ind	50 00
Most Rev. F. W. Howard, Covington, Ky.	50 00
Most Rev. J. B. Jeanmard, Lafayette, La.	20 00
Most Rev. F. J. Magner, Marquette, Mich	25 00
Most Rev. R. O. Gerow, Natchez, Miss	10 00
Most Rev. B. J. Eustace, Camden, N. J.	25 00
Most Rev. T. H. McLaughlin, Paterson, N. J.	10 00
Most Rev. W. A. Griffin, Trenton, N. J	50 00
Most Rev. T. E. Molloy, Brooklyn, N. Y.	100 00
Most Rev. J. A. Duffy, Buffalo, N. Y.	100 00
Most Rev. S. J. Donahue, New York, N. Y.	25 00
Most Rev. W. A. Foery, Syracuse, N. Y.	25 00
Most Rev. J. M. Gannon, Erie, Pa.	10 00
Most Rev. G. L. Leech, Harrisburg, Pa.	50 00
Most Rev. H. C. Boyle, Pittsburgh, Pa.	25 00
Most Rev. E. B. Ledvina, Corpus Christi, Tex.	25 00
Most Rev. G. Shaughnessy, S.M., Seattle, Wash.	10 00

SEMINARY DEPARTMENT

St. John Sem., Little Rock, Ark.	50 00
St. Mary of the Lake Sem., Mundelein, Ill.	25 00
Holy Cross Sem., Notre Dame, Ind.	25 00
St. Meinrad Major Sem, St. Meinrad, Ind.	$25 00
Notre Dame Sem., New Orleans, La.	25 00
St. Mary Sem., Baltimore, Md.	25 00
St. John Boston Eccl. Sem., Boston, Mass.	25 00
Weston Coll., Weston, Mass.	25 00
SS. Cyril & Methodius Sem., Orchard Lake, Mich.	25 00
St. Paul Sem., St. Paul, Minn	25 00
Kenrick Sem., St. Louis, Mo.	25 00
Immaculate Conception Sem., Darlington, N. J.	25 00
Catholic Foreign Mission Society of America, Maryknoll, N. Y.	25 00
Mt. St. Mary Sem. of the West, Norwood, Ohio	25 00
Pontifical College Josephinum, Worthington, Ohio	25 00
St. Vincent Sem., Latrobe, Pa	25 00
St Charles Borromeo Sem., Philadelphia, Pa.	50 00
Immaculate Conception Sem., Oconomowoc, Wis.	25 00
St. Francis Sem., St. Francis P.O., Wis.	25 00

MINOR-SEMINARY SECTION

Los Angeles Coll., Los Angeles, Calif.	10 00
St. Joseph Coll., Mountain View, Calif.	10 00
St. Joseph Prep. Sem., St. Benedict, La.	10 00
St. Joseph Prep. Sem., Grand Rapids, Mich.	20 00
Nazareth Hall, St. Paul, Minn.	10 00
St. Joseph Prep. Coll., Kirkwood, Mo.	10 00
St. Louis Prep. Sem., Webster Groves, Mo	10 00
Cathedral Coll., New York, N. Y.	10 00
St. Francis Seraphic Prep. Sem., Cincinnati, Ohio	10 00
Holy Ghost Missionary Coll., Cornwells Heights, Pa.	10 00
St. Fidelis Prep. Sem., Herman, Pa.	10 00
St. Mary Manor & Apostolic Sch., South Langhorne, Pa.	10 00
St. Lawrence Coll., Mt Calvary, Wis.	10 00
Salvatorian Sem., St. Nazianz, Wis.	10 00

COLLEGE AND UNIVERSITY DEPARTMENT

Coll. of Notre Dame, Belmont, Calif.	20 00
Immaculate Heart Coll., Los Angeles, Calif.	20 00
Coll. of Holy Names, Oakland, Calif.	20 00
San Francisco Coll. for Women, San Francisco, Calif.	20 00
Univ. of San Francisco, San Francisco, Calif.	20 00
Dominican Coll., San Rafael, Calif.	40 00
Univ. of Santa Clara, Santa Clara, Calif.	20 00
Loretto Heights Coll., Denver, Colo.	20 00

*By Departments and Sections; alphabetically by States.

Regis Coll., Denver, Colo	$40 00
Albertus Magnus Coll., New Haven, Conn.	20 00
St. Joseph Coll., West Hartford, Conn.	20 00
Catholic University of America, Washington, D. C.	20 00
Georgetown Univ., Washington, D. C.	20 00
Trinity Coll, Washington, D. C.	20 00
De Paul Univ., Chicago, Ill.	40 00
Loyola Univ., Chicago, Ill.	40 00
Mundelein Coll. for Women, Chicago, Ill.	20 00
St. Xavier Coll. for Women, Chicago, Ill.	40 00
Barat Coll. of the Sacred Heart, Lake Forest, Ill.	40 00
St. Procopius Coll., Lisle, Ill.	20 00
Quincy Coll., Quincy, Ill.	40 00
Rosary Coll., River Forest, Ill	20 00
Marian Coll., Indianapolis, Ind.	20 00
St. Francis Normal Coll., Lafayette, Ind.	20 00
St. Mary Coll., Notre Dame, Ind.	20 00
Univ. of Notre Dame, Notre Dame, Ind.	40 00
St. Joseph Coll., Rensselaer, Ind.	20 00
St. Mary-of-the-Woods Coll., St. Mary-of-the-Woods, Ind	40 00
St. Ambrose Coll., Davenport, Iowa	20 00
Clarke Coll., Dubuque, Iowa	20 00
Loras Coll., Dubuque, Iowa	20 00
Briar Cliff Coll., Sioux City, Iowa	20 00
Mt. St. Scholastica Coll., Atchison, Kans.	40 00
St. Benedict Coll., Atchison, Kans.	20 00
St. Mary Coll., Leavenworth, Kans.	20 00
Marymount Coll., Salina, Kans	20 00
Villa Madonna Coll., Covington, Ky.	20 00
Nazareth Coll., Louisville, Ky.	20 00
Sacred Heart Coll., Louisville, Ky.	20 00
Ursuline Coll., Louisville, Ky.	20 00
Mt. St. Joseph Junior Coll., Maple Mount, Ky.	20 00
Nazareth Junior Coll., Nazareth, Ky.	20 00
Loretto Junior Coll., Nerinx, Ky.	20 00
Loyola Univ., New Orleans, La.	40 00
Xavier Univ, New Orleans, La.	20 00
St. Joseph Coll., Portland, Me.	20 00
Coll. of Notre Dame of Maryland, Baltimore, Md.	20 00
Loyola Coll., Baltimore, Md.	20 00
Mt. St. Agnes Junior Coll., Mt. Washington, Md.	20 00
Emmanuel Coll., Boston, Mass.	20 00
Boston Coll., Chestnut Hill, Mass.	20 00
Coll. of Our Lady of the Elms, Chicopee, Mass	20 00
Regis Coll., Weston, Mass.	20 00
Assumption Coll., Worcester, Mass.	20 00
Coll. of the Holy Cross, Worcester, Mass.	**20 00**
Siena Heights Coll., Adrian, Mich.	20 00
Marygrove Coll., Detroit, Mich	20 00
University of Detroit, Detroit, Mich	20 00
Aquinas Coll., Grand Rapids, Mich	20 00
Nazareth Coll., Nazareth, Mich.	20 00
St. John Univ., Collegeville, Minn	20 00
Coll. of St. Benedict, St. Joseph, Minn.	20 00
Coll. of St. Catherine, St. Paul, Minn.	40 00
Coll. of St. Thomas, St. Paul, Minn.	40 00
Coll. of St. Teresa, Winona, Minn.	20 00
St Mary Coll., Winona, Minn.	20 00
Rockhurst Coll., Kansas City, Mo.	20 00
St. Teresa Coll., Kansas City, Mo.	$20 00
Fontbonne Coll., St. Louis, Mo.	20 00
Maryville Coll., St. Louis, Mo.	20 00
Notre Dame Junior Coll., St. Louis, Mo.	40 00
St. Louis Univ., St. Louis, Mo	20 00
Webster Coll., Webster Groves, Mo.	20 00
Carroll Coll., Helena, Mont.	20 00
Creighton Univ., Omaha, Nebr.	20 00
Duchesne Coll., Omaha, Nebr.	20 00
Mt. St. Mary Coll., Hooksett, N. H.	20 00
Georgiancourt Coll., Lakewood, N. J.	20 00
Coll. of St. Rose, Albany, N. Y.	20 00
St. Francis Coll., Brooklyn, N. Y.	20 00
St. John Coll., Brooklyn, N. Y.	20 00
St. Joseph Coll. for Women, Brooklyn, N. Y.	20 00
Canisius Coll, Buffalo, N. Y.	20 00
D'Youville Coll., Buffalo, N. Y.	20 00
Notre Dame Coll. of Staten Island, Grymes Hill, S. I., N. Y.	20 00
Siena Coll., Loudonville, N. Y.	20 00
Coll. of New Rochelle, New Rochelle, N. Y.	40 00
Coll. of Mt. St. Vincent, New York, N Y.	20 00
Fordham Univ., New York, N. Y.	20 00
Manhattan Coll., New York, N. Y.	40 00
Manhattanville Coll. of the Sacred Heart, New York, N. Y.	20 00
Nazareth Coll. of Rochester, Rochester, N. Y.	20 00
St. Bonaventure Coll. & Sem., St. Bonaventure, N Y.	20 00
Good Counsel Coll., White Plains, N. Y.	40 00
Xavier Univ., Cincinnati, Ohio	20 00
John Carroll Univ., Cleveland, Ohio	20 00
Ursuline Coll. for Women, Cleveland, Ohio	20 00
St. Mary of the Springs Coll., Columbus, Ohio	20 00
Univ. of Dayton, Dayton, Ohio	20 00
Coll. of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.	40 00
Notre Dame Coll., South Euclid, Ohio	20 00
De Sales Coll, Toledo, Ohio	20 00
Mary Manse Coll., Toledo, Ohio	20 00
Catholic Coll. of Oklahoma, Guthrie, Okla.	20 00
Marylhurst Coll., Marylhurst, Oreg.	20 00
Univ. of Portland, Portland, Oreg.	20 00
Coll. Misericordia, Dallas, Pa.	20 00
Mercyhurst Coll., Erie, Pa.	40 00
Seton Hill Coll., Greensburg, Pa.	20 00
Coll. of Chestnut Hill, Philadelphia, Pa.	20 00
St. Joseph Coll., Philadelphia, Pa.	40 00
Duquesne Univ., Pittsburgh, Pa	40 00
Mount Mercy Coll., Pittsburgh, Pa.	40 00
Rosemont Coll. of Holy Child Jesus, Rosemont, Pa.	20 00
Marywood Coll., Scranton, Pa.	20 00
Providence Coll., Providence, R. I.	20 00
Sienna Coll., Memphis, Tenn.	20 00
St. Edward Univ., Austin, Tex	40 00
Incarnate Word Coll., San Antonio, Tex.	20 00
St. Mary Univ. of San Antonio, San Antonio, Tex.	20 00
St Michael Coll., Winooski Park, Vt.	20 00
St. Martin Coll., Lacey, Wash.	40 00
Gonzaga Univ., Spokane, Wash.	20 00
Marian Coll., Fond du Lac, Wis.	20 00
Viterbo Coll., La Crosse, Wis.	20 00
Marquette Univ., Milwaukee, Wis.	20 00

Mount Mary Coll., Milwaukee, Wis.	$20 00
St. Clare Coll., Milwaukee, Wis.....	40 00
St. Norbert Coll, West De Pere, Wis.	20 00

SECONDARY-SCHOOL DEPARTMENT

Subiaco Coll., Subiaco, Ark.....	70 00
Mercy High Sch., Burlingame, Calif.	10 00
Holy Names Central High Sch., Oakland, Calif.	10 00
Acad. of the Sacred Heart, San Francisco, Calif.	10 00
St. Brigid High Sch., San Francisco, Calif.	10 00
St. James High Sch., San Francisco, Calif.	10 00
Holy Rosary Acad, Woodland, Calif.	10 00
Cathedral High Sch., Denver, Colo.	10 00
Acad. of Our Lady of Mercy, Milford, Conn.	20 00
Acad. of the Holy Cross, Washington, D. C.	30 00
Gonzaga Coll. High Sch, Washington, D. C.	10 00
St. John Coll. High Sch, Washington, D. C	10 00
St. Paul High Sch., Jacksonville, Fla	10 00
Gesu Parish High Sch., Miami, Fla.	10 00
St. Joseph Acad., St. Augustine, Fla.	10 00
St. Paul High Sch., St. Petersburg, Fla.	10 00
Acad. of Holy Names, Tampa, Fla	10 00
Sacred Heart Acad., Tampa, Fla.	10 00
Rosarian Acad., West Palm Beach, Fla.	10 00
Marist Coll., Atlanta, Ga...	10 00
Sacred Heart High Sch., Atlanta, Ga.	10 00
Boys' Catholic High Sch., Augusta, Ga.	20 00
Mount Saint Joseph, Augusta, Ga.	10 00
Benedictine Military Sch., Savannah, Ga.	10 00
St. Vincent Acad, Savannah, Ga...	10 00
Madonna High Sch., Aurora, Ill... .	10 00
Acad. of Notre Dame, Belleville, Ill	30 00
Cathedral High Sch., Belleville, Ill.	10 00
Acad. of Our Lady, Chicago, Ill..	10 00
De La Salle High Sch., Chicago, Ill.	10 00
Good Counsel High Sch., Chicago, Ill.	10 00
Holy Trinity High Sch., Chicago, Ill.	20 00
Immaculata High Sch., Chicago, Ill.	10 00
Lourdes High Sch., Chicago, Ill.. ..	10 00
Mercy High Sch., Chicago, Ill. .	10 00
Mount Carmel High Sch, Chicago, Ill.	10 00
St. Casimir Acad., Chicago, Ill. ..	10 00
St. Francis Xavier Acad., Chicago, Ill.	20 00
St. Ignatius High Sch., Chicago, Ill.	10 00
St Mel High Sch., Chicago, Ill.....	10 00
St. Patrick High Sch, Chicago, Ill.	10 00
Weber High Sch., Chicago, Ill.. ...	10 00
Immaculate Conception High Sch, Elmhurst, Ill.	10 00
Acad. of the Sacred Heart, Lake Forest, Ill.	60 00
Sacred Heart Acad., Lisle, Ill..	10 00
Holy Ghost Acad., Techny, Ill.....	20 00
Holy Child High Sch., Waukegan, Ill	10 00
Ancilla Domini High Sch., P. O. Donaldson, Ind.	10 00
Acad. of the Immaculate Conception, Ferdinand, Ind.	10 00
St. Mary Acad., Notre Dame, Ind...	10 00
Ottumwa Heights Coll., Ottumwa, Iowa	$10 00
Mt. St. Scholastica Acad., Atchison, Kans.	20 00
St. John Acad., Wichita, Kans.....	10 00
Acad. Villa Madonna, Covington, Ky.	10 00
Covington Catholic High Sch., Covington, Ky.	10 00
St. Catherine Acad., Lexington, Ky.	10 00
Presentation Acad., Louisville, Ky.	10 00
St. Xavier High Sch., Louisville, Ky.	20 00
Mt. St. Joseph Ursuline Acad., Maple Mount, Ky.	10 00
Sr. Margaret Gertrude, Nazareth, Ky.	10 00
St Joseph Acad., Baton Rouge, La.	10 00
St. Paul Coll., Covington, La.... ..	10 00
St. Vincent Inst, Donaldsonville, La.	10 00
Acad. of the Holy Angels, New Orleans, La.	10 00
Annunciation High Sch., New Orleans, La.	10 00
Holy Cross Coll., New Orleans, La.	10 00
Holy Name of Jesus Sch., New Orleans, La.	10 00
Holy Name of Mary Sch., New Orleans, La	10 00
Jesuit High Sch, New Orleans, La.	10 00
Mount Carmel Acad., New Orleans, La.	10 00
Redemptorist Boys' & Girls' High Sch., New Orleans, La.	10 00
Redemptorist Girls' High Sch, New Orleans, La.	10 00
Sacred Heart High Sch., New Orleans, La.	10 00
Sacred Heart High Sch., New Orleans, La.	10 00
St Aloysius High Sch., New Orleans, La.	10 00
St. Joseph Acad., New Orleans, La.	10 00
St. Joseph Sch., New Orleans, La.	10 00
St Mary Acad. of the Holy Family, New Orleans, La.	10 00
St. Mary Dominican High Sch, New Orleans, La.	10 00
St. Rita High Sch., New Orleans, La.	10 00
St. Stephen High Sch., New Orleans, La.	10 00
Xavier High Sch, New Orleans, La.	10 00
St. Joseph Acad., New Roads, La.	10 00
Daughters of the Cross, Shreveport, La.	20 00
St. John High Sch, Shreveport, La.	10 00
Thibodaux Coll. High Sch, Thibodaux, La.	10 00
Our Lady of Prompt Succor Sch., Westwego, La	10 00
Cheverus Classical High Sch., Portland, Me.	10 00
Mount Merici Acad., Waterville, Me.	10 00
Inst. of Notre Dame, Baltimore, Md.	10 00
Loyola High Sch, Baltimore, Md...	20 00
Mt. St. Agnes High Sch., Baltimore, Md.	20 00
Mt. St. Joseph Coll. High Sch, Baltimore, Md.	10 00
Notre Dame of Maryland High Sch., Baltimore, Md.	10 00
Seton High Sch., Baltimore, Md....	10 00
St. Joseph Coll. High Sch., Emmitsburg, Md.	10 00
Boston Acad. of Notre Dame, Boston, Mass.	20 00

St. Joseph Normal Coll., Springfield, Mass.	$10 00
St. Joseph Acad., Adrian, Mich.	10 00
St. James High Sch., Bay City, Mich.	10 00
Annunciation High Sch., Detroit, Mich.	10 00
Holy Redeemer High Sch., Detroit, Mich.	10 00
St. Agnes High Sch., Detroit, Mich.	10 00
St. Benedict High Sch., Detroit, Mich.	10 00
St Bernard High Sch., Detroit, Mich.	10 00
St. Charles High Sch., Detroit, Mich.	10 00
St. David High Sch., Detroit, Mich.	10 00
St. Philip Neri High Sch., Detroit, Mich.	10 00
St. Stanislaus High Sch., Detroit, Mich.	10 00
St. Thomas High Sch., Detroit, Mich.	10 00
St. Augustine High Sch., Kalamazoo, Mich.	10 00
Nazareth Acad. High Sch., Nazareth, Mich.	10 00
SS. Peter & Paul High Sch., Saginaw, Mich.	10 00
St. John Prep. Sch., Collegeville, Minn.	20 00
Our Lady of Good Counsel Acad, Mankato, Minn.	20 00
St. Joseph Acad., St. Paul, Minn	10 00
Saint Stanislaus, Bay St. Louis, Miss.	10 00
St. Mary of the Pines Acad., Chatawa, Miss.	10 00
St. Francis Xavier Acad., Vicksburg, Miss.	10 00
Villa Duchesne, Clayton, Mo.	10 00
La Salle Inst., Glencoe, Mo.	20 00
Acad. of the Sacred Heart, St. Louis, Mo.	10 00
Christian Brothers High Sch., St. Louis, Mo.	10 00
Notre Dame High Sch., So. St. Louis, Mo.	10 00
Rosati-Kain Catholic Girls' Inter-Parochial High Sch., St. Louis, Mo.	10 00
St. Louis Univ. High Sch., St. Louis, Mo.	30 00
St. Mark High Sch., St. Louis, Mo.	10 00
South Side Catholic High Sch., St. Louis, Mo.	10 00
St. Francis Borgia High Sch., Washington, Mo.	10 00
Benedictine Acad., Elizabeth, N. J.	10 00
Acad. of the Holy Angels, Fort Lee, N. J.	20 00
St Peter Coll. High Sch., Jersey City, N. J.	10 00
St. Benedict Prep. Sch., Newark, N. J.	10 00
Acad. of Our Lady of Light, Santa Fe, N. Mex.	10 00
Acad. of Sacred Heart, Albany, N. Y.	20 00
Queen of the Rosary, Amityville, L. I., N. Y.	10 00
St. Joseph Acad., Brentwood, L. I., N. Y.	20 00
Bishop McDonnell Mem. High Sch., Brooklyn, N. Y.	20 00
Brooklyn Prep. Sch., Brooklyn, N. Y.	10 00
Fontbonne Hall, Brooklyn, N. Y.	10 00
Mercy Juniorate, Brooklyn, N. Y.	$10 00
Queen of All Saints Dioc. High Sch., Brooklyn, N. Y.	10 00
St. Agnes Sem., Brooklyn, N. Y.	10 00
St Angela Hall Acad., Brooklyn, N. Y.	20 00
St. Augustine Dioc. High Sch., Brooklyn, N. Y.	10 00
St. Barbara Dioc. High Sch., Brooklyn, N. Y.	10 00
St. Brendan Dioc. High Sch., Brooklyn, N Y.	10 00
St. Edmund High Sch., Brooklyn, N. Y.	20 00
St. Francis Preparatory, Brooklyn, N. Y.	20 00
St. John Prep. Sch., Brooklyn, N. Y.	10 00
St. Joseph Comml. High Sch., Brooklyn, N. Y.	10 00
St Joseph Female Orphan Asylum, Brooklyn, N. Y.	70 00
St. Michael Dioc. High Sch., Brooklyn, N. Y.	20 00
St. Saviour High Sch., Brooklyn, N. Y.	10 00
Mount Mercy Acad., Buffalo, N. Y.	10 00
Mt. St Joseph Acad., Buffalo, N. Y.	10 00
St. Joseph Collegiate Inst., Buffalo, N. Y.	10 00
St. Agnes Academic Sch., College Point, N. Y.	10 00
St. Bartholomew Dioc. High Sch., Elmhurst, N. Y.	10 00
Dominican Comml. High Sch, Jamaica, N. Y.	10 00
The Mary Louis, Jamaica, N. Y.	10 00
Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.	10 00
Acad. of Mt. St. Vincent, New York, N. Y.	10 00
Acad. of the Sacred Heart, New York, N Y.	10 00
Cardinal Hayes High Sch., New York, N. Y.	10 00
Fordham Prep. Sch., New York, N. Y.	10 00
Loyola Sch., New York, N. Y.	10 00
Mother Cabrini High Sch., New York, N. Y.	10 00
St. Catharine Acad., New York, N Y.	20 00
La Salle Military Acad., Oakdale, L. I., N. Y.	10 00
St. Dominic High Sch., Oyster Bay, L. I., N. Y.	10 00
Our Lady of Wisdom High Sch., Ozone Park, L. I., N. Y.	10 00
Seton Hall High Sch., Patchogue, L. I., N. Y.	10 00
Nazareth Acad., Rochester, N. Y.	10 00
St. Agnes High Sch., Rockville Center, L. I., N. Y.	10 00
Stella Niagara Sem., Stella Niagara, N. Y.	10 00
Acad. of Holy Child Jesus, Suffern, N. Y.	20 00
Our Lady of Mercy Acad., Syosset, L. I., N. Y.	20 00
Juniorate of the Srs. of St. Dominic, Diocese of Brooklyn, Watermill, L. I., N. Y.	10 00
Summit Country Day Sch., Cincinnati, Ohio	10 00
Cathedral Latin Sch., Cleveland, Ohio	20 00

Notre Dame High Sch., Cleveland, Ohio	$20 00
St. Augustine Acad., Cleveland, Ohio	10 00
St. Ignatius High Sch., Cleveland, Ohio	10 00
St. Mary of the Springs Acad., Columbus, Ohio	10 00
St. Mary Paro. High Sch., Columbus, Ohio	10 00
Chaminade High Sch., Dayton, Ohio	10 00
St. Aloysius Acad., New Lexington, Ohio	10 00
St Clare Acad., Sylvania, Ohio	10 00
Central Catholic High Sch., Toledo, Ohio	10 00
First Catholic Slovak Girls' High Sch., Danville, Pa.	10 00
Our Lady of Angels High Sch., Glen Riddle, Pa.	10 00
Notre Dame Catholic Girls' High Sch., Moylan-Rose Valley, Pa.	10 00
Acad. of Mercy, Philadelphia, Pa.	20 00
Acad. of Notre Dame, Philadelphia, Pa.	10 00
Acad. of Sacred Heart, Philadelphia, Pa.	10 00
Cecilian Acad., Philadelphia, Pa.	10 00
Little Flower Catholic High Sch for Girls, Philadelphia, Pa.	10 00
Mt. St. Joseph Acad., Philadelphia, Pa.	10 00
Nazareth Acad., Philadelphia, Pa	10 00
Northeast Catholic High Sch., Philadelphia, Pa.	10 00
St. Leonard Acad., Philadelphia, Pa.	20 00
St. Thomas More Catholic Boys' High Sch., Philadelphia, Pa.	10 00
West Philadelphia Catholic High Sch for Boys, Philadelphia, Pa.	10 00
Ursuline Acad., Pittsburgh, Pa.	10 00
Pottsville Catholic High Sch., Pottsville, Pa.	10 00
Marywood Sem., Scranton, Pa.	10 00
Acad. of Holy Child Jesus, Sharon Hill, Pa.	10 00
De La Salle Acad., Newport, R. I.	10 00
St. Francis Xavier Acad., Providence, R. I.	10 00
Cathedral High Sch., Sioux Falls, S. Dak.	10 00
Catholic High Sch., Memphis, Tenn.	10 00
St. Agnes Acad., Memphis, Tenn.	20 00
Father Ryan High Sch., Nashville, Tenn.	20 00
St. Bernard Acad., Nashville, Tenn.	10 00
St. Agnes Acad., Houston, Tex	10 00
Benedictine High Sch., Richmond, Va.	10 00
St Gertrude High Sch., Richmond, Va.	10 00
St. Agnes High Sch., Fond du Lac, Wis.	10 00
Srs. of St. Francis, Green Bay, Wis.	10 00
Holy Angels High Sch., Milwaukee, Wis.	20 00
Messmer High Sch., Milwaukee, Wis.	10 00
St. Mary Acad., Milwaukee, Wis	10 00
Sch. Srs. of Notre Dame, Milwaukee, Wis.	10 00
Srs. of St. Dominic, Racine, Wis.	30 00
St. Joseph Acad., Stevens Point, Wis.	20 00
Sr. M. Evaristus, Halifax, N. S., Canada	20 00
St Louis Coll., Honolulu, Hawaiian Islands	$10 00

SUSTAINING MEMBERSHIP

Rev. A. F. Munich, Bloomfield, Conn.	10 00
Mother Cecilia, Hartford, Conn.	10 00
Very Rev. Msgr. J. J. Fallon, Belleville, Ill.	10 00
Very Rev. Msgr. D. F. Cunningham, Chicago, Ill.	10 00
Rev. T. E. Dillon, Huntington, Ind.	10 00
Rev. F. N. Pitt, Louisville, Ky.	10 00
Conv. of St. Elizabeth, Convent Station, N. J.	10 00
Right Rev. H. M. Hald, Brooklyn, N. Y.	10 00
Right Rev. J. V. S. McClancy, Brooklyn, N. Y.	10 00
Rev. J. W. Peel, Buffalo, N. Y.	10 00
Rev. W. R. Kelly, New York, N. Y.	2 00
Rev. D C. Gildea, Syracuse, N. Y.	10 00
Right Rev. J. J. Bonner, Philadelphia, Pa.	10 00
Rev. J. J. Featherstone, Scranton, Pa.	30 00
Most Rev. J. B. Kevenhoerster, Nassau, Bahamas	20 00

GENERAL MEMBERSHIP

Priests

Rev. J. T. Byrne, Fort McClellan, Ala.	2 00
Rev. L. W. Yarwood, Fort McClellan, Ala.	2 00
Rev. F. O. Hughes, Mobile, Ala.	2 00
Rev. F. L. Sheerin, S.J., Alma, Calif.	2 00
Rev. J. W Richardson, C.M., Camarillo, Calif.	2 00
Rev. J. B. Brolan, S.J., Los Gatos, Calif.	2 00
Rev. P. J. Lydon, Menlo Park, Calif.	2 00
Rev. J. A. King, S.J., San Francisco, Calif.	2 00
Rev. J. H. Donohue, S.J., San Jose, Calif.	4 00
Rev. F. Kenneally, O.F.M., San Luis Rey, Calif.	2 00
Very Rev. A. Hobrecht, O.F.M., Santa Barbara, Calif.	2 00
Rev. J. A. Baisnce, S.S., Washington, D. C.	2 00
Rev. P. J. Bergen, C.S.P., Washington, D. C.	2 00
Rev. F. J. Connell, C.SS.R., Washington, D. C.	2 00
Rev. J. M. Cooper, Washington, D. C.	2 00
Rev. W. J. Deacy, O.S.A., Washington, D. C.	4 00
Rev. W. Ferree, S.M., Washington, D. C.	2 00
Rev. W. Franer, Washington, D. C.	2 00
Rev. J. E Grattan, S.J., Washington, D. C.	2 00
Right Rev. H. T. Henry, Washington, D. C.	2 00
Rev. A. J. Hogan, S.J., Washington, D. C.	2 00
Rev. J. J. Jepson, S.S., Washington, D. C.	2 00
Right Rev. E. B. Jordan, Washington, D. C.	2 00

Rev. F. M. Kirsch, O.M.Cap., Washington, D. C.	$2 00
Right Rev. P. J. McCormick, Washington, D. C.	2 00
Rev. F. Mayer, O.M.C., Washington, D. C.	2 00
Rev. T. O'Leary, Washington, D. C.	2 00
Rev. C. J. O'Toole, C.S C., Washington, D. C.	4 00
Rev. E. C. Phillips, S.J., Washington, D. C.	2 00
Rev. R. M. Plunkett, O.S A., Washington, D. C.	2 00
Right Rev. M. J. Ready, Washington, D. C.	2 00
Rev. V. Schaaf, O.F.M., Washington, D. C.	4 00
Rev. R. J. Slavin, O.P., Washington, D. C.	6 00
Very Rev. C. J. Warren, C.SS.R., Washington, D. C.	12 00
Very Rev. N. A. Weber, S.M., Washington, D. C.	2 00
Rev. J. E. Wise, S.J., Washington, D. C.	2 00
Rev. R. E. Philbin, Jacksonville, Fla.	2 00
Rev. R. A. MacDonald, S.J., Tampa, Fla.	2 00
Very Rev. V. Goetz, O.M.I., Belleville, Ill.	2 00
Rev. T. A. Egan, S.J., Chicago, Ill.	2 00
Rev. G. Eisenbacher, Chicago, Ill.	4 00
Rev. J. M. O'Leary, C.P., Chicago, Ill.	2 00
Rev. B. Slavik, Chicago, Ill.	2 00
Rev. Edmund R. Vohs, C.M., Chicago, Ill.	2 00
Very Rev. P. Mizera, O.S.B., Lisle, Ill.	2 00
Rev. H. C. Koenig, Mundelein, Ill.	2 00
Rev. B. B. Myers, O.P., Oak Park, Ill.	2 00
Rev. P. Freudinger, O.F.M., Teutopolis, Ill.	2 00
Rev. J. J. Doyle, Indianapolis, Ind	2 00
Franciscan Fathers, Oldenburg, Ind.	2 00
Rev. G. B. Saum, St. Mary-of-the-Woods, Ind.	2 00
Rev. S. E. Dollard, S.J., West Baden Springs, Ind.	4 00
Rev. J. L. Maline, S.J., West Baden Springs, Ind.	2 00
Rev. P. E. Nolan, S.J., West Baden Springs, Ind.	2 00
Right Rev. T. Conry, Dubuque, Iowa	2 00
Rev. F. J. Houlahan, Dubuque, Iowa	4 00
Rev. D. Hayne, Iowa City, Iowa	4 00
Rev. A. Tonne, O.F.M., Emporia, Kans.	2 00
Rev. L. S. Hauber, Leavenworth, Kans.	2 00
Rev. E. Corby, Covington, Ky.	4 00
Rev. J. J. Walsh, Lexington, Ky.	2 00
The Minister Provincial, O.M.C, Louisville, Ky.	2 00
Rev. J. P. McGee, Nazareth, Ky.	4 00
Very Rev. M. J. Larkin, S.M., New Orleans, La.	2 00
Rev. P. A. Roy, S.J., New Orleans, La.	2 00
Rev. M. Schexnayder, University, La.	2 00
Rev. L. C. Gorman, S.J., Baltimore, Md.	2 00
Rev. L. P. McDonald, S.S., Baltimore, Md.	$2 00
Rev. J. P. Spencer, S.S., Baltimore, Md.	2 00
Rev. L. A. Brown, S.S., Catonsville, Md	2 00
Very Rev. P. J. Gallagher, Emmitsburg, Md.	8 00
Rev. J. C. Glose, S.J., Woodstock, Md.	2 00
Rev. C. J. Parent, S.M., Bedford, Mass	2 00
Rev. E. J. Baxter, S.J., Boston, Mass.	2 00
Very Rev. A. M. Cyr, S.M., Boston, Mass.	8 00
Very Rev. J. H. Dolan, S J., Boston, Mass.	2 00
Redemptorist Fathers, Boston, Mass.	2 00
Rev. A. J. Sheehan, Boston, Mass.	2 00
Rev. L. Bacigalupo, O.F.M., Lowell, Mass.	4 00
Very Rev. A. M. Costa, O.F.M., P. O. Lowell, Mass.	4 00
Rev. D. F. Creeden, S.J., Weston, Mass.	2 00
Very Rev. R. A. Hewitt, S.J., Weston, Mass.	2 00
Rev. S. Erbacher, O.F.M., Detroit, Mich.	2 00
Rev. H. F. Klenner, Detroit, Mich.	2 00
Very Rev. A. H. Poetker, S.J., Detroit, Mich.	2 00
Rev. P. Ramstetter, O.F.M., Detroit, Mich.	2 00
Rev. A. M. Stitt, Detroit, Mich.	6 00
Rev. G. J. Cairns, Monroe, Mich.	2 00
Rev. J. J. Buszek, Orchard Lake, Mich.	2 00
Rev J. A. Gierut, Orchard Lake, Mich.	2 00
Rev. A. Wotta, Orchard Lake, Mich.	2 00
Rev. C. Graves, O.S.B., Collegeville, Minn.	2 00
Rev. A. E. Luger, St. Paul, Minn.	6 00
Rev. J. W. Haun, Winona, Minn.	2 00
Rev. V. B. Braun, S.M., Clayton, Mo.	2 00
Rev. W. H. McCabe, S.J., Kansas City, Mo.	4 00
Rev. D. A. Lord, S J., St. Louis, Mo.	2 00
Very Rev. Father Provincial, S.J., St. Louis, Mo.	2 00
Very Rev. R. R. Rooney, S.J., St. Louis, Mo.	4 00
Rev. T. I. O'Malley, S.J., Jersey City, N. J.	4 00
Very Rev. A. de C. Hamilton, C.M., Princeton, N. J.	2 00
Rev. A. Scott, C.P., Union City, N. J.	2 00
Rev. D. H. Markham, Albany, N. Y.	4 00
Rev. C. T. Caron, Brooklyn, N. Y.	2 00
Right Rev. W. T. Dillon, Brooklyn, N. Y.	2 00
Rev. T. J. Kelly, Brooklyn, N. Y.	2 00
Rev. S. Kowalski, Brooklyn, N. Y.	2 00
Rev. R. B. McHugh, Brooklyn, N. Y.	4 00
Rev. M. J. Purick, Brooklyn, N. Y.	2 00
Rev. J. F. Ross, Brooklyn, N. Y.	6 00
Rev. T. J. Coughlin, S.J., Buffalo, N. Y.	2 00
Rev. F. A. O'Malley, S.J., Buffalo, N. Y.	2 00
Very Rev. R. Adams, O.F.M., Callicoon, N. Y.	2 00

Rev. B. McDewell, C.P., Dunkirk, N. Y.	$2 00
Very Rev. M. E. Gounley, C.SS.R., Esopus, N. Y.	2 00
Very Rev. J. A. M. Walsh, O.S.A., Grymes Hill, S I., N. Y.	4 00
Rev. M. A. Clark, S.J., Manhasset, L. I., N. Y.	4 00
Rev. M. J. Fitzsimons, S.J., Manhasset, L. I., N. Y.	2 00
Very Rev. A. Daly, O.Carm., Middletown, N. Y.	2 00
Father Gerard, O.Carm., Middletown, N. Y.	2 00
Rev. M. Daly, O.Carm., New York, N. Y.	4 00
Rev. G. J. Dumas, S.J., New York, N. Y.	2 00
Rev. P. J. Furlong, New York, N. Y.	2 00
Very Rev. T. S. McDermott, O.P., New York, N. Y	2 00
Reverend Provincial, S.J., New York, N. Y.	4 00
Rev. E. B. Rooney, S.J., New York, N. Y.	6 00
Rev. J. P. Sweeney, S.J , New York, N. Y.	2 00
Rev. F. L. Meade, C.M., Niagara University, N. Y.	2 00
Rev. F. N. Ryan, C M., Niagara University, N. Y.	6 00
Very Rev. J. M. Hogan, Ogdensburg, N. Y.	4 00
Rev. F. J. Winslow, M.M., Ossining, N. Y.	4 00
Rev. J. Killeen, S.J., Poughkeepsie, N. Y.	2 00
Rev. C. O'Donnell, O.M C , Rensselaer, N. Y.	2 00
Right Rev. J. E. Grady, Rochester, N. Y.	4 00
Rev. W. J. Kohl, Rochester, N. Y.	6 00
Very Rev. E. M. Lyons, Rochester, N. Y.	2 00
Very Rev. D Gallagher, O.M.C., Staten Island, N. Y.	2 00
Rev. C. Allen, O.S.B., Belmont, N. C.	2 00
Rev. G. Eichenlaub, O.S.B., Belmont, N. C.	2 00
Rev. T. S. Hendrickson, Fargo, N. Dak.	6 00
Rev. A. H. Feldhaus, C.PP.S., Carthagena, Ohio	2 00
Rev. A. G. Koenig, Cincinnati, Ohio	2 00
Rev. G. Meyer, O.F.M., Cincinnati, Ohio	2 00
Rev. W. A. Roddy, Cincinnati, Ohio	6 00
Rev. R. B. Navin, Cleveland, Ohio	2 00
Rev. L. C. Gainor, O.P., Columbus, Ohio	2 00
Rev. E. J. Baumeister, S.M , Dayton, Ohio	4 00
Rev. A. L. Seebold, S.M., Dayton, Ohio	2 00
Rev. W. H. Bishop, Glendale, Ohio	6 00
Reverend Principal, Roger Bacon High Sch., St. Bernard, Ohio	10 00
Rev. R. J. Gabel, Toledo, Ohio	4 00
Right Rev. H. J. Grimmelsman, Worthington, Ohio	2 00
Rev. L. V. Lyden, C.S.P., Portland, Oreg.	2 00
Rev. M. J. Schmid, O.S.B., St. Benedict, Oreg.	2 00
Rev. H. J. Huesman, Allentown, Pa.	2 00
Rev. C. J. Allwein, McSherrystown, Pa.	$2 00
Rev. J. A. Garvin, C M., Northampton, Pa.	2 00
Rev. D. M. Leary, C.M., Northampton, Pa.	2 00
Rev. F. A. Brady, Philadelphia, Pa.	4 00
Rev. T. A. Lawless, O.S.F.S., Philadelphia, Pa.	2 00
Very Rev. M. J. McKeough, O.Praem., Philadelphia, Pa.	2 00
Rev. A. W. Forney, Pittsburgh, Pa.	2 00
Rev. J. J. Anderson, O S.A., Villanova, Pa.	2 00
Rev. J. P. Carroll, S.J., Wernersville, Pa.	2 00
Rev. A. H. Chandler, O.P., Providence, R. I	8 00
Rev. J. Moore, O.M.I., San Antonio, Tex.	2 00
Rev. J. L. Morkovsky, San Antonio, Tex.	2 00
Rev. L. J. Seidel, O.M.I., San Antonio, Tex.	2 00
Rev. J. Forster, S.J., Spokane, Wash.	2 00
Rev. C. V. Mullen, S.J., Tacoma, Wash.	2 00
Rev. R. Plucinski, O.F.M., Burlington, Wis.	4 00
Rev. J. F. Kundinger, La Crosse, Wis.	2 00
Rev. F. S. Betten, S.J., Milwaukee, Wis.	4 00
Rev. O. Boenki, P.S.M., Milwaukee, Wis.	2 00
Rev. J. J. Foley, S.J , Milwaukee, Wis.	2 00
Very Rev. R. C. McCarthy, S.J., Milwaukee, Wis.	6 00
Rev. T. J. Stemper, S.J., Prairie du Chien, Wis.	6 00
Rev W. J. Doherty, Racine, Wis.	2 00
Right Rev. A. C. Breig, St. Francis P. O., Wis.	2 00
Rev. N. Brust, St. Francis P. O., Wis.	2 00
Rev. W. Groessel, St. Francis P. O., Wis.	2 00
Rev. J. J. Heim, St. Francis P. O., Wis.	2 00
Rev. P. L. Johnson, St. Francis P. O., Wis.	2 00
Rev G. Regenfuss, St. Francis P. O., Wis.	2 00
Rev. O. M. Ziegler, St. Francis P. O., Wis.	2 00
Rev. P. J. Nicholson, Antigonish, N. S., Canada	2 00
Rev. J. T. Maloney, London, Ont., Canada	2 00
Rev. R. Lamoureux, O.M I., Ottawa, Ont., Canada	2 00
Rev. G. E. Carter, Montreal, P. Q , Canada	2 00
Very Rev. J. F. Hurley, S.J., Manila, P. I.	2 00
Rev. M. Juguera, C.M., Manila, P. I.	2 00
Rev. J. F. Treubig, S.J., Manila, P. I.	2 00

Brothers

Bro. Clarence Henry, C.F.P., Searcy, Ark.	2 00
Bro. Director, F.S.C., Sacred Heart Coll., San Francisco, Calif.	2 00

Bro. J. Matthew, F.S.C., Chicago, Ill.	$8 00
Bro. P. E. Ryan, C.F.D.H., Chicago, Ill.	2 00
Bro. William, C.S C., Notre Dame, Ind.	2 00
Bro. J .E. Bosshart, S.M , Covington, Ky.	2 00
Bro. A. Ernest, F.S C., Lafayette, La.	2 00
Bro. N. John, F.S.C., Lafayette, La.	2 00
Christian Bros., Baltimore, Md.	4 00
Bro. J. Abel, F.M.S., Lawrence, Mass.	2 00
Xaverian Bros., Lowell, Mass	2 00
Bro. Campion, C.F.X., Peabody, Mass.	12 00
Christian Bros , Minneapolis, Minn.	4 00
Christian Bros., St. Paul, Minn.	2 00
Bro. Alexis Klee, S.C., Bay St. Louis, Miss.	4 00
Bro. Ignatius, S. C., Vicksburg, Miss.	8 00
Bro. William, S C., Vicksburg, Miss.	2 00
Bro E. A. Paulin, S.M., Kirkwood, Mo.	2 00
Bro. A. Potamian, F.S.C., New York, N. Y.	2 00
Bro. E. Nestor, F.M.S., Poughkeepsie, N. Y.	2 00
Bro. P. Stratonic, F.M S , Poughkeepsie, N. Y.	2 00
Bro. P. J. Culhane, F.S.C.H., West Park, N. Y.	2 00
Bro. P. A Gleeson, F.S.C.H., West Park, N. Y.	6 00
Bro. P. J. Ryan, West Park, N. Y.	6 00
Bro. J. A. Skuly, S.M., Hamilton, Ohio	6 00
Bro. E. Anselm, F S.C., Philadelphia, Pa.	2 00
Bro. Emilian, F.S.C., Philadelphia, Pa.	2 00
Bros. of Mary, N. S. Pittsburgh, Pa.	16 00
Christian Bros., Scranton, Pa.	6 00
Bro. J. Matthew, F.S C., Memphis, Tenn.	2 00
Bro. J. V. Warren, Kent, Wash	2 00
Bro. Michael, S.M., Nivelles, Belgium	2 00
Bro. J. I. Doorley, F.S.C H., Dublin, Ireland	2 00

Miscellaneous

Students' Library, St. Mary Coll. High Sch , Berkeley, Calif.	2 00
Immaculate Heart High Sch., Hollywood, Calif.	2 00
Roman Catholic Orphan Asylum, San Francisco, Calif.	2 00
Knights of Columbus Supreme Council, New Haven, Conn.	2 00
Sacred Heart Acad., Stamford, Conn.	2 00
Ursuline Acad., Wilmington, Del	2 00
Dominican Coll. Library, Washington, D. C.	2 00
Immaculata Sem., Washington, D. C.	2 00
St. Joseph Acad., Jacksonville, Fla.	2 00
St. Leo Abbey, Saint Leo, Fla.	2 00
Marmion Military Acad., Aurora, Ill.	2 00
Trinity High Sch., Bloomington, Ill.	4 00
Southern Illinois State Normal Univ , Carbondale, Ill.	2 00
St. Joseph Acad., Galesburg, Ill.	8 00
St. Mary Acad., Leavenworth, Kans.	2 00
Theologians' Library, St. Mary Coll., St. Mary's, Kans.	2 00
Acad. Notre Dame of Providence, Newport, Ky.	$2 00
St. Rose Priory, Springfield, Ky.	2 00
Ursuline Grade-School Library, New Orleans, La.	2 00
Grammar Sch of Inst. of Notre Dame, Baltimore, Md.	2 00
Mission Church High Sch., Boston, Mass.	2 00
Country Day Sch. of the Sacred Heart, Newton, Mass.	2 00
St. Patrick High Sch., Stoneham, Mass.	2 00
Catholic Central High Sch. for Girls, Detroit, Mich.	2 00
Acad. of the Visitation, St. Louis, Mo.	2 00
St. Mary High Sch., Omaha, Nebr.	2 00
La Salle Sch , Albany, N. Y.	2 00
St. Mary Sem., Buffalo, N. Y.	2 00
Queens Borough Public Library, Jamaica, N. Y.	2 00
St. Agnes High Sch., New York, N. Y.	4 00
St. Ann Acad., New York, N. Y.	2 00
Little Flower Inst., Wading River, L. I., N. Y.	2 00
St. Colman Industrial Sch., Watervliet, N. Y.	4 00
Mother Cabrini Sch., West Park, N. Y.	2 00
Elder High Sch., Cincinnati, Ohio	2 00
Teachers' Coll. Library, Cincinnati, Ohio	2 00
Univ. of Scranton, Scranton, Pa.	4 00
St. John Acad., Pawtucket, R. I.	2 00
Van de Vyver Inst., Richmond, Va	2 00
St. Edward Sem. Library, Kenmore, Wash.	8 00
St. Joseph Acad., Wheeling, W. Va.	2 00
Librarian, St. Anthony Monastery, Marathon, Wis.	2 00
St. Mary Sch. of Nursing, Milwaukee, Wis.	8 00
St. Mary High Sch., Oshkosh, Wis.	2 00
Most Rev J. R. Crimont, S.J., Juneau, Alaska	2 00
Calgary Separate School Board, Calgary, Alberta, Canada	2 00
La Commission des Ecoles Catholiques de Montreal, Montreal, P. Q., Canada	2 00
Most Rev. J. P. McCloskey, Jaro, Iloilo, P. I.	2 00
Library, Univ. of the Philippines, Manila, P. I.	2 00

Lay

Miss J. M. Barry, Derby, Conn.	2 00
Mr. J. H. Aukward, Washington, D. C.	2 00
Dr. R. H. Connery, Washington, D. C.	2 00
Dr. R. J. Deferrari, Washington, D. C.	2 00
Dr. J. K. Neill, Washington, D. C.	4 00
Mr. E. L. Baxter, Aurora, Ill	2 00
Mr. E. M. Briggs, Chicago, Ill.	2 00
Mr. L. J. Burke, Chicago, Ill.	2 00
Mr. H. F. Clark, Chicago, Ill.	2 00
Mr. J. C. Dockrill, Chicago, Ill.	2 00
Mrs. H. Ott, Chicago, Ill.	2 00
Mr. L. J. Walsh, Chicago, Ill.	2 00
Mr. P. R. Byrne, Notre Dame, Ind.	2 00
Mr. O. R. Foster, Notre Dame, Ind.	2 00

Mr. E. L. Schroeder, Davenport, Iowa	$2 00
Mr. J. J. Dreher, Dubuque, Iowa	6 00
Dr. J. G. Arnold, New Orleans, La.	2 00
Mr. G. H. Carpenter, New Orleans, La.	2 00
Mr. E. L. Merill, New Orleans, La.	2 00
Miss Z. E. Stauf, Baltimore, Md.	2 00
Mr. M E. Lord, Boston, Mass.	2 00
Mr. E. N. Stevens, Boston, Mass.	2 00
Mr. R. J. Sullivan, Jamaica Plain, Mass.	2 00
Educational Aids Dept., American Optical Co., Southbridge, Mass.	2 00
Mr. I. E. McLaren, Springfield, Mass.	2 00
Mr. A. Bodde, Detroit, Mich.	2 00
Dr. R. A. Muttkowski, Detroit, Mich	6 00
Mr. C. Nemzek, Detroit, Mich.	2 00
Miss J. O'Neill, Detroit, Mich.	2 00
Miss R. O'Neill, Detroit, Mich.	2 00
Mr. H. J. Kelley, Grand Rapids, Mich.	2 00
Mr. F. J. Snow, Grand Rapids, Mich.	2 00
Mr. J. J. Hartnett, St. Louis, Mo.	2 00
B. Herder Book Co., St. Louis, Mo.	2 00
Miss G. M. Horgan, St. Louis, Mo.	2 00
Mr. F. N Wheelan, Omaha, Nebr.	2 00
Miss M. F. Woods, Lyndhurst, N. J.	8 00
Miss C. B. Rademaekers, Newark, N. J.	2 00
Miss E. Leonard, Brooklyn, N. Y.	2 00
Mr. H. T. Vlymen, Brooklyn, N. Y.	2 00
Dr. H. McNeill, Flushing, L. I., N. Y.	6 00
Mr. H. S. Brown, New York, N. Y.	2 00
Mr. W. E. Byles, New York, N. Y.	2 00
Prof. D. F. Connors, New York, N. Y.	2 00
Prof. J. A. Fitzgerald, New York, N. Y.	4 00
Mr. J. L. Foley, New York, N. Y.	2 00
Mrs. R. L. Hoguet, New York, N. Y.	2 00
Dr. W. A. Kelly, New York, N. Y.	2 00
P. J. Kenedy & Sons, New York, N. Y.	4 00
Mr. T. J. Kirk, New York, N. Y.	4 00
Mr. H. E. Langan, New York, N. Y.	2 00
Mr. D. X. McMullen, New York, N. Y.	2 00
Mr. J. F. Madine, New York, N. Y.	2 00
Mr. F. M. Power, Jr., New York, N. Y.	2 00
Miss A. A. Morey, Troy, N. Y.	2 00
Mr. L. J. Fern, Cincinnati, Ohio	2 00
Mr. T. W. McGovern, Cincinnati, Ohio	10 00
Mr. W. L. Reenan, Cincinnati, Ohio	2 00
Mr. J. P. Spaeth, Cincinnati, Ohio	2 00
Miss V. Gusdanovic, Cleveland, Ohio	2 00
Mr. E. McCarthy, Cleveland, Ohio	2 00
Prof. J. E. Hagerty, Columbus, Ohio	4 00
Mr. H. A Duck, Clarks Summit, Pa.	4 00
Mr. A, J. Hill, Houston, Tex.	2 00
Mr. J. G. Kenedy, Sarita, Tex.	2 00
Mr. W. C. Bruce, Milwaukee, Wis.	2 00
Mr. J. J. Krill, Milwaukee, Wis	2 00
Mrs. M. L. Melzer, Milwaukee, Wis.	2 00
Mr. J. P. Treacy, Milwaukee, Wis.	4 00
Mr. W. F. Hargarten, Bruno, Sask., Canada	8 00

Sisters

Sr. M. Raphael, O.S.B., Fort Smith, Ark.	2 00
Sr. M. Cecilia, O.S.B., Jonesboro, Ark.	$2 00
Sr. M. Declan, Little Rock, Ark.	2 00
Sr. M. Victoria, Alhambra, Calif.	2 00
Sr. M. Antonia, R.S.M., Auburn, Calif.	2 00
Dominican Srs., Mission San Jose, Calif.	2 00
Sr. Superior, O.P., St. Mary of the Palms, Mission San Jose, Calif.	2 00
Sr. M. Patricia, C.S.J., Orange, Calif.	2 00
Srs. of the Holy Names, Pomona, Calif.	2 00
Dominican Srs., Immaculate Conception Acad., San Francisco, Calif.	2 00
Dominican Srs., St. Rose Acad., San Francisco, Calif.	6 00
Sr. Marie Eucharista, S.N.D. de Namur, San Jose, Calif.	2 00
Sr. M. Josita, B V.M., Santa Barbara, Calif.	2 00
Sr. M. Matilda, S.L., Colorado Springs, Colo.	2 00
Sr. M. Janet, S.C., Denver, Colo.	2 00
Srs. of Mercy, Hartford, Conn.	2 00
Srs. of Mercy, Middletown, Conn	4 00
Sr. Francis Marie, Putnam, Conn.	2 00
Srs. of St. Joseph, Waterbury, Conn.	2 00
Srs. of Mercy, West Hartford, Conn.	2 00
Srs. of Holy Cross, Washington, D. C.	2 00
Sr. Rose Estelle, C.S.C., Washington, D. C	2 00
Sr. Superior, Conv. of Mary Immaculate, Key West, Fla.	4 00
Mother Superior, Ursuline Conv., Alton, Ill.	2 00
Sr. M. Eugene, S.S.N.D., Belleville, Ill.	2 00
Srs., Poor Handmaids of Jesus Christ, Carlyle, Ill.	4 00
Mother M. Imelda, Chicago, Ill	4 00
Mother M. Mechtilde, Chicago, Ill.	4 00
Sr. Beatrice, D.C., Chicago, Ill.	2 00
Sr. Marie Teresa, Chicago, Ill.	2 00
Sr. M. Agnita, R.S.M., Chicago, Ill.	2 00
Sr. M. Albertina, B.V.M., Chicago, Ill.	4 00
Sr. M. Bernardine Lavelle, R.S M., Chicago, Ill.	6 00
Sr. M. Norbertine, S.N.D., Chicago, Ill.	2 00
Sr. M. Seraphine, P.H.J.C., Chicago, Ill.	4 00
Srs. of Charity, B.VM., Chicago, Ill.	4 00
Sr. Remigia, S.S.N.D., Chicago, Ill.	2 00
Sr. Superior, St. Louis Acad., Chicago, Ill.	6 00
Sr. Theophane, H.F.N., Chicago, Ill.	2 00
Mother Celestine, Ursuline, Decatur, Ill.	2 00
Sr. M. Micina, H.F.N., Des Plaines, Ill.	2 00
St. Etheldreda, East St. Louis, Ill.	4 00
Sr. M. Aniceta, O.S.F., Joliet, Ill.	4 00
Sr. Rose Mary, Momence, Ill	2 00
Sr. M. Ricarda, O.S.B., Nauvoo, Ill.	4 00
Mother M. Pacifica, O.S.F., Peoria, Ill.	14 00
Mother M. Loyola, Quincy, Ill.	2 00
Sr. M. William, O P., St. Charles, Ill.	2 00
Sr. M. Theophilia, O.P., Springfield, Ill.	2 00

Sr. M. Ricarda, Sterling, Ill	$2 00
Srs. of Christian Charity, Wilmette, Ill.	2 00
Sr. M. Loyola, P.H.J.C., P. O. Donaldson, Ind.	2 00
Sr M. Clarissa, O.S.B., Ferdinand, Ind.	2 00
Sr. M. Helen, C.S.J., Indianapolis, Ind.	2 00
Mother Leonida, O.S.F., Oldenburg, Ind.	4 00
Srs. of Providence, St. Mary-of-the-Woods, Ind.	4 00
Sr. M. Leona, O S.F., Clinton, Iowa	4 00
Sr. M. Amabilis, B.V.M., Davenport, Iowa	2 00
Sr. M. Carlos, O.S.F., Dubuque, Iowa	4 00
Sr. M. Jerome, O.S.F., Dubuque, Iowa	4 00
Sr. Winfried, S.S.N.D., Fort Madison, Iowa	2 00
Sr. M. Servatius, Sioux City, Iowa	4 00
Mother M. Rose, S.S.J., Concordia, Kans.	2 00
Srs of St. Joseph, Wichita, Kans.	2 00
Srs. of Notre Dame, Cold Spring, Ky.	2 00
Sr. M. Agnetis, S.N.D., Covington, Ky.	4 00
Srs. of Charity of Nazareth, Covington, Ky.	2 00
Mother M. Edwarda, Loretto, Ky.	2 00
Mother M. Roberta, Ursuline, Louisville, Ky.	2 00
Sr. Francis Borgia, S C, Louisville, Ky.	2 00
Srs. of Divine Providence of Kentucky, Melbourne, Ky.	4 00
Mother M Agnes, O.S.B., Covington, La.	2 00
Sr. M. Angelina, M.H.S., Crowley, La.	2 00
Sr. M. Teresita, M.H.S., Crowley, La.	2 00
Srs., Marianites of Holy Cross, Houma, La.	2 00
Mother M. Laura, M.H.S., Lafayette, La.	2 00
Sr. Mary of the Angels, M.H.S., Lafayette, La.	2 00
Sr. M. Adrian, Lake Charles, La	2 00
Mother M. Antonia, New Orleans, La	2 00
Mother M Catherine, O.P., New Orleans, La.	2 00
Sr. M. Boniface, New Orleans, La.	2 00
Sr. M. Carmen, New Orleans, La.	2 00
Sr. Edith, Opelousas, La.	2 00
Sr. M. Dorothea, Shreveport, La	2 00
Mother M Philemon, S.S.N.D., Baltimore, Md.	2 00
Sr. M. Pazzis, Laurel, Md.	4 00
Sr. M. Edward, S.N.D., Westminster, Md.	2 00
Mother M. Simplicia, S.S.J., Boston, Mass.	2 00
Sr M. Brigid, N. Fairhaven, Mass.	2 00
Dominican Srs., Fall River, Mass.	2 00
Srs. of Ste. Chretienne, Salem, Mass.	2 00
Srs. of Notre Dame de Namur, Waltham, Mass.	4 00
Mother M. Modesta, H.F.N., Worcester, Mass.	2 00
Sr. M. Annuncia, Detroit, Mich.	4 00
Sr M. Chrysostom, S.S.J., Detroit, Mich.	2 00
Sr. M. Florence, S.S.J., Detroit, Mich.	$2 00
Sr. M. Laetitia, O.P., Detroit, Mich.	2 00
Sr. M. Louise, S.S J., Detroit, Mich.	2 00
Sch. Srs. of Notre Dame, Detroit, Mich.	10 00
Sr. M. Ambrose, Flint, Mich.	2 00
Sr. M. Estelle, O.P., Grand Rapids, Mich.	2 00
Sr. M. Annunciata, O.S.F., Plymouth, Mich.	2 00
Sr. M. Magdalen, Plymouth, Mich.	2 00
Sr. M. Lorraine, Austin, Minn.	2 00
Sr. M. Basil, O.S.B., Duluth, Minn.	2 00
Sr. Raymond, O S.B., Duluth, Minn.	2 00
Sr. M. Grace, O.P., Faribault, Minn.	2 00
Srs. of St. Joseph, Graceville, Minn.	4 00
Sr. M. Lorraine, O.S.F., Little Falls, Minn.	6 00
Sr M. Pia, Mankato, Minn.	2 00
Srs. of St. Francis, Rochester, Minn.	2 00
Sr. Elizabeth Marie, C.S.J., St. Paul, Minn.	2 00
Sr. M. Magdalene, St. Paul, Minn.	2 00
Sr. Miriam, St. Paul, Minn.	4 00
Srs. of the Visitation, St. Paul, Minn.	2 00
Sr. M. Donata, Wabasha, Minn.	2 00
Sr. Clotilda, D.C., Natchez, Miss.	2 00
Sr. M. Adeleith, Pascagoula, Miss.	2 00
Sr. Ambrose Kennedy, Kansas City, Mo.	2 00
Sr. Louise Patton, Kansas City, Mo.	2 00
Srs. of Charity, B V.M., Kansas City, Mo.	4 00
Sr. Bertrande, Normandy, Mo.	3 00
Sr. M. Michael, Normandy, Mo.	2 00
Sr. Henrica, S.S.N.D., St. Charles, Mo.	2 00
Mother Marie Odeide Mouton, R.S.C J., St. Louis, Mo.	2 00
Mother M. Hilaria, O.S.F., St. Louis, Mo.	2 00
Sr. Christine Marie, S L, St. Louis, Mo.	2 00
Sr. Constantius, C.S.J, St. Louis, Mo.	2 00
Sr. Evangela, S.S.N.D., So. St. Louis, Mo.	2 00
Sr. Laserian, St. Louis, Mo.	4 00
Sr. M. Basilia, S.S.N.D., St. Louis, Mo.	2 00
Sr. M. Cecilia, S.S.N.D., St. Louis, Mo.	2 00
Sr. M. Roswitha, C.S.J., St. Louis, Mo	4 00
Sr. Michael Marie, St. Louis, Mo.	2 00
Srs. of Loretto, St. Louis, Mo.	4 00
Sr. Praxedes, C.PP.S., St. Louis, Mo.	2 00
Sr. Virginia Marie, S.S M., St. Louis, Mo.	2 00
Mother M. Kilian, R S.M., Webster Groves, Mo.	2 00
Sr. M. Leon, S.L., Webster Groves, Mo.	2 00
Mother M. Emanuel, Omaha, Nebr.	4 00
Sr. M. Irma, R.S.M., Omaha, Nebr.	2 00
Sr. M. Stephanie, Hooksett, N. H.	2 00
Sr. Marie Madeleine of Jesus, Hudson, N. H.	6 00
Sr. M. Aloysia, R.S.M., Atlantic City, N. J.	4 00
Sr. M Perpetua, S.S.J., Bayonne, N. J.	2 00
Mother M. Joseph, O.P., Caldwell, N. J.	4 00

Sr. M. Christine, R.S.M., Camden, N. J.	$1 00
Mother Monica, O.S.B., Elizabeth, N. J.	2 00
Sr. Marie Louise, S.C., Elizabeth, N. J.	2 00
Sr. M. Gertrude, S.C., Jersey City, N. J.	2 00
Felician, Srs., O.S.F., Lodi, N. J.	2 00
Sr. Leontine, Mendham, N. J.	2 00
Sr. M. Germaine, O.S.B., Paterson, N. J.	2 00
Sr. M. Angelica, R.S.M., Red Bank, N. J.	2 00
Mother M. Eustace, Summit, N. J.	8 00
Mother M. Lorenzo, O.S.F., Trenton, N. J.	4 00
Sr. M. Barbara, Trenton, N. J.	2 00
Sr. Rose Marie, West New York, N. J.	2 00
Mother M. Anselm, O.P, Amityville, L. I., N. Y.	2 00
Srs. of St. Dominic of Blauvelt, Blauvelt, N. Y.	4 00
Mother Jane Frances, S.S.J., Brentwood, L. I., N. Y.	2 00
Mother Marie, Brooklyn, N. Y.	2 00
Mother M. Philip, Brooklyn, N. Y.	2 00
Sr. Frances Marie, O.P., Brooklyn, N. Y.	2 00
Sr. Leo Xavier, S.S.J, Brooklyn, N. Y.	2 00
Sr. M. Annunciata, R.S.M., Brooklyn, N. Y.	8 00
Sr. M. Dafrose, O.P., Brooklyn, N. Y.	4 00
Srs. of the Visitation, Brooklyn, N. Y.	2 00
Sr. Gonzaga, Buffalo, N. Y.	2 00
Sr. M. Alexander, Buffalo, N. Y.	2 00
Sr. M. Christopher, R.S.M., Buffalo, N. Y	2 00
Srs. of Saint Mary, Buffalo, N. Y.	4 00
Sr. Saint Edward, Buffalo, N. Y.	2 00
Mother Agatha, Dobbs Ferry, N. Y.	4 00
Srs. of St. Joseph, Dunkirk, N. Y.	10 00
Sr. M. Theophane, Eggertsville, N. Y.	2 00
Sr. M. Christina Peixoto, Grasmere, S. I., N. Y.	4 00
Mother St. Catherine, C.N.D., Grymes Hill, S. I., N. Y.	4 00
Sr. M Thomas Aquinas, Highland Falls, N. Y.	2 00
Mother M. Chrysostom, O.P., Jamaica, N. Y.	2 00
Sr. Angelica, S.S.J., Jamaica, N. Y.	2 00
Sr. Francis Geronimo, S.S J., Jamaica, N. Y.	2 00
Sr. Rose Gertrude, O.P., Jamaica, N. Y.	2 00
Srs. of St. Mary, Lockport, N. Y.	2 00
Mother M. Joseph, O.P., Maryknoll, N. Y.	2 00
Mother Francis, O.S.U, New Rochelle, N. Y.	2 00
Mother Margaret Bolton, r. c., New York, N. Y.	2 00
Mother M. Agatha, New York, N. Y.	2 00
Mother M. Carmel, New York, N. Y.	4 00
Mother M. Colette, R.S.H.U., New York, N. Y.	2 00
Mother M. Elizabeth, New York, N. Y.	2 00
Mother M. Vincentia, S.C., New York, N. Y.	4 00
Sr. Bernardine Miriam, S. C., New York, N. Y.	$4 00
Sr. M Ambrosia, New York, N. Y.	2 00
Sr. M. Constantina, New York, N. Y.	10 00
Sr. M. Emile, New York, N. Y.	10 00
Sr. M. Immaculata, O.S.F., New York, N. Y.	6 00
Sr M. Regina, R.S.M, New York, N. Y.	4 00
Sr. M. Reginald, R.S M., New York, N. Y.	10 00
Sr. M. Vinciane, New York, N. Y.	10 00
Srs. of Charity of St. Vincent de Paul, New York, N Y.	2 00
Sr. St. Alfred of Rome, New York, N. Y.	2 00
Sr. M. Charles, Peekskill, N. Y.	2 00
Sr. Anna de Paul, S.S.J., Rochester, N. Y.	6 00
Sr. M. Florita, S.S.J., Rochester, N. Y.	2 00
Sr. M. Francesca, R.S.M., Rochester, N. Y.	2 00
Sr. Muriel de Lourdes, S.S.J, Rockaway, L. I., N. Y.	2 00
Mother Polycarpa, O.P,. St. Joseph's, N. Y.	2 00
Mother M. Lidwina, Stella Niagara P. O., N Y.	2 00
Sr. M. Michael, R.S.M., Syosset, L. I., N. Y.	2 00
Srs. of St. Francis, Syracuse, N. Y.	2 00
Mother M. Immaculata, R S.M., Tarrytown, N. Y.	2 00
Sr. M. Gertrude, R.S.M., Tarrytown, N. Y.	4 00
Mother M. Emiliana, Wappingers Falls, N. Y.	2 00
Sr. M. Stella, Watertown, N. Y	2 00
Mother M. Carmen, Williamsville, N. Y.	2 00
Sr M. Roberta, C.S.A., Yonkers, N. Y.	2 00
Sr. M. Superata, Hankinson, N. Dak.	2 00
Sr. Yvonne, C.S J., Jamestown, N Dak.	4 00
Sr. Marie Claire, S.N.D., Willow City, N. Dak.	4 00
Srs. of the Holy Humility of Mary, Canton, Ohio	2 00
Sr. M. Ethelreda, R.S.M., Cincinnati, Ohio	2 00
Srs. of Mercy, Cincinnati, Ohio	2 00
Srs. of the Humility of Mary, Cleveland, Ohio	2 00
Srs. of Notre Dame de Namur, Hamilton, Ohio	2 00
Srs. of Charity, Mt. St. Joseph, Ohio	2 00
Sr. M. Bede, New Lexington, Ohio	2 00
Srs. of Notre Dame, Norwalk, Ohio	6 00
Mother Superior, Ursuline Conv., St. Martin, Brown Co., Ohio	2 00
Srs. of St. Francis, Tiffin, Ohio	2 00
Sr. M. Adelbert, S.N.D , Toledo, Ohio	2 00
Sr. Frances Josephine, Marylhurst, Oreg.	2 00
Sr. M. Francis Xavier, Marylhurst, Oreg.	2 00
Mother Superior, Divine Providence, Allison Park P. O., Pa.	2 00
Sr. M. Bernard, Allison Park P. O., Pa.	2 00
Sr. M. Tharsilla, Allison Park P. O., Pa.	2 00
Srs. of St. Joseph, Baden, Pa.	2 00

Sr. Benedicta, S.S.J., Clearfield, Pa.	$6 00
Mother M. Angela, O.S.F., Coraopolis, Pa.	2 00
Sr. M. Edward, S.S J., Erie, Pa.	6 00
Sr. M. Rita O'Sullivan, O.S.B., Erie, Pa.	2 00
Srs. of St. Francis, Glen Riddle, P. O., Pa.	2 00
Srs. of St. Joseph, McSherrystown, Pa.	2 00
Mother Saint Edward, Melrose, Pa.	4 00
Sr. M. Borromeo, Merion, Pa.	2 00
Srs. of St. Francis, Millvale, Pa.	2 00
Mother Esther, I.H.M., Philadelphia, Pa.	2 00
Mother M. Leonard, W. Philadelphia, Pa.	2 00
Mother Mary of Good Counsel, Philadelphia, Pa.	2 00
Sr. Elenore Julie, S.N D., Philadelphia, Pa.	2 00
Sr. Letitia Marie, S.S.J., Philadelphia, Pa.	2 00
Sr. M. Bernard, R.S.M., Philadelphia, Pa.	4 00
Sr. M. Consolata, R.S.M., Philadelphia, Pa.	2 00
Sr. M. Theona, O.S.F., Philadelphia, Pa.	2 00
Sch. Srs. of Notre Dame, Tacony, Philadelphia, Pa.	2 00
Srs. of St. Joseph, St. John Orphan Asylum, Philadelphia, Pa	2 00
Srs. of St. Joseph, St. Mary Acad., Philadelphia, Pa.	4 00
Sr. Ottilia, C.C., Philadelphia, Pa.	2 00
Srs. of Holy Family of Nazareth, Pittsburgh, Pa.	2 00
Srs. of St. Joseph, Pittsburgh, Pa.	2 00
Sr. Superior, Divine Providence, Pittsburgh, Pa.	2 00
Mother M. Prioress, O.S.B., St. Mary's, Pa.	4 00
Sr. Superior, O.S.B., St. Mary's, Pa.	2 00
Sr. M. Bertrand, I.H.M., Scranton, Pa.	4 00
Sr. M. St. James, Sharon Hill, Pa.	2 00
Sr. Bernadette, R.S.M., Titusville, Pa.	2 00
Sr. M. Elizabeth, Titusville, Pa.	2 00
Srs. of Christian Charity, Wilkes-Barre, Pa.	2 00
Sr. M. Anthony, R.S M., Manville, R. I.	4 00
Sr. M. Brendan, Providence, R. I.	2 00
Sr. M. Victorine, O.P., Memphis, Tenn.	4 00
Dominican Srs., Nashville, Tenn.	4 00
Sr. Marian Alberta, El Paso, Tex.	2 00
Sr. M. Valena, El Paso, Tex.	2 00
Mother Benita, Fort Worth, Tex.	2 00
Sr. M. Brigid, Fort Worth, Tex.	2 00
Sr. M. Agnes Whitaker, San Antonio, Tex.	2 00
Sr. M. Antonina, Div. Prov., San Antonio, Tex.	2 00
Sr. M. Columbkille, C.C.V.I., San Antonio, Tex.	4 00
Sr. M. Francis, Ursuline, San Antonio, Tex.	4 00
Sr. M. Lauretana, C.S.C., Ogden, Utah	2 00
Srs. of Holy Cross, Alexandria, Va.	2 00
Sr. M. Agnes, Richmond, Va.	2 00
Mother M. Francis, O.P., Everett, Wash.	2 00
Sr. M. Loretta, F.C.S.P., Seattle, Wash.	$2 00
Sr. M. Albert, O.S.F., Spokane, Wash.	4 00
Sr. M. Florentine, O S.F., Charleston, W. Va.	2 00
Sr. M. Valeria, C.S.A., Fond du Lac, Wis.	2 00
Sr. Florence, S.S.N.D., Green Bay, Wis.	2 00
Sr. Honore, S.S.N.D., Green Bay, Wis.	2 00
Sr. M. Dunstan, O.P., Madison, Wis.	2 00
Sr. M. Noel, Manitowoc, Wis.	6 00
Srs. de Notre Dame, Marinette, Wis.	2 00
Mother Alene, Merrill, Wis.	2 00
Sr. Everildis, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Josepha, O.S.F., Milwaukee, Wis.	2 00
Sr. M. Speranda, Sor.D.S., Milwaukee, Wis.	2 00
Sr. Moranda, S.S.N.D., Milwaukee, Wis.	2 00
Sr. Rita, Milwaukee, Wis.	2 00
Sr. M. Digna, S.S.S.F., Muscoda, Wis.	2 00
Sr. M. Ferdinand, S.S.N.D., Prairie du Chien, Wis.	2 00
Sr. M. Hortense, Racine, Wis.	2 00
Mother General, O.P., Sinsinawa, Wis.	2 00
Sr. M. Januarius, O.P., Sinsinawa, Wis.	2 00
Sr. M. Ludgarde, S.S.J., Stevens Point, Wis.	2 00
Srs of Charity, Halifax, N. S., Canada	2 37
Sr. Saint Henrietta, C.N.D., Montreal, P. Q., Canada	5 10
Sr. M. Theophane, S.C., Truro, N. S., Canada	2 49

Convents

Holy Angels Conv., Jonesboro, Ark.	2 00
Presentation Conv., San Francisco, Calif.	2 00
St. Joseph Conv., F.C.J., Fitchburg, Mass.	4 00
St. Joseph Home, Jersey City, N. J.	2 00
Holy Family Conv., Manitowoc, Wis.	2 00

SCHOOL-SUPERINTENDENTS' DEPARTMENT

Rev. L. M. Byrnes, Mobile, Ala.	2 00
Rev. R. Renwald, Sacramento, Calif	2 00
Rev. J. N. Brown, San Francisco, Calif.	2 00
Rev. J. T. O'Dowd, San Francisco, Calif.	4 00
Rev. T. J. McNamara, Savannah, Ga.	4 00
Rev. G M. Link, Grafton, Ill.	2 00
Rev. M. J. Haddigan, Peoria, Ill.	2 00
Rev. C. J. Ivis, Sioux City, Iowa.	2 00
Rev. W. T. J. Boland, Leavenworth, Kans.	2 00
Rev. Q. J. Malone, Wichita, Kans.	2 00
Rev. L. J. Streck, Cold Spring, Ky.	2 00
Very Rev. G. J. O'Bryan, Lexington, Ky.	4 00
Rev. J. H. Whalen, Paris, Ky.	10 00
Rev. J. H. Murray, Alexandria, La.	2 00
Right Rev. Canon A. F. Isenberg, Lafayette, La.	2 00

Rev. E. C. Prendergast, New Orleans, La.	$2 00
Rev. W. J. Daly, Boston, Mass.	2 00
Rev. E. J Gorman, Fall River, Mass.	2 00
Rev. J. V. MacEachin, Battle Creek, Mich.	2 00
Rev. E. L. Quaderer, Grand Rapids, Mich.	2 00
Rev. M. B. Melican, Marquette, Mich.	4 00
Very Rev. T. L. Keaveny, St. Cloud, Minn	4 00
Rev. R. J. Connole, St. Paul, Minn.	2 00
Rev. J. J. Murphy, Kansas City, Mo.	2 00
Rev. J. H. Ostdiek, Omaha, Nebr	2 00
Rev. W. J. Collins, Hooksett, N. H.	4 00
Rev. D. A. Coyle, Newark, N. J.	2 00
Very Rev. Msgr. W. F. Lawlor, Newark, N. J.	2 00
Rev. T. J. Molloy, Passaic, N. J.	2 00
Rev. R. J. Graham, Somerville, N. J.	2 00
Rev. S. J. Holbel, Buffalo, N. Y	2 00
Rev. J. J. Voight, New York, N. Y.	4 00
Rev. J. M. Duffy, Rochester, N. Y.	2 00
Rev. C. J. Ryan, Cincinnati, Ohio	2 00
Rev. C. Elwell, Cleveland, Ohio	2 00
Right Rev. J. R. Hagan, Cleveland, Ohio	2 00
Rev. R. W. Harwick, Columbus, Ohio	2 00
Right Rev. J. J. Murphy, Columbus, Ohio	2 00
Rev. N. M. Shumaker, Toledo, Ohio	2 00
Rev. J. G. Cox, Philadelphia, Pa.	2 00
Rev. J. A. Gorham, Philadelphia, Pa.	2 00
Rev. T. V. Cassidy, Providence, R. I.	2 00
Rev. J. J. Kenny, Woonsocket, R. I	2 00
Rev. G. J. Flannigan, Nashville, Tenn.	2 00
Rev. F. J. Byrne, Richmond, Va.	4 00
Rev. E. J. McFadden, Seattle, Wash	2 00
Rev. L. W. Seemann, La Crosse, Wis.	4 00

PARISH-SCHOOL DEPARTMENT

Priests

Right Rev. R. Sampson, Oakland, Calif.	4 00
Right Rev. R. Collins, San Francisco, Calif.	2 00
Rev. J. J. Cullen, San Francisco, Calif.	4 00
Rev. C. E. Kennedy, San Francisco, Calif.	2 00
Rev. F. L. Sebastiani, S.J., Trinidad, Colo.	2 00
Rev. W. J. Baldwin, Hartford, Conn.	16 00
Rev J. H. Fitzmaurice, New Haven, Conn.	4 00
Rev. S. W. Delikat, Wilmington, Del.	4 00
Right Rev. E. J. Connelly, Washington, D. C.	2 00
Catholic School Board, Chicago, Ill.	2 00
Congregation of the Resurrection, Chicago, Ill.	12 00
Franciscan Fathers, Chicago, Ill.	2 00
Rev. J. R. Gleason, Chicago, Ill.	2 00
Right Rev. F. A. Rempe, Chicago, Ill.	2 00
Rev. L. A. Smith, Chicago, Ill.	2 00
Rev. F. Uzdrowski, C.R., Chicago, Ill.	2 00
Rev. D. B. Zuchowski, Chicago, Ill.	4 00
Rev. J. B. Culemans, Moline, Ill.	2 00
Right Rev. W. A. Cummings, Oak Park, Ill.	$2 00
Right Rev. P. H. Durkin, Rock Island, Ill.	2 00
Rev. A. Bertram, Springfield, Ill.	2 00
Rev. J. Hammes, Crown Point, Ind.	2 00
Right Rev. R. R. Noll, Indianapolis, Ind.	10 00
Rev. C. W. Burkart, Seymour, Ind.	4 00
Rev. F. Walker, Terre Haute, Ind.	2 00
Rev. P. D. O'Malley, Dubuque, Iowa	2 00
Rev. J. B. Herbers, Dyersville, Iowa	2 00
Rev. S. V. Fraser, Aurora, Kans.	2 00
Rev. E. J. Duchene, Concordia, Kans	2 00
Rev. A. P. Koerperich, Greenleaf, Kans.	2 00
Rev. J. Bradley, Junction City, Kans	2 00
Rev. J. G. Wolf, Leoville, Kans.	2 00
Rev. E. D. Weigel, Norton, Kans.	2 00
Rev. C. J. Merkle, Bellevue, Ky.	2 00
Right Rev. I. M. Ahmann, Covington, Ky.	2 00
Rev. W. A. Freiberg, Covington, Ky	4 00
Rev. A. G. Wagner, Covington, Ky.	2 00
Rev. H. F. Hillenmeyer, Fort Thomas, Ky.	2 00
Rev. C. A. Bienvenu, Church Point, La.	2 00
Very Rev. R. C. Labit, Donaldsonville, La.	2 00
Right Rev. G. Andree, New Orleans, La.	2 00
Redemptorist Fathers, New Orleans, La.	2 00
Rev. A. J. Wegmann, New Orleans, La.	2 00
Rev. J. A. Wester, New Orleans, La.	2 00
Rev. J. M Bourgeois, Ville Platte, La.	6 00
Right Rev. G. P Johnson, Portland, Me.	2 00
Rev. L. O'Donovan, Baltimore, Md.	2 00
Rev. I. Fealy, Woodlawn, Md.	4 00
Rev. W. J. Barry, E. Boston, Mass.	2 00
Rev. J. J McGarry, Boston, Mass.	2 00
Rev. J. J. Murphy, Boston, Mass.	2 00
Rev. J. V. Tracy, Boston, Mass.	2 00
Rev. A F. Hickey, Cambridge, Mass.	2 00
Right Rev. J. J. Donnelly, Fitchburg, Mass.	2 00
Augustinian Fathers, Lawrence, Mass.	2 00
Rev. E. D. Daly, So. Lawrence, Mass.	4 00
Rev. E. T. Dunne, Lawrence, Mass.	2 00
Right Rev. R Neagle, Malden, Mass.	2 00
Right Rev. C. A. Finn, Medford, Mass.	2 00
Rev. J. S. Barry, North Brookfield, Mass.	2 00
Rev. J. E. Lynch, Taunton, Mass.	2 00
Rev. R. D. Murphy, Uxbridge, Mass	2 00
Rev. F. J. Halloran, Wakefield, Mass.	4 00
Rev. D. C. Riordan, Watertown, Mass.	2 00
Rev. J. G. Cook, Detroit, Mich.	2 00
Rev. W. E. Hennes, Detroit, Mich.	2 00
Rev. E. J. Knaebel, C.S.Sp., Detroit, Mich.	2 00
Rev. J. M Louis, Detroit, Mich.	2 00
Very Rev. J. C. Vismara, Detroit, Mich.	2 00
Right Rev. H. A. Buchholtz, Marquette, Mich.	4 00
Rev. F. T. Stack, Royal Oak, Mich.	2 00

Rev. J. L. Linsenmeyer, Wyandotte, Mich.	$4 00
Rev. W. E. F. Griffin, Austin, Minn.	2 00
Very Rev. J. J. Cullinan, St. Paul, Minn.	2 00
Rev. P. Kenny, Willmar, Minn.	2 00
Redemptorist Fathers, St. Louis, Mo.	2 00
Rev. W. L. Shea, St. Louis, Mo.	2 00
Rev. P. J. Judge, Omaha, Nebr	4 00
Right Rev. T. J. E. Devoy, Manchester, N. H.	2 00
Right Rev. M. R. Spillane, Atlantic City, N. J.	2 00
Rev. H. J. Watterson, Westfield, N. J.	2 00
Rev. J. W. Colligan, Attica, N. Y.	2 00
Rev. J. A. Smith, Brooklyn, N. Y.	2 00
Oblate Fathers, Buffalo, N. Y	10 00
Rev. J. J. Mahon, Freeport, L. I., N. Y.	2 00
Rev. E. J. Donovan, Great Neck, L. I., N. Y.	2 00
Rev. W. Byrne, Ithaca, N. Y.	2 00
Rev. F. C. Campbell, New York, N. Y.	2 00
Rev. C. J. Drew, New York, N. Y.	2 00
Right Rev. C. F. McEvoy, Syracuse, N. Y.	2 00
Rev. A Strazzoni, C.S.C.B., Syracuse, N. Y.	2 00
Franciscan Fathers, Cincinnati, Ohio	2 00
Right Rev. J. H. Schengber, Cincinnati, Ohio	2 00
Right Rev. G. P. Jennings, Cleveland, Ohio	2 00
Rev. T. P. Mulligan, Cleveland, Ohio	2 00
Right Rev. J. J. Schmit, Cleveland, Ohio	2 00
Right Rev. A. J. Dean, Toledo, Ohio.	2 00
Rev. F. A. Houck, Toledo, Ohio	2 00
Rev. F. S. Legowski, Toledo, Ohio	2 00
Rev. P. Hermes, Bally, Pa.	16 00
Rev. J. A. O'Connor, Clairton, Pa	2 00
Rev. J. M. McShain, Drexel Hill, Pa.	34 00
Rev. W. J. Fogarty, Lansford, Pa.	10 00
Rev. L. D. Burns, Philadelphia, Pa.	2 00
Rev. J J. Walsh, Philadelphia, Pa.	2 00
Very Rev. G. J. Bullion, Pittsburgh, Pa.	2 00
Rev. T. F. Coakley, E. E. Pittsburgh, Pa.	2 00
Rev. J. C. Fallon, S. S. Pittsburgh, Pa	2 00
Rev. J. D. Hannan, Pittsburgh, Pa.	2 00
Rev. J. A Karalius, Shenandoah, Pa.	4 00
Rev. E. A. Stapleton, Yardley, Pa.	2 00
Rev. J. Hensbach, Bowdle, S. Dak.	2 00
Rev J. S. Murphy, Galveston, Tex.	4 00
Rev. P. A. Barry, Ludlow, Vt	2 00
Rev. P. F. Meyer, Hurley, Wis.	4 00
Dominican Fathers, Madison, Wis.	2 00
Rev. G. Meyer, Milwaukee, Wis.	2 00
Salvatorian Fathers, Milwaukee, Wis.	2 00
Rev. J. P. Glueckstein, Neenah, Wis.	2 00
Rev. J. F. McCarthy, Oconomowoc, Wis	2 00
Rev. J. W. Huepper, Wauwatosa, Wis.	2 00
Right Rev. W. Reding, Wisconsin Rapids, Wis.	2 00
Rev. H. D. J. Brosseau, Grenville, P. Q, Canada	2 00
Rev. G. J. McShane, S.S., Montreal, P. Q., Canada	4 00

Brothers

Bro. Angelus, C.F.X., Brooklyn, N. Y.	$2 00
Bro. Bernard, F.S.C., Brooklyn, N. Y.	2 00
Bro. Bonaventure, Brooklyn, N. Y.	2 00
Bro. Claude, C.F.X., Brooklyn, N. Y.	2 00
Bro. Eugene, O.S.F., Brooklyn, N. Y.	2 00
Bro. Hubert, C.F.X., Brooklyn, N. Y.	2 00

Parish Schools

St. Anthony Par. Sch., San Francisco, Calif.	2 00
St. Boniface Par. Sch., San Francisco, Calif.	2 00
St. John Paro. Sch., San Francisco, Calif.	2 00
Mary, Star of the Sea Sch., San Pedro, Calif.	8 00
St Mary Paro. Sch., Miami, Fla.	2 00
Immaculate Conception Par. Sch., Atlanta, Ga.	2 00
St. Anthony Par. Sch., Atlanta, Ga.	2 00
School of Christ the King, Atlanta, Ga.	2 00
Cathedral Sch. of St. John the Baptist, Savannah, Ga.	2 00
Sacred Heart Sem., Sharon, Ga.	2 00
St. Mary Sch., Aurora, Ill.	14 00
St. Mary of Perp. Help Sch., Chicago, Ill.	8 00
St. Anthony Sch., Rockford, Ill.	2 00
Our Lady of Hungary Sch., South Bend, Ind.	2 00
St. Francis Xavier Grade Sch., Dyersville, Iowa	2 00
Rudolphinum Paro. Sch., Protivin, Iowa	2 00
St Mary Cathedral Sch., Covington, Ky.	4 00
Holy Ghost Sch, New Orleans, La.	2 00
Holy Name of Jesus Sch., New Orleans, La.	2 00
Holy Name of Mary Sch., New Orleans, La.	2 00
Our Lady of Good Counsel Sch., Baltimore, Md.	2 00
St. Joseph Sch., Amesbury, Mass.	2 00
St. Mary, Star of the Sea Sch., Beverly, Mass.	2 00
Nazareth Sch., South Boston, Mass.	16 00
St. Columbkille Sch., Boston, Mass.	2 00
St. Gregory Sch., Boston, Mass.	2 00
St. Raphael Sch., Boston, Mass.	2 00
St. Hedwig Paro. Sch., E. Cambridge, Mass.	2 00
Immaculate Conception Sch., Everett, Mass.	2 00
St. James Sch, Haverhill, Mass.	12 00
St. Joseph Sch., Lawrence, Mass.	2 00
St. Catherine of Genoa Sch., Somerville, Mass.	2 00
St. Mary Sch., Stoughton, Mass.	2 00
Guardian Angels Sch., Chaska, Minn.	2 00
St. Canice Sch., Kilkenny, Minn.	2 00
St. Joseph Sch., Marshall, Minn.	2 00
Ascension Sch., Minneapolis, Minn.	2 00
Holy Name Sch., Minneapolis, Minn.	4 00
St. Elizabeth Par. Sch., Minneapolis, Minn.	2 00
St. Stephen Sch., Minneapolis, Minn.	4 00
St. Mary Sch., New Ulm, Minn.	2 00
St. Joseph Sch., Red Wing, Minn.	2 00
St. Agnes Sch., St. Paul, Minn.	12 00
St. Andrew Sch., St. Paul, Minn.	2 00
St. Bernard Sch., St. Paul, Minn.	2 00

St. Francis de Sales Sch., St. Paul, Minn.	$2 00
St. Matthew Sch., St. Paul, Minn.	2 00
St. Boniface Sch., Stewart, Minn.	2 00
St. Joseph Sch., Babylon, L. I., N. Y.	2 00
St. Barnabas Apostle Sch., Bellmore, L. I., N. Y.	2 00
Convent of Mercy Sch., Brooklyn, N. Y.	4 00
Fourteen Holy Martyrs Sch., Brooklyn, N. Y.	4 00
Immaculate Heart of Mary Sch., Brooklyn, N. Y.	2 00
Our Lady of Angels Sch., Brooklyn, N. Y.	4 00
Our Lady of Czenstochowa Sch., Brooklyn, N. Y.	2 00
Our Lady of Guadalupe Sch., Brooklyn, N. Y.	2 00
Queen of All Saints Elem. Sch., Brooklyn, N. Y.	2 00
Sacred Hearts of Jesus and Mary Sch, Brooklyn, N. Y.	2 00
St. Agatha Sch., Brooklyn, N. Y.	2 00
St. Augustine Sch., Brooklyn, N. Y.	4 00
St. Barbara Elem. Sch., Brooklyn, N. Y.	2 00
St. Brendan Elem. Sch., Brooklyn, N. Y.	2 00
SS. Cyril and Methodius Sch., Brooklyn, N. Y.	2 00
St. John Cantius Sch., Brooklyn, N. Y.	2 00
St. Joseph Sch., Brooklyn, N. Y.	2 00
St. Peter Claver Sch., Brooklyn, N. Y.	2 00
St. Rosalie Sch., Brooklyn, N. Y.	2 00
St. Saviour Elem. Sch., Brooklyn, N. Y.	2 00
St. Stanislaus Sch., Brooklyn, N. Y.	2 00
St. Thomas Aguinas Sch., Fourth Ave. and 8th St., Brooklyn, N. Y.	2 00
St. Jochim Sch., Cedarhurst, L. I. N. Y.	2 00
Our Lady of Sorrows Sch., Corona, N. Y.	2 00
St. Leo Sch., Corona, N. Y.	2 00
St Anastasia Sch., Douglaston, N. Y.	2 00
St. Mary Sch., East Islip, L. I., N. Y.	2 00
St. Adalbert Sch., Elmhurst, N. Y.	2 00
St. Bartholomew Sch., Elmhurst, N. Y.	2 00
St Hedwig Sch., Floral Park, L. I., N. Y.	2 00
St. Andrew Sch., Flushing, N. Y.	4 00
St. Aloysius Sch., Great Neck, L. I., N. Y.	2 00
Our Lady of Loretto Sch, Hempstead, L. I., N. Y.	4 00
St. Ignatius Sch., Hicksville, L. I., N. Y.	2 00
St. Gerard Sch., Hollis, N. Y.	4 00
Our Lady of Grace Sch., Howard Beach, N. Y.	2 00
St. Patrick Sch., Huntington, L. I., N. Y.	6 00
St. Joan of Arc Sch., Jackson Heights, N. Y.	2 00
St. Joseph Sch., Jamaica, N. Y.	2 00
St. Patrick Sch., Long Island City, N. Y.	2 00
St. Mary Sch., Manhassett, L. I., N. Y.	2 00
Holy Cross Sch., Maspeth, N. Y.	$2 00
St. Margaret Sch., Middle Village, N. Y.	2 00
Our Lady of Sorrows Sch., New York, N. Y.	10 00
St. Agnes Sch., New York, N. Y.	2 00
St. Margaret Mary Sch., New York, N. Y.	2 00
St. Stephen of Hungary Sch., New York, N. Y.	8 00
St. Dominic Sch., Oyster Bay, L. I., N. Y.	2 00
St. Stanislaus Sch., Ozone Park, N. Y.	2 00
Assumption Sch., Peekskill, N. Y.	2 00
St. Peter of Alcantara Sch., Port Washington, L. I., N. Y.	2 00
School of Our Lady of Perpetual Help, Richmond Hill South, N. Y.	2 00
St. Margaret Mary Sch., Rochester, N. Y.	4 00
St. Agnes Elem. Sch., Rockville Center, L. I., N. Y.	2 00
St Catherine of Sienna Sch., St. Albans, N. Y.	2 00
St. Agnes Sch., Sparkill, N. Y.	4 00
St. Mary Sch., Troy, N. Y.	14 00
Holy Trinity Sch., Utica, N. Y.	2 00
St. Luke Sch., Whitestone, N. Y.	2 00
St. Thomas the Apostle Sch., Woodhaven, N. Y.	4 00
St. Sebastian Sch., Woodside, L. I., N. Y.	2 00
St. Mary Boys' Sch., Yonkers, N. Y.	2 00
St. Anthony Sch., Cincinnati, Ohio	2 00
St. Michael Sch., Cleveland, Ohio	2 00
Holy Rosary Sch., Columbus, Ohio	2 00
St. Rose Par. Sch., Lima, Ohio	2 00
St. Mary Sch., Massillon, Ohio	2 00
Immaculate Conception Sch., Toledo Ohio	2 00
St. Augustine Sch., Bridgeport, Pa	12 00
St. Ann Sch., Bristol, Pa.	2 00
St. Francis de Sales Sch., Lenni, Pa.	4 00
St. Francis of Assisi Sch., Minersville, Pa.	2 00
Holy Family Sch., Nazareth, Pa.	2 00
St. Francis of Assisi Sch., Norristown, Pa.	2 00
Our Lady of Hungary Sch, Northampton, Pa	2 00
Holy Name of Jesus Sch., Philadelphia, Pa.	2 00
Immaculate Conception Sch., Philadelphia, Pa	2 00
Most Blessed Sacrament Sch., W. Philadelphia, Pa.	2 00
Nativity B.V.M. Sch., Philadelphia, Pa.	2 00
Our Mother of Sorrows Sch., W. Philadelphia, Pa.	2 00
Sacred Heart Orphanage, Philadelphia, Pa.	20 00
St. Aloysius Sch., Philadelphia, Pa.	10 00
St. Ambrose Sch., Philadelphia, Pa.	10 00
St. Anthony Sch., Philadelphia, Pa.	20 00
St. Bernard Sch., Philadelphia, Pa.	2 00
St. Bonaventura Sch., Philadelphia, Pa.	4 00
St. Bridget Sch., Philadelphia, Pa.	2 00
St. Elizabeth Sch., Philadelphia, Pa.	2 00
St. Gregory Sch., Philadelphia, Pa.	4 00
St. Hedwig Sch, Philadelphia, Pa.	2 00
St. Henry Sch., Philadelphia, Pa.	2 00
St. Joachim Sch., Philadelphia, Pa.	2 00

St. John the Baptist Sch., Philadelphia, Pa.	$2 00
St. Ludwig Sch., Philadelphia, Pa.	2 00
St. William Sch , Philadelphia, Pa.	2 00
Transfiguration Sch., W. Philadelphia, Pa.	2 00
St. Patrick Sch., Pottsville, Pa.	6 00
Holy Spirit Par. Sch., Sharon Hill, Pa.	2 00
St. Francis of Assisi Sch., Springfield, Pa.	2 00
St. Joseph Acad., Dumbarton, Va	2 00
Sacred Heart Sch., Norfolk, Va.	4 00
Our Lady of the Blessed Sacrament Sch , Port Richmond, Va.	2 00
Sacred Heart Sch., So. Richmond, Va.	2 00
Our Lady of Nazareth Sch., Roanoke, Va.	4 00
St. Patrick Sch., Eau Claire, Wis	2 00
St Casimir Sch., Milwaukee, Wis.	2 00
St Matthew Sch., Milwaukee, Wis.	6 00
St. Rose Sch., Milwaukee, Wis.	10 00
St. Stephen Sch., Milwaukee, Wis	2 00

Lay

Miss W. L McGrath, Brooklyn, N. Y	2 00

Sisters

Sr. Genevieve, D C., Mobile, Ala.	2 00
Sr. Verena, D.C., Mobile, Ala.	2 00
Sr. Anthony, H.F.N., Montgomery, Ala.	2 00
Sr. William, C.S J., Los Angeles, Calif.	6 00
Sr. M. Magdalen, Napa, Calif.	4 00
Sr. M. Rose-Aileen, Pasadena, Calif.	2 00
Srs. of St. Joseph, San Francisco, Calif.	2 00
Srs. of Mercy, Ansonia, Conn.	2 00
Franciscan Srs., Bridgeport, Conn	6 00
Sr. M. Clementine, D.D.C., Bridgeport, Conn.	2 00
Sr. M Laura, Enfield, Conn.	2 00
Srs of Mercy, Naugatuck, Conn	4 00
Mother M. Leocritia, Willimantic, Conn.	2 00
Benedictine Srs., Wilmington, Del.	5 00
Sr. Caroline, C.S.C., Washington, D. C.	2 00
Sr. Deodata, S.S J., Washington, D. C.	2 00
Srs. of St. Patrick Sch., Washington, D. C.	2 00
Sr. Petra, C.S.C., Washington, D. C.	2 00
Sr Rose de Lima, C S J., Augusta, Ga.	2 00
Sr. Gerard Joseph, C.S.J., Savannah, Ga.	2 00
Sr. Dominic, C.R., Chicago, Ill.	2 00
Sr. M. Archangela, S.S.S.F , Chicago, Ill.	2 00
Sr. M. Barbarina, S S.S F., Chicago, Ill.	2 00
Sr. M. Fidelia, S S J , Chicago, Ill.	2 00
Sr. M. Joan, O.P., Chicago, Ill.	2 00
Sr. M. Lillian, O.S.F., Chicago, Ill	2 00
Sr. M. Liliosa, Chicago, Ill	4 00
Sr. M. Regina, B V.M , Chicago, Ill.	2 00
Sr. M. Severine, P H.J.C., Chicago, Ill.	4 00
Sr. M. Sulpicia, H.F.N., Chicago, Ill.	2 00
Srs. of Holy Child Jesus, St. Henry Sch., Chicago, Ill.	2 00
Srs. of Holy Child Jesus, St. Veronica Sch , Chicago, Ill.	4 00
Sch. Srs. of Notre Dame, Chicago, Ill.	$4 00
Srs. of SS. Cyril and Methodius, Chicago, Ill.	12 00
Sr. Stanislaus, C R., Chicago, Ill.	2 00
Srs. of St. Francis, Chicago Heights, Ill.	2 00
Sr. Claver, S.S.N.D., Galena, Ill.	2 00
Sr. M. Mercedes, O.S.F., Joliet, Ill.	2 00
Dominican Srs., Springfield, Ill.	4 00
Sch. Srs. of Notre Dame, Teutopolis, Ill.	6 00
Sr. M. Evodine, Huntington, Ind.	4 00
Sr. M. Victorine, C S.C., Michigan City, Ind.	2 00
Sr. M. Angela, O.S.F., Oldenburg, Ind.	2 00
Sr. M. Irene, Dubuque, Iowa	2 00
Srs. of Notre Dame, Bellevue, Ky.	8 00
Srs. of Notre Dame, Central Covington, Ky.	2 00
Srs of Notre Dame, Covington, Ky.	2 00
Srs. of Notre Dame, Newport, Ky.	2 00
Sr. Marie Andree, S.S.J., Baton Rouge, La.	2 00
Sch. Srs. of Notre Dame, Baton Rouge, La.	2 00
Srs. of St. Dominic, Baton Rouge, La.	2 00
Srs. of St. Joseph, Baton Rouge, La.	2 00
Srs. of St. Benedict, Covington, La	2 00
Srs. of the Most Holy Sacrament, Gretna, La.	2 00
Srs. of St. Dominic, Independence, La.	2 00
Sr. M. Cornelia, R S.M., Kenner, La.	2 00
Srs. of Mercy, Kenner, La.	2 00
Sr. Ellen, S.S.N D., Marrero, La.	2 00
Sr. M. Zeno, S S.N.D., Marrero, La.	2 00
Sr. Mildred, S.S.N.D , Marrero, La.	2 00
Srs. of Charity of the Incarnate Word, Metairie Ridge, La	2 00
Mariantes of Holy Cross, St. Cecilia Sch., New Orleans, La.	2 00
Missionary Srs. of the Sacred Heart, Sacred Heart Orphanage, New Orleans, La.	2 00
Missionary Srs. of the Sacred Heart, St. Mary Italian Sch., New Orleans, La.	2 00
Mother M. Pius, O.P., New Orleans, La.	2 00
Mother Patricia, Inc. Word, New Orleans, La.	2 00
Sr. Louise Aimee, New Orleans, La.	4 00
Srs., Mariantes of Holy Cross, Incarnate Word Sch., New Orleans, La.	2 00
Srs., Marianites of Holy Cross, SS. Peter and Paul Sch., New Orleans, La.	2 00
Sr. M. Francis, R.S.M., New Orleans, La.	2 00
Sr. M. Xavier, New Orleans, La.	2 00
Srs. of Christian Charity, St. Francis of Assisi Sch., New Orleans, La.	2 00
Srs. of Christian Charity, St. Henry Sch., New Orleans, La.	2 00
Srs. of the Holy Family, New Orleans, La.	2 00
Srs. of the Holy Ghost, New Orleans, La.	2 00
Srs. of Mercy, New Orleans, La.	2 00
Srs. of Most Holy Sacrament, New Orleans, La.	2 00

Srs of Mt. Carmel, St. Augustine Paro. Sch., New Orleans, La	$2 00
Srs. of Mt. Carmel, St. Dominic Sch., New Orleans, La.	2 00
Srs. of Mt. Carmel, St. James Major Sch., New Orleans, La.	2 00
Sch. Srs. of Notre Dame, Redemptorist Sch , New Orleans, La.	2 00
Srs. of Notre Dame, Sacred Heart of Jesus Sch., New Orleans, La.	2 00
Srs. of St. Benedict, Holy Trinity Sch., New Orleans, La.	2 00
Srs. of St. Benedict, Mater Dolorosa Sch., New Orleans, La	2 00
Srs. of St. Benedict, St. Theresa Sch., New Orleans, La.	2 00
Srs. of St. Dominic, Our Lady of Lourdes Sch., New Orleans, La.	2 00
Srs. of St. Dominic, St. Anthony of Padua Paro. Sch., New Orleans, La.	2 00
Srs. of St. Dominic, St. Matthias Sch., New Orleans, La	2 00
Srs. of St. Francis, New Orleans, La.	2 00
Srs. of St. Joseph, Our Lady of the Holy Rosary Sch., New Orleans, La.	2 00
Srs. of St. Joseph, St Ann Sch., New Orleans, La.	2 00
Srs. of St. Teresa of Jesus, New Orleans, La.	2 00
Srs. of Notre Dame, Ponchatoula, La.	2 00
Mother M. Generosa, O.S F., Baltimore, Md.	2 00
Sr. Aegidia, S.S.N.D., Baltimore, Md.	2 00
Sr. Egine, S.S N.D., Baltimore, Md	4 00
Sr. M. Constantine, O.S.F., Baltimore, Md.	2 00
Sr. M. Fortunata, S.S.N D., Baltimore, Md.	2 00
Sr. M. Laurentia, Baltimore, Md.	2 00
Sr. Nicola, S.S.N.D., Baltimore, Md.	2 00
Srs. of St. Casimir, Baltimore, Md .	2 00
Sr. M. La Salette, S.S N.D., Bryantown, Md.	2 00
Sr.Hieronyma, S.S.N.D., Elkridge, Md.	2 00
Mother M. Aloysius, O.S.U., Frostburg, Md.	4 00
Mother M. Baptista, Overlea, Md..	2 00
Srs of Notre Dame, Andover, Mass.	10 00
Srs. of Charity, St. Margaret Conv., Boston, Mass.	2 00
Srs. of Charity, St. Patrick Conv., Boston, Mass.	6 00
Srs. of Charity, St. Peter Conv , Boston, Mass.	2 00
Srs. of Mercy, E. Boston, Mass.	2 00
Sch Srs. of Notre Dame, Notre Dame Conv., Boston, Mass.	4 00
Sch. Srs. of Notre Dame, Our Lady of Perp. Help Sch., Boston, Mass..	2 00
Srs. of Notre Dame de Namur, St. Augustine Sch., So. Boston, Mass.	2 00
Srs. of St Joseph, St Agnes Conv , Boston, Mass.	2 00
Srs. of St. Joseph, St. William Conv., Boston, Mass.	2 00
Srs. of Charity of Nazareth, Brockton, Mass.	4 00
Srs of Notre Dame de Namur, St. Mary of the Annunciation Sch , Cambridge, Mass.	4 00
Sch. Srs. of Notre Dame, St. Peter Sch., Cambridge, Mass	$2 00
Sr. Anna Gertrude, S.U.S.C., Fall River, Mass.	6 00
Sr. Jeanne Marie, R.S.M., Fall River, Mass.	2 00
Srs. of Charity, S. Lawrence, Mass.	4 00
Srs. of Notre Dame de Namur, Lawrence, Mass.	2 00
Srs. of Notre Dame de Namur, Lynn, Mass.	2 00
Sch. Srs. of Notre Dame, Malden, Mass	2 00
Srs of Notre Dame de Namur, Peabody, Mass.	2 00
Srs. of Notre Dame, Somerville, Mass.	2 00
Srs. of Holy Union of Sacred Hearts, Taunton, Mass.	2 00
Srs of Notre Dame de Namur, Waltham, Mass.	4 00
Srs. of Notre Dame de Namur, Woburn, Mass.	4 00
Sr. Felice, I.H.M., Detroit, Mich.	2 00
Sr. Lucina, I.H.M., Detroit, Mich..	2 00
Sr. M. Alberta, S.S.J., Detroit, Mich.	2 00
Sr. M. Callista, S.S.J., Detroit, Mich.	2 00
Sr. M. Genovefa, I.H M., Detroit, Mich.	2 00
Sr. M. George, S.S.J., Detroit, Mich.	2 00
Sr. M Omer, Detroit, Mich.	2 00
Sr. M. Raymond, I H.M., Detroit, Mich.	2 00
Sr. M. Stella, S.S.J., Detroit, Mich	2 00
Sr. M. Theodore, O.P., Detroit, Mich.	6 00
Srs. of Charity, Detroit, Mich	2 00
Srs. of the I.H.M., Detroit, Mich.	2 00
Sr. M. Isabelle, S.S.J., Kalamazoo, Mich.	2 00
Srs. of Notre Dame, Lake Linden, Mich.	2 00
Mother M. Eveline, O.P., Saginaw, Mich.	2 00
Sr. M. Emmanuel, O.S.F., Wyandotte, Mich.	2 00
Sch. Srs. of Notre Dame, Madison, Minn.	2 00
Sr. Gabriel, S S.J., Minneapolis, Minn.	2 00
Srs of St. Francis, Minneapolis, Minn.	2 00
Sr. M. Ellen, C.S.J., St Paul, Minn.	2 00
Sr. M. Michael, S.S.J., St Paul, Minn.	4 00
Srs. of Notre Dame, Wabasha, Minn.	2 00
Sr. M. Reparata, Jefferson City, Mo.	2 00
Srs. of St. Joseph, St. Louis, Mo	2 00
Sr M. Theresa, O.S F., Columbus, Nebr.	4 00
Srs. of St. Francis, West Point, Nebr.	4 00
Srs. of St. Joseph, St. Andrew Sch , Bayonne, N. J.	2 00
Srs. of St. Joseph, St. Mary Sch , Bayonne, N. J	2 00
Srs. of St. Joseph, St. Vincent Conv., Bayonne, N. J.	2 00
Sr. M. Joanella, S.S.N D., Irvington, N. J.	2 00
Sr Marie Therese, S.C., Newark, N. J.	2 00
Sr. M. Aquin, S.C., Newark, N.J.	2 00
Sr. M. Bartholomew, S.S.N.D., Newark, N. J	2 00
Sr. M. Serena, S.C., Paterson, N.J.	2 00
Srs. of Charity, Paterson, N. J.	2 00

Sr. M. Cunigunda, O.S.F., Trenton, N. J.	$2 00
Sr. M. Lauriana, O.S.F., Trenton, N. J.	6 00
Srs. of St. Joseph, Vineland, N. J.	2 00
Sr. M. Assisium, O S.F, Astoria, L. I., N. Y.	2 00
Sr. M. Matthias, S.C., Beacon, N.Y.	2 00
Sr. M. Philip Neri, S.N.D., Bohemia, L. I., N. Y.	2 00
Felician Srs., Brooklyn, N Y.	2 00
Franciscan Srs., Brooklyn, N. Y.	2 00
Sr. Alberta, S.S.J., Brooklyn, N.Y.	2 00
Sr. Ambrosia, S.S.J., Brooklyn, N. Y	2 00
Sr. Anna Germaine, S.S.J., Brooklyn, N. Y.	2 00
Sr. Anna Joseph, S.S.J., Brooklyn, N Y.	2 00
Sr. Ferdinand, Brooklyn, N. Y.	2 00
Sr. Francis Loretto, S.S.J., Brooklyn, N. Y.	2 00
Sr. Immaculata Maria, S.S.J., Brooklyn, N. Y.	2 00
Sr. Maria Gonzaga, Brooklyn, N. Y.	2 00
Sr. Marie Margaret, S.C., Brooklyn, N. Y.	2 00
Sr. Marita Margaret, S.C., Brooklyn, N. Y.	2 00
Sr. M. Angela, S.C., Brooklyn, N. Y.	2 00
Sr. M. Antolina, S.S.J., Brooklyn, N. Y.	2 00
Sr. M. Berenice, S.C, Brooklyn, N. Y.	2 00
Sr. M. Bernadette de Lourdes, O.P., Brooklyn, N. Y.	2 00
Sr. M. Bohumira, S.S N D., Brooklyn, N. Y.	2 00
Sr. M. Concepta, R S.M., Brooklyn, N. Y.	2 00
Sr. M. Cyril, R S.M., Brooklyn, N. Y.	4 00
Sr. M. de La Salle, S.S.J., Brooklyn, N. Y.	2 00
Sr. Flavian, O.P., Brooklyn, N .Y.	2 00
Sr. M Georgianna, S.N.D., Brooklyn, N. Y.	2 00
Sr. M. Justa, S.S.J., Brooklyn, N. Y.	2 00
Sr. M. Petronilla, O.P., Brooklyn, N. Y.	2 00
Sr. M. Pulcheria, O.P., Brooklyn, N. Y.	2 00
Sr. M. Scholastica, R.S.M., Brooklyn, N. Y.	4 00
Sr. M. Teresita, S.S.J., Brooklyn, N. Y.	2 00
Sr. Mildred, S.S.J., Brooklyn, N. Y.	2 00
Srs. of Charity, Brooklyn, N. Y.	2 00
Sch. Srs. of Notre Dame, Brooklyn, N. Y	2 00
Sr. Olivia, S S.J., Brooklyn, N. Y.	2 00
Sr. Petronilla, S.C., Brooklyn, N. Y.	2 00
Sr. Rose Vincent, S.S.J , Brooklyn, N. Y.	2 00
Sr. St. Liguori, S.S.J., Brooklyn, N. Y.	2 00
Sr. Teresa Carmel, S.C., Brooklyn, N Y.	2 00
Sr. Trinita, S.C., Brooklyn, N. Y.	2 00
Sr. Genevieve Marie, O.S.F., Buffalo, N. Y.	2 00
Sr. M. Annette, Buffalo, N. Y.	2 00
Srs. of the Resurrection, Castleton-on-the-Hudson, N. Y.	2 00
Sr. M. Helen, R.S.M., Central Islip, L. I., N. Y.	2 00
Sr. Miriam Perpetua, East Elmhurst, N. Y.	2 00
Sr. Miriam Constance, Elmhurst, N. Y.	$2 00
Sr. Marie Noel, S.S.J., Far Rockaway, N. Y.	2 00
Sr. Marie Chrysostom, S.S.J., Floral Park, L. I., N. Y.	2 00
Sr. M. Olive, S.S.J , Flushing, N. Y.	2 00
Sr. M. Thecla, S.S.J., Flushing, N Y.	2 00
Sr. M. Alphonso, I.H.M., Forest Hills, N. Y.	2 00
Sr. M Frieda, O.P., Freeport, L. I., N. Y.	2 00
Sr. M. Tharsilla, S.N.D., Glen Cove. L. I., N. Y.	2 00
Sr. M. Mancini, O.P., Glendale, L. I., N. Y.	4 00
Srs. of Charity, Haverstraw, N. Y.	6 00
Sr. M. Rosa, O.S.F , Highland Falls, N. Y.	6 00
Sr. M. Bernard, Jackson Heights, N. Y.	2 00
Sr. M. Osmond, S S.J., Jamaica, N Y.	2 00
Sr. Regina Catherine, Jamaica, N. Y.	2 00
Sr M. Raymund, R.D.C., Katonah, N. Y.	6 00
Mother Consilia, Long Island City, N. Y.	2 00
Sr. Honorata, O.P., Long Island City, N. Y.	2 00
Sr. M. Olive, Lynnbrook, N. Y.	2 00
Sr. Domitilla, S.S J., Maspeth, N. Y.	2 00
Sr. M. Slava, Maspeth, N. Y.	2 00
Sr. M. Assumpta, O.S.M., Massena, N. Y.	4 00
Sr. M. Charlotte, O P., Mineola, L. I., N. Y.	4 00
Sr. M. Hortensia, O.P., New Hyde Park, L. I , N. Y.	2 00
Dominican Srs., New York, N. Y	4 00
Mother Marie Marguerite, New York, N. Y.	4 00
Mother M. St. James, R.J.M., New York, N. Y.	2 00
Sr. Anna Lucile, O.P., New York, N. Y.	4 00
Sr. Colombius, New York, N. Y.	2 00
Sr. Josephine, New York, N. Y.	10 00
Sr. Louise Mary, S.C., New York, N. Y.	2 00
Sr. Maria Assumpta, I.H.M , New York, N. Y.	2 00
Sr. Maria Rebecca, S.C., New York, N. Y.	2 00
Sr. M. Aloysius, O.P., New York, N Y.	2 00
Sr. M. Angelita, S.C , New York, N. Y.	2 00
Sr. M. Annunciata, I.H.M., New York, N. Y.	4 00
Sr. M Borromeo, O P., New York, N. Y.	2 00
Sr. M. Borromeo, R S.M., New York, N. Y.	10 00
Sr. M. Brendan, I.H.M , New York, N. Y.	2 00
Sr. M. Eugenia, I.H.M., New York, N. Y.	2 00
Sr. M. Petronilla, S.S.N.D., New York, N. Y.	4 00
Sr. M. Teresa, New York, N. Y.	2 00
Sr. M. Vivian, O.P., New York, N. Y.	2 00
Sr. M Xavier, O.S.U., New York, N. Y.	4 00

Sr. Superior, C.S.C., St. Paul the Apostle Sch., New York, N. Y	$2 00
Ursuline Nuns, Ozone Park, N. Y.	2 00
Sr. Margaret Imelda, S U.S.C., Patchogue, L. I., N. Y.	2 00
Sr. M. Simplicia, O.S F., Pelham, N. Y.	2 00
Sr. Angeline, Poughkeepsie, N. Y.	2 00
Sr. Charlotte, Poughkeepsie, N. Y.	2 00
Sr. Cecilia Loretta, S.S.J., Richmond Hill, N. Y.	2 00
Sr. M. Antonina, Richmond Hill, N. Y.	2 00
Sch. Srs. of Notre Dame, Most Holy Redeemer Sch., Rochester, N. Y.	4 00
Srs. of Notre Dame, SS. Peter and Paul Sch., Rochester, N. Y.	4 00
Sr. M. Cletus, S S.N.D, Sayville, L. I., N. Y.	2 00
Sr. M. Isabel, R.S.M., Sea Cliff, L. I., N. Y.	2 00
Mother M. Benigna, O.P., Sparkill, N. Y.	4 00
Srs. of Charity, Tompkinsville, S. I., N. Y.	2 00
Sch. Srs. of Notre Dame, Westbury, L. I., N. Y.	2 00
Sr M. Alphonse, O.P., Winfield, N. Y.	2 00
Sr. Matilda, O.P., Woodside, L. I., N. Y.	4 00
Sr. Agnes Marilda, S.C., Yonkers, N. Y.	4 00
Sr. M. Cornelia, O.P., Akron, Ohio	2 00
Srs. of Notre Dame, Cheviot, Ohio	2 00
Srs. of Divine Providence, Cincinnati, Ohio	2 00
Srs. of Notre Dame, Cincinnati, Ohio	2 00
Srs. of St. Francis, Cincinnati, Ohio	2 00
Sr. M. Dionysia, Cleveland, Ohio	4 00
Srs. of the Holy Family of Nazareth, Cleveland, Ohio	4 00
Srs. of Notre Dame, St. Peter Sch, Cleveland, Ohio	2 00
Srs of Notre Dame, St. Stephen Sch., Cleveland, Ohio	2 00
Srs. of St. Francis, Cleveland, Ohio	2 00
Srs. of St. Francis, Columbus, Ohio	2 00
Sr. Superior, St. Joseph Conv, Dover, Ohio	2 00
Sr. Helena, R.S.M., Fremont, Ohio	2 00
Srs. of St. Francis, Mansfield, Ohio	2 00
Sr. Superior, Sacred Heart Conv., New Philadelphia, Ohio	2 00
Sr. Margaret Clare, S.C., Springfield, Ohio	2 00
Dominican Srs., Portland, Oreg.	2 00
Sr. Superior, St. Mary Conv., Beaver Falls, Pa.	2 00
Principal, St. Thomas Sch, Braddock, Pa.	2 00
Sr. M. Crescentia, O.P., Braddock, Pa.	6 00
Sr. Superior, St. Joseph Conv., Braddock, Pa.	2 00
Srs. of Charity, Carnegie, Pa.	2 00
Sr. Superior, St. Ann Conv, Castle Shannon, Pa.	2 00
Sr. Superior, St. Joseph Conv., Duquesne, Pa.	2 00
Sr. Superior, Assumption Conv., Ernest, Pa.	2 00
Sr. Superior, All Saints Conv., Etna, Pa.	2 00
Sr. Superior, St. Mary Conv., Ford City, Pa.	2 00
Sr. Superior, St. Cecilia, Conv., Glassport, Pa.	$2 00
Sr. Superior, St. Mary Conv., Glenshaw P. O., Pa.	2 00
Sr Superior, St. Mary Conv., Herman, Pa.	2 00
Sr. Superior, St. Mary Conv., Johnstown, Pa.	2 00
Sr Superior, St. Michael Sch., Johnstown, Pa.	2 00
Sr Immaculata, R.S.M., McKeesport, Pa.	4 00
Sr. Superior, St. Mary Conv., McKeesport, Pa.	2 00
Sr. Superior, St Mary Conv., McKees Rocks, Pa.	2 00
Sr. Superior, St. Boniface Conv, Penn Station, Pa.	2 00
Mother M. Dominica, Philadelphia, Pa.	2 00
Sr. M. Charitina, H.F.N., Philadelphia, Pa.	2 00
Sr. M. Clotilda, O S.F., Philadelphia, Pa.	2 00
Sr. M. Gracilia, Philadelphia, Pa.	2 00
Srs. of the Blessed Sacrament, Philadelphia, Pa.	2 00
Srs. of Christian Charity, Philadelphia, Pa.	2 00
Srs. of H. C. J., Philadelphia, Pa	2 00
Srs of I. H. M., Incarnation Conv., Philadelphia, Pa.	2 00
Srs. of I. H. M., St. Thomas Aquinas Sch., Philadelphia, Pa	2 00
Srs. of St Joseph, Ascension Sch., Philadelphia, Pa.	2 00
Srs. of St. Joseph, Cathedral Conv., Philadelphia, Pa.	4 00
Srs. of St. Joseph, Epiphany Conv., Philadelphia, Pa.	2 00
Srs. of St. Joseph, St. Columba Sch, Philadelphia, Pa.	2 00
Srs of St. Joseph, St. Joseph Sch., Philadelphia, Pa.	2 00
Srs. of St. Joseph, St. Leo Sch, Philadelphia, Pa.	2 00
Sr. Superior, Holy Trinity Conv., Pittsburgh, Pa.	2 00
Sr. Superior, Mt. Immaculata, Pittsburgh, Pa.	2 00
Sr. Superior, St. Ambrose Conv., Pittsburgh, Pa	2 00
Sr. Superior, St. Basil Conv., Pittsburgh, Pa.	2 00
Sr. Superior, St. Margaret Sch, Pittsburgh, Pa.	2 00
Sr. Superior, St. Martin Conv., Pittsburgh, Pa.	2 00
Sr Superior, St. Norbert Conv., Pittsburgh, Pa.	2 00
Sr. Superior, SS. Peter and Paul Sch., Pittsburgh, Pa.	2 00
Sr. Superior, St. Cecilia Conv., Rochester, Pa.	2 00
Sr. Superior, St. Mary Conv., Sharpsburg, Pa.	2 00
Sr. Mechtilda, Shenandoah, Pa.	2 00
Srs. of Charity, Swissvale, Pa.	2 00
Sr. Superior, Sacred Heart Conv., Tarentum, Pa.	2 00
Srs. of the Holy Union of the Sacred Hearts, Pawtucket, R. I.	2 00
Srs of Notre Dame, Holy Name Sch., Providence, R. I.	2 00
Srs. of Notre Dame, St. Teresa Sch., Providence, R. I.	2 00

Sr. Claudia, O.S.B., Bristow, Va...	$2 00
Sr. M. Frederick, S C.N., Richmond, Va.	2 00
Sr. Superior, St. Alphonsus Conv., Wheeling, W. Va.	2 00
Sr. M. Aloysia, S.S.N.D., Appleton, Wis.	2 00
Sr M. Rose, C.S.A., Fond du Lac, Wis.	6 00
Sr. M. Carmelita, R.S.M., Janesville, Wis.	6 00
Sr. Alfreda, Milwaukee, Wis.....	2 00
Sr. Marie Genevieve, O.P., Milwaukee, Wis.	2 00
Sr. M. Angelita, C.S.A., Milwaukee, Wis.	2 00
Sr. M. Bede, S.S.N.D., Milwaukee, Wis.	4 00
Sr. M. Frederica, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Ida, O.S.F., Milwaukee, Wis.	2 00
Sr. M. Justinia, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Norberta, S.S.S.F., Milwaukee, Wis.	2 00
Sr. M. Oswaldine, S.S.N.D., Milwaukee, Wis.	10 00
Sr. M Philippa, S.S.N.D., Milwaukee, Wis.	2 00
Sr. M. Bede, S.S.N.D., Oshkosh, Wis.	2 00
Sr. M. Dominic, Racine, Wis..... ..	2 00
Sr. M. Bernadette, O.S F., St. Francis, Wis.	4 00
Sr. M. Melrose, Stevens Point, Wis.	6 00
Sr. M. Veronica, S.S.N.D., Watertown, Wis.	2 00
Sr. M. Laurinda, S.S.N.D., Waterdown, Ont., Canada	2 00

Convents

Srs. of Christian Charity Conv., Baltimore, Md.	2 00
Holy Angels Conv., St. Cloud, Minn	4 00
St. Jude Thaddeus Conv., Havre, Mont.	$2 00

DEAF-EDUCATION SECTION

Sch. Srs. of Notre Dame, Marrero, La.	2 00
Rev. J. W. Heidell, C.SS.R., New Orleans, La.	2 00
Srs. of St. Joseph, Randolph, Mass...	2 00
Rev. F. E. Fitzgerald, M.M., St. Louis, Mo.	2 00
Sr. M. Janet, C.S.J., University City, Mo.	2 00
Sr. Rose Antoina, C.S.J., University City, Mo.	2 00
Rev. B. C. De Coste, Trenton, N. J.	2 00
St. Joseph Sch. for the Deaf, New York, N. Y.	6 00
Very Rev. Msgr. H. Waldhaus, Cincinnati, Ohio	4 00
Rev. W. B. Heitker, West Chester, Ohio	2 00
Rev. S. J. Landherr, C.SS.R., Philadelphia, Pa.	2 00
Srs. of Charity, Pittsburgh, Pa.....	2 00
Rev. E. W. McPhillips, Pawtucket, R. I.	2 00
Rev. E. Gehl, St. Francis, Wis.....	2 00

BLIND-EDUCATION SECTION

Srs. of St. Joseph, Jersey City, N. J.	2 00
Sr. M. Ambrose, O.P., New York, N. Y.	4 00
Total receipts	$25,422 15

Cash on hand, July 1, 1940.....	10,971 03
Receipts of year.....	14,451 12
Total receipts	$25,422 15

GENERAL MEETINGS

PROCEEDINGS

NEW ORLEANS, LA., April 16, 1941.

The Thirty-eighth Annual Meeting of the National Catholic Educational Association was held in New Orleans, La., during the week after Easter, April 16-18, 1941. The Association was welcomed to New Orleans by His Excellency, Most Reverend Joseph Francis Rummel, Archbishop of New Orleans, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who attended.

The Local Committees in charge of the meeting were as follows:

General Committee—Right Rev. Abbot Columban Thuis, O.S.B.; Very Rev. Michael Larkin, S.M.; Rev. Percy A. Roy, S.J.; Brother Lambert, S.C.; Brother Harold, C.S.C.; Brother Paul, F.S.C.; Mother Mary Agatha, S.B.S.; Mother Mary Agnes, O.S.B.; Mother Mary Antonia, O.I.C.; Mother Mary Cullen, R.S.C.J.; Mother Mary Catherine, O.P.; Mother Mary Catherine, O.Carm.; Mother Mary Elizabeth, Sisters of the Holy Family; Mother Mary Laura, M.H.S.; Mother Mary Loretto, O.S.U.; Mother Maria Mejia, S.T.J.; Mother Mary Tranquilla, Marianites of the Holy Cross; Mother Mary Xavier, Marianites of the Holy Cross; Sister Mary Catherine, Daughters of Charity of St. Vincent de Paul; Sister Mary Charles, S.S.J.; Sister Mary Cleophas, S.S.S.; Sister Mary of the Cross, S.I.V.; Sister Mary Kevin, R.S.M.; Sister Mary Leontine, S.S.N.D.; Sister Anne Marie, O.S.B.; Sister Mary Theresina, S.S.F.; Sister Mary Xaveris, S.C.C.

Committee on Arrangements—Very Rev. Frank A. Kilday, O.M.I., Chairman, Arrangements for the Opening Mass.

Rev. Joseph A. Wester, Chairman, Arrangements for visiting priests to say Mass.

Rev. Robert Tracy, Chairman, Convent accommodations for visiting Sisters.

Rev. Anthony Wegmann, Chairman, Luncheon arrangements for Sisters.

Rev. Vernon Aleman, Chairman, Transportation.

Rev. Edward C. J. Prendergast, Chairman, Entertainment at Public Meeting.

Rev. Joseph Mulhern, S.J., Chairman, Students Guilds and Student Clerical Help.

Rev. Robert Stahl, S.M., Chairman, Singing for the Mass, etc.

Rev. George Dolan, C.S.C., Chairman, Decorations.

Rev. Charles Chapman, S.J., Chairman, Radio Publicity.

Mr. Roger Baudier, Chairman, News Publicity.

Rev. Edward C. J. Prendergast, Archdiocesan Superintendent of Schools, was General Chairman of the Local Committee.

The spirit of southern hospitality which permeated the work of these committees made a lasting impression on the large number of delegates who were in attendance.

Arrangements were made for visiting priests to say daily Mass at the Roosevelt Hotel and nearby churches. Accommodations for sightseeing trips were also an example of the careful planning of the various committees.

In addition to the two general sessions and a public educational conference, there were active sessions of the Seminary Department, College and University Department, Secondary-School Department, Parish-School Department, Minor-Seminary Section, Deaf-Education Section, and Blind-Education Section.

The headquarters were established at the Roosevelt Hotel, where the committee meetings were held on Tuesday, April 15. These comprised meetings of the Executive Board of the Association, Executive Committee of the College and University Department, Executive Committee of the Secondary-School Department, Executive Committee of the Parish-School Department, and Committee on Membership of the College and University Department.

The general meetings and sessions of the various departments and sections were held in the following meeting

rooms of the Municipal Auditorium, St. Peter, Liberty, and St. Ann Sts., and Beauregard Square:

Opening and Closing General Meetings and Public Meeting, Auditorium Hall (first floor); College and University Department, St. Ann's Hall (second floor); Secondary-School Department, Concert Hall (first floor); Parish-School Department, Auditorium Hall (first floor); Seminary Department, St. Peter's Hall (second floor); Minor-Seminary Section, St. Peter's Lounge (second floor); Deaf-Education Section, St. Ann's Lounge (second floor); Blind-Education Section, Committee Room 58 (first floor).

It was also planned to hold the sessions of the College and University Department in the Auditorium, but on account of the use of part of the Auditorium for Government defense work the sessions of this Department were conducted at the Roosevelt Hotel.

Lunch was served daily to the visiting Sisters in the Exhibit Hall, Municipal Auditorium.

The Commercial Exhibit, held in the Arena of the Municipal Auditorium, was one of the largest in the history of the Association. The exhibits were well patronized by visiting clergy and Religious.

The Public Meeting on Wednesday evening, April 16, was featured by a presentation of a pageant, "Forward With Christ and the Cross," produced by Mother Mary Xavier, and presented by the students of Holy Angels Academy, New Orleans. This pageant will long be remembered as an outstanding feature at N. C. E. A. meetings.

The addresses at the Public Meeting were delivered by the Most Reverend Joseph Francis Rummel, Archbishop of New Orleans, and Edward J. Heffron, Executive Secretary, The National Council of Catholic Men, Washington, D. C.

Rev. Edward C. J. Prendergast, Archdiocesan Superintendent of Schools was Chairman.

The meeting was formally opened with Pontifical Mass in St. Louis' Cathedral on Wednesday, April 16, at 10:00 A. M.

The Most Reverend Joseph Francis Rummel, Archbishop

of New Orleans, was the celebrant of the Mass; the Most Reverend John B. Peterson, Bishop of Manchester, President General of the Association, delivered the sermon. In his sermon, Bishop Peterson said that the all-essential post-war step is that "the God of nations be restored to His place in the government, in education, even in religion itself.

"Without these," he added, "there can be neither justice nor peace."

"God must be restored to education, and first of all by those who have taken Him from our classrooms, which are the training ground of American citizenship. In restoring to God His place in all our schools, the place that He has in all our Catholic schools, Americans will be faithful not to God alone, but to our republic."

Great credit is due Roger Baudier, Secretary and Associate Editor, *Catholic Action of the South*, for the able manner in which he handled all publicity for the Convention, which included coverage for the daily papers and the N. C. W. C. News Service.

FIRST GENERAL SESSION

WEDNESDAY, April 16, 1941, 11:30 A. M.

The annual meeting was called to order with prayer by the Most Reverend John B. Peterson, President General, at 11:30 A.M. in Auditorium Hall, Municipal Auditorium.

The opening address was given by Rev. George Johnson, Ph.D., Secretary General. The subject of Doctor Johnson's address was "Our task in the Present Crisis."

The minutes of the meeting held by the Association in Kansas City in 1940 were approved as printed in the Report of the Thirty-seventh Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was presented authorizing the appointment of the usual Committees on Nominations and Resolutions. Members who were appointed to these Committees are as follows:

On Nominations: Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn., Chairman; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. William R. Kelly, A.M., LL.D., New York, N. Y.; Rev. Peter Leo Johnson, D.D., St. Francis, Wis.

On Resolutions: Rev. Thomas J. Quigley, Pittsburgh, Pa., Chairman; Rev. Andrew C. Smith, S.J., Spring Hill, Ala.; Brother Philip, F.S.C., A.M., New York, N. Y.; Rev. Robert J. Slavin, O.P., Washington, D. C.; Rev. Leo M. Byrnes, Mobile, Ala.; Rev. Edward C. J. Prendergast, New Orleans, La.

A motion was then unanimously adopted to send the following cablegram to His Holiness, Pope Pius XII:

CABLEGRAM TO HIS HOLINESS, POPE PIUS XII

"Cardinal Maglione,
"Vatican City:
"National Catholic Educational Association assembled in Annual Meeting offers His Holiness filial homage. Gratitude for his inspiring Easter message. Humbly petitions Apostolic Blessing.

"(Signed) JOSEPH FRANCIS RUMMEL,
"Archbishop of New Orleans.
"JOHN B. PETERSON,
"Episcopal Chairman."

The following cablegram was received from Vatican City:

"Archbishop Rummel,
"Bishop Peterson,
"New Orleans, La.:

"Holy Father grateful expression filial homage National Catholic Educational Association. Extends cordial felicitations success. Bids members continue with renewed enthusiasm magnificent conscientious work assuring beloved American children truly Christian education so imperative today. His Holiness in testimony paternal interest and pledge heavenly guidance.

"(Signed) CARDINAL MAGLIONE."

SECOND GENERAL SESSION

FRIDAY, April 18, 1941, 11:30 A. M.

A general meeting of the Association was held at 11:30 A. M. in Auditorium Hall, Municipal Auditorium, Most Reverend John B. Peterson, presiding.

Rev. Julius W. Haun, Chairman of the Committee on Nominations, presented the names of the following officers, who were unanimously elected for the year 1941-42:

President General: Most Rev. John B. Peterson, D.D., Ph.D., LL.D., Manchester, N. H.

Vice-Presidents General: Rev. John B. Furay, S.J., S.T.D., Mundelein, Ill.; Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Right Rev. Joseph V. S. McClancy, A.B., LL.D., Brooklyn, N. Y.; Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Pittsburgh, Pa.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.

Treasurer General: Right Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.; Rev. Francis J. Connell, C.SS.R., S.T.D., Washington, D. C.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

From the College and University Department: Right Rev. William T. Dillon, J.D., Brooklyn, N. Y.; Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.; Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.

From the Secondary-School Department: Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.; Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.; Brother William Sharkey, S.C., A.M., Vicksburg, Miss.

From the School-Superintendents' Department: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Very Rev. William T. Mulloy, Fargo, N. Dak.

From the Parish-School Department: Rev. Carroll F. Deady, Ph.D., Detroit, Mich.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. William R. Kelly, LL.D., New York, N. Y.

The Secretary then read the following report of the Committee on Resolutions:

RESOLUTIONS

I

We, members of the National Catholic Educational Association, offer to our Holy Father, Pope Pius XII, our filial respect and our sincere homage. In these difficult and chaotic times our hearts are lifted up in thanks to God, who has given to the world as his Vicar on earth, one capable of deep sympathetic understanding and of inspiring leadership. As educators, our sacred task is to restore the image of Christ in the souls of men and to develop in them the desire and the ability to live in a social order, which, while it includes the natural life, begins and ends in the supernatural. In the achievement of this purpose today more than ever before, we are faced with difficulties that seem insurmountable, for the poison of materialism has so spread that men have lost their comprehension of the supernatural, have centered their hopes of happiness on the possession of earthly goods, and have in their search for these goods blundered into a destructive era of war and persecution. We are not discouraged, however. We take new hope from the Easter message of our Holy Father who reminds us that "Truth is our weapon just as prayer is our defense and our strength." We join our humble prayers to his and assure him of our continuing efforts to restore Christ to the hearts of men and genuine peace to the world.

II

The Association desires to go on record as extending its deepest gratitude to the Most Reverend Joseph Francis Rummel, Archbishop of New Orleans, its appreciation for his welcome and his hospitality and its heartfelt thanks

for his many courtesies and kindnesses. The Association goes on record also as extending its gratitude to the Reverend Edward C. J. Prendergast, Superintendent of Schools in New Orleans, to all the clergy and Religious of the city, as well as to the City Officials of New Orleans who have done so much to help toward the success of its assembly.

The priests who have attended the convention particularly appreciate the thoughtfulness of the convention committee in providing the facilities necessary for the celebration of daily Mass.

Special thanks is extended to the newspapers of the city for their generous space and interesting accounts of our convention; likewise, to the Catholic Action of the South, Archdiocesan News Organ; to the radio station WWL for its generous contribution of time and programs; and to WNOE for broadcasting the solemn Pontifical Mass.

Finally, our thanks is extended to all members of the Local Convention Committee, who under the able leadership of Father Prendergast, did so much for the convenience, comfort, entertainment, and guidance of delegates and visitors.

III

The National Catholic Educational Association, on the occasion of its meeting in the South takes cognizance of the work of the Catholic Committee of the South and offers encouragement and hearty cooperation in the efforts of this Committee to promote and nourish Catholic culture in the Southern States. The Association feels that this Committee through its regional meetings is fulfilling one of the primary purposes of the Association by enabling our National Agencies to prosper and bear fruit in local communities. For this reason we endorse and encourage the work of the Catholic Committee of the South.

IV

National Defense of the Republic of these United States of America is heartily endorsed by the National Catholic Educational Association. The guiding principles upon which

our American Government has been founded have been the proud heritage of the Catholic Church, namely, the existence of God from whom all authority is derived, the dignity of man with his unalienable rights, the sanctity of the family, the necessity of worship to the Giver of All Gifts. This Association stresses the fact that National Defense means nothing without having these truths to defend. Unless spiritual truths motivate the political, economic, domestic, educational, and moral lives of our citizens then the disintegration of our great country will be accomplished far more effectively than by outside enemies.

When men and women become indifferent to the real dignity of human beings and signed with the sign of Christ, they soon begin to think that saving their physical existence means saving their humanity. When individuals and groups become indifferent to God then spiritual values are no longer the driving force of their lives, and life becomes a mad scramble to attain the false peak of economic security. When people are indifferent to truth, they are open targets for the shattering gunfire of propaganda and emotionalism. It is only by being fed on the substantial food of the teachings of Christ and making these truths course through our lives that we can well say we have something worth defending.

All levels of Catholic education are insisting now as always that passive appreciation is never indicative of good citizenship but that active participation is essential. In its training for citizenship and love of country Catholic education yields to no one, but it will never make the mistake of putting our country in the place of God, or of deifying a nation as an end in itself. The end of Catholic education is never limited by the form of a government no matter how good that government may be, because the temporal order cannot set bounds to the spiritual which is ever present as giving meaning and purpose to Christian education.

It is religion that is the integrating factor of our Catholic schools, and on this basis Catholic education dedicates itself

now as in the past to National Defense for supernatural men and women, citizens conscious of their obligation to God, Church, Family, and Country are the best guarantees of peace, order, and stability in these United States of America.

V

The adequate defense of our country in an armed camp of nations requires the closest cooperation with our Ibero-American neighbors. In the belated recognition of this natural tie of common interest, Catholic educators discern a peculiar opportunity for new service to religion and to country. Better than any other group, Catholic Americans are fitted to understand and to publicize the history, the ideals, and the culture of our fellow Catholics of the other great republics of this hemisphere. Hence, in this present crisis and thereafter, we must make it our duty to produce better and more fruitful inter-American relationships, specifically by promoting the study of Spanish in both colleges and high schools, by a more generous provision of scholarship aid for Ibero-American students, by exchange professorships, and other feasible methods for intellectual collaboration. Thus, shall we be able to provide true Ambassadors of good will, fitted to weld together in Catholic brotherhood the two Americas.

(Signed) THOMAS J. QUIGLEY, *Chairman.*
ANDREW C. SMITH, S.J.
BROTHER PHILIP, F.S.C.
ROBERT J. SLAVIN, O.P.
LEO M. BYRNES.
EDWARD C. J. PRENDERGAST.
GEORGE JOHNSON,
Secretary.

SERMON

MOST REV. JOHN B. PETERSON, D.D., PH.D., LL.D., BISHOP OF MANCHESTER, PRESIDENT GENERAL OF THE ASSOCIATION

Jesus said to them: "Every scribe instructed in the Kingdom of Heaven is like to a householder who bringeth forth out of his treasure new things and old." (Mat. XIII-52.)

Instructed, and Instructors, in the Kingdom of Heaven: We gather in this venerable church to consider once more the treasure committed to our keeping. It is the treasure of immutable faith and of ever-expanding science which we are to share with the children of the Kingdom, the little ones of Christ. This treasure of learning is like to our Church herself, ever ancient, ever new; ever old, ever vigorously young.

It counts first of all the *old:* our precious heritage from Him who gave us our charter of right and obligation to teach; to teach everyone, everywhere, everything that He had commanded. It is the changeless content of divine revelation. It counts also the *new:* the worth-while findings of science, and their communication to the child by the application of sound principles of pedagogy.

It counts the *old:* the formative elements of Christian character, the supernatural virtues which help one to live the Christ-life. They help one to say, "it is no longer I who live, but Christ liveth in me." It counts the *new:* the practical guiding principles which help us to live that life in the changing and challenging conditions of the world about us, so that in the engulfing darkness our light may so shine before men that they may be led by the Catholic's example of goodness to glorify our Father who is in Heaven.

First of all, do we pledge our full, unfailing fidelity to the preservation of the *old.* First of all, because it is God-given, and it has stood the test of time. Whenever and wherever it has been respected, peace and real human progress have been evident. Arts have flourished. Civilization

has made its greatest strides. But in the measure that the old has been repudiated or even neglected, civilization has yielded to barbarism, art has degenerated, the monuments of culture have been desecrated, destroyed. "With desolation is the land made desolate" whenever man would dethrone his God. This needs no proof today.

That which is *old* in our treasure, I repeat, has stood the test of time. A glance at a page of history will help us to understand this. This page of history challenges today our sober judgment on world events. It may teach a sobering lesson in humility.

The latter fourth and most of the fifth centuries of our era marked the end of the Roman Empire, the end of the old Roman culture and civilization. It was a century of barbarian invasions. Attila the Hun, Alaric the Goth, and later Totila, Ataulfus the Visigoth, and Genseric the Vandal successively raided the western world. Monuments of literature and learning, of art and architecture, of all the glory that was Rome were burned or levelled to the dust. Destruction, devastation, pillage, plunder everywhere prevailed.

Meanwhile, however, in the year 432, twenty odd years after Britain was abandoned by the Romans, a Patrick came to Ireland. Fifty years later a Clovis, King of the Franks, became a Christian. Another century, and an Augustine, sent from Rome by Gregory, came to Britain. The spiritual sons of Saints Benedict and Boniface, of Patrick and Augustine established outposts of Christian holiness and learning throughout the length of what is now the European continent, from Ireland to Italy's heel. Treasure houses they were of faith and learning. From their treasures the Monks of the West drew *old* and *new* for the making of a new culture, a new civilization. The *old* was the deposit of faith and the moral order handed down from Christ and the Apostles. The *new* was the fitting of these into the ancestral traditions and customs of the invaders. Their conversion was a gradual process through nearly seven centuries. Dark ages they are called, but through

them glimmered and then gleamed the light of sanctity and learning, of peace and liberty, until that light burst brightly upon a new world, a new civilization, in the thirteenth century.

Sanctity there was, because God was given His place as King of Kings and Lord of Lords. Learning there was and culture built upon the ancient classics and the sacred scriptures. Peace there was after years of strife and combat, the most peaceful period of history since the birth of Jesus Christ. Liberty there was, the fruit of faith and learning and peace. Popular liberty indeed found its birth in this Catholic century. It was the century of "Magna Charta," of the "Golden Privilege," and the "Provisions of Oxford," all charters of larger human freedom which paved the way for the first representative parliament in Catholic England, nucleus of the House of Commons which foreshadowed government by the people. It was the century of the Florentine Guilds, sponsors of the honor and freedom of labor.

As we sadly contemplate the drift of our twentieth century, our vaunted century of progress, with its growing denial of God, its denaturing of religion, its devitalizing of education, its destruction of freedoms, its contagious abandonment of peace, must we not admit that its first forty years bear a more striking resemblance to the barbaric fifth century than to the Christian thirteenth. Does not the peace of that glorious period eloquently proclaim that there can never be lasting peace without the acknowledged sovereignty of God; that there can never be lasting peace without the recognition of God in education; that there can never be lasting peace without the true liberty of the Sons of God. There can be no lasting peace on the basis of any new order alone. Peace is possible only if the old, the everlasting things of God and the accumulated wisdom of humanity, form the warp of a new social texture. To undervalue in the least humanity's stable heritage from the past and to overestimate the value of ephemeral novelties is pitiable folly. Human progress does not start continually

from scratch, but at the line traced by former generations. Human progress is the relay stride from ancestry to posterity. In every line of human achievement we are debtors to the past. To forget that debt is to encourage needless revolution. The revolutions that have helped mankind have been but the discarding of accumulated abuses which in their beginning won the favor of the short-sighted. The short-sighted are always the advocates of novelties. There is no new order of the ages, but only the order and ordered march of *old* and *new*.

Not the least of the crimes of many American educators is their encouragement of youth to disdain the past and foolishly to believe that progress and knowledge begin with the here and now. "Modern science" is their catch-word, as if the really modern were the only good, the all sufficient; as if it could dispense with God, faith, religion, and due recognition of forebears of renown; as if the pages of history formed only a closed book. Instructed and instructors in the Kingdom of Heaven, be neither deceived by their assumptions nor dismayed by their assurance. Draw from your treasure all that is worth while in the *new*, but do not disdain one iota of the invaluable *old*. "For, Amen I say to you, till heaven and earth pass away not one iota or one tittle of the law shall pass" "Heaven and earth shall pass away but my word shall not pass away."

We hear much today of post-war restoration, of the establishment of an era of total justice and permanent peace when the terrifying shriek of shells is silenced. Many prate of this as if wars were soon to cease, and according to their wishes. They agree that there must not be another Versailles. More than that, however, far more than that is essential. The all essential is that the God of nations be restored to His place in government, in education, even in religion itself. Without these there can be neither justice nor peace.

God must be restored to government. In our favored nation God must be ceaselessly given the place reverently

accorded Him in our own nation's Declaration of Independence. Therein He is referred to as the Creator, the Author of our liberties, the Judge at the bar of conscience, the provident Protector of the newly established republic.

God, alas, must be restored to religion. His altars and His pulpits must not be prostituted to compromise with naturalistic doctrine and easy-going morals, worse still to a shameless alliance with the huge contraceptive industry which thrives on the dodging of human responsibility and helps to destroy the home, the foundation stone of our Republic, helps to demoralize its youth, helps to decimate its forces. It is saddening to see fifth-columnists in the Gethsemane of the Christ whom they profess to serve.

God must be restored to education, and first of all by those who have taken Him from our classrooms, which are the training ground of American citizenship. In restoring to God his place in all our schools, the place that He has in our Catholic schools, Americans will be faithful not to God alone but to our republic. Then will they be true to the highest ideals of human freedom. Our schools will be nurseries of true American liberty and not of the license and lack of discipline which many approve in its name. These must understand that popular liberty is not a purely personal or individual possession. While every intelligent being enjoys under God the gift of freedom of will, it is not one's right to do ever as one pleases. Liberty belongs to a person considered also as a member of a helpful social order. It belongs indeed to individuals, but to individuals taken collectively. It is of the very essence of a democratic society that individuals living under that regime must yield enough of their personal liberty to secure the common good, and through the common good their greater own. In so yielding they do not lose. Rather do they gain in the enjoyment of more secure and peaceful possession of rights, rights more precious than those they chose to forego. This secure and peaceful possession is provided for by those reasonable ordinances of society called laws. Popular liberty is then a

right inalienable in this sense that it is indeed circumscribed, but at the same time secured, by law. To throw just laws to the wind in the name of liberty is to beget anarchy, social chaos.

Academic freedom, freedom of artistic expression, freedom of the air, freedom of the press, freedom of speech are indeed freedoms that merit and demand respect. But they are often exacted to extremes as if no other rights existed. They are defended by some who would destroy ordered government by clamor, public confidence by unruly tongues and pens, private character by sinister assault, and morals by unrestrained pornography.

In my youth it was not uncommon to hear the newly arrived unlettered from other lands excuse their lack of restraint by protesting, "It's a free country." No longer from the unlettered alone come such misconceptions of liberty. They come from the presumably educated, from educators even. In the name of academic freedom it is often the immature who are suffered not merely to have their say, but to inflict it upon receptive youth already trained to swear by the word of the master. In the name of freedom of art the dangerous passions of youth are whetted by an unrestrained stage or screen or by illustrated literature whose publishers apologize for their product by vaunting its educational worth. In the name of freedom of the air uncensored calumny is still broadcast which if printed would be penalized as libel. In the name of freedom of the press sedition and treason sidle with protestations of national loyalty. In the name of freedom of speech crack-pots are suffered publicly to have their say. Let them think as they please. It is their freedom. But no man has the right to say all he pleases without first measuring his responsibility to others.

All these freedoms are indeed sacred, but sacred only when they respect the equal rights of fellow-men. For it is of the essence of justice to abstain from injury to others, and, if the demands of justice are not clear, to do to them

in charity as one would be done by. God and country, justice and charity, liberty and the rights of man, all stand or fall together. And their standing or their falling will be begun in the schools of the land. Thank God we are doing our share to sustain them. Our gathering here is our pledge that we shall always do our share, drawing from our treasure new things, and old. The duty we owe to God, to liberty, to peace, to national defense is beautifully summed up in the seldom sung last verse of the hymn "America."

"Our fathers' God, to Thee, Author of liberty,
To Thee we sing.
Long let our land be bright
With freedom's holy light.
Protect us by Thy might
Great God, our King."

This duty can best be done by making our children God-loving and God-like. As Catholic teachers, your chief effort must be to make Christ live in your pupils. In your class-room work, and in preparation for it, the all-engrossing *new* may seem to demand first attention. But the most helpful thing for your pupils, the "one thing necessary," is the *old*, the contagious Christ-like character of the teacher. Your professional preparation, your accumulating degrees, your pedagogical technique, whatever there be of new in teacher training, and whatever may be needed to comply with civil law and university requirements, all these are exacted chiefly that you may be qualified to teach secular subjects and prepare your pupils for place and competency in this passing life. Nor should they be neglected.

But as Christian teachers your fundamental duty is to form Christ in the minds and hearts and souls of the little ones. You must enlighten them and strengthen them to say with the Apostle, "It is not now I who live, but Christ liveth in me." You must prepare each to let his light so shine before men that they may see his radiant goodness and be led by his example to glorify our heavenly Father. This you can do only if you first of all can say that Christ lives in you. This you can do only if your little men and

women can see your good works, the devotion and patience of the teaching Christ, the kindness and sweet strength of the teaching Christ, the holiness, the goodness, the love of the teaching Christ, see these in your face and poise, see these in your every word and gesture. Through your likeness to Christ which they will contemplate they will be transformed into like resemblance. This likeness, however, you must first achieve yourselves by meditation on the Christ life, by living always in His presence, by looking into His face. Saint Paul has given us assurance that by "beholding the glory of the Lord with open face we are transformed into the same image, as by the Spirit of the Lord."

Therefore, dearly beloved teachers, try more and more to "put on Christ." And be ever mindful that He has taught us to draw from our treasure not *new* things alone but the *old.*

ADDRESSES

OUR TASK IN THE PRESENT CRISIS

REV. GEORGE JOHNSON, PHD., SECRETARY GENERAL, THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION, WASHINGTON, D. C.

Never before in its history has the National Catholic Educational Association met amid circumstances more fateful than those of the present moment. In the midst of a world turmoil, in the face of a future which at the moment appears ominous, our nation is hard at work arming itself against any eventuality. Things are happening across the seas which are affecting the daily lives of all of us. Loving peace, we are fearful of war and are realizing more and more that the determination of immediate events is no longer completely in our own hands but in the hands of those who are not friendly to our principles or our way of life.

The impact of all this on education has already been widely felt, and increasingly, as the days go on, new challenges will come to our schools on all levels. It stands to reason that the whole economy of a nation cannot be upset without dislocations of every sort. The modes of procedure to which we have become accustomed in peace times must of necessity prove inadequate in the face of the threat of war. Something new, something different will have to go into the making of our future citizens if they are to meet what is ahead of them intelligently and bravely. What that something new, that something different is will be the responsibility of our schools to discover. It would be the height of folly on our part to sit back complacently, nursing the assurance that soon the storm will be over and all will be as it was. Never again will things be as they were. Human society is in the throes of a tremendous revolution of which the present war is just a phase. As a matter of fact, our greatest problems will emerge only when the war

is over, and it is then that educators will need to muster all of the vision and all of the adaptability of which they are capable.

During these days the national emergency will be constantly in our thinking and will affect the deliberations of each and every department. The College and University Department, for instance, will be much concerned with the effect of the Selective Service Act upon students. A deferment of services until July 1941, is provided for in the Act as it stands. With an excellent show of logic and common sense, groups like the American Association of Colleges and the North Central Association are demanding amendments to the Selective Service Act which would guarantee that any student in good standing be allowed to complete the academic year in which he becomes subject to call. The President himself, last August, emphasized the fact that we must have well-educated citizens who have sound judgment in dealing with the difficult problems of today. It would seem that no appreciable difficulty would be placed in the way of the effort to raise an adequate army by postponing for a few months the service of students in colleges, universities, and professional schools.

However, there is a disinclination on the part of Selective Service Headquarters to accept any amendments to the law as it now stands. There is a fear lest one exception will open the flood gates and there will be no end of amendments proposed. This fear is well grounded; moreover, there is a large question as to whether the Congress would react favorably to any change in the law favoring college students. As a consequence, a serious and sincere attempt is being made by Selective Service Headquarters to accomplish the purposes the colleges desire without resorting to a change in the law. The Subcommittee on Military Affairs of the National Committee on Education and Defense has been working constantly with the army authorities on this problem, and the result is a plan which in my opinion should at least be given a trial.

The part that the woman's college should play in the

present emergency is being widely discussed. A number of our Catholic colleges for women have taken cognizance of the situation in various ways. It would seem that they might well concentrate more and more on the kind of a world this will be when the war is over. It is then that the nation will have to fall back on the fortitude of womankind and will need the comfort and the strength and the healing that in the ways of God it is the province of women to provide. Girls presently in college naturally want to help and to feel that they are part of the national effort. At the same time, however, they show a disinclination, if reports are true, to content themselves with "busy work" of one kind or other. They want to participate actively and productively.

The Church is going to need the graduate of the Catholic college for women very sorely as the days go on, particularly in the field of welfare work and recreational leadership. This is a fact that we should bear in mind. The National Catholic Community Service has been set up to take care of those in defense areas. Trained personnel will be at a premium. The health of people, the aid they will need in order to make profitable use of their leisure time, the demand for facilities in the way of adult education, and countless other matters will require the services of a very large number of properly qualified women.

Those who have charge of our secondary schools must keep fully aware of the fact that fundamental changes in the whole structure of secondary education in the United States are in the making. There is a youth problem in the United States and, though for the moment young people are succeeding in getting jobs in the defense industries, one shudders a bit to think of what may happen when the wheels of industry slow down and the need for armaments and weapons of war no longer exists. The economic aftermath of war is always terrible. At least, there is some comfort in the knowledge that this fact is so generally recognized in the country today and that plans are afoot to take up the slack when the time comes. Through the pioneer work of the National Youth Administration and the Civilian Con-

servation Corps, the nation is becoming aware of the fact that education is not necessarily something that can only take place in a classroom, a laboratory, or a school workshop. On the contrary, for many young people it achieves its purposes best through actual employment at some work that is fundamentally worth while. So accustomed are we who are connected with institutionalized education to confine our thinking to the limits created by the routine under which we operate that we fail to take account of fundamental social changes and lose sight of the fact that these changes require something like a revolution in our academic world. Faintly, all too faintly, appear the outline and shape of the things to come. It is safe to assume, however, that, when the war is over and the period of readjustment begins, there will be a large expansion of federal activity in the field of youth, an expansion which is bound to affect profoundly the whole organization of our secondary schools here in the United States.

There is presently much underlining of the problem of teaching citizenship in our American schools. It seems we have been taking too much for granted, and we discover that knowledge does not necessarily mean virtue and that one can know all the facts about the United States, the Declaration of Independence, the Constitution, and the operations of government without caring very much about the matter one way or another. There seems to be a rather alarming lack of appreciation of American ideals and the American way of life. Running true to form, educators are trying to meet the situation in the good old American way of introducing another course.

If any one truth has been emphasized in the meetings of this Association since its founding, it is this—that intellectual development alone will not do, that the training of the will must proceed hand in hand with the training of the mind. Aristotle is responsible for the statement that "knowledge avails little, if anything, toward virtue." The truth will make us free only in the degree that we love the truth

and live it. This has been a fundamental tenet of Catholic education from the beginning.

There is much definition of democracy these days and much listing of the freedoms which it is supposed to guarantee. Yet, if democracy means anything at all, it means a form of social organization which is predicated on the fact that the individual human personality is sacred and inviolable. Because human beings are sacred, they have the right to be free; for only if they are free can they attain the purpose of their existence. The purpose of their existence is union with God, which they achieve by losing their lives in Him through the practice of virtue. The primary purpose of the state is to so order human affairs that people can be happy, but they can only be happy by leading virtuous lives.

Anything that degrades human nature forges the shackles of slavery. A degraded man or woman cannot be trusted with the responsibilities of freedom. He must be made subject to restraint and regimentation in the name of the common good. Now nothing degrades a human being like being cut off from the God who made him. Ignorance of things divine, obtuseness to spiritual values, absence of religion affect the fundamental human quality in people. Man is understandable only in relation to his Maker. He was made to the image and likeness of God and, unless he devotes his life to developing the divine potentialities within him, he becomes progressively lower even in human stature.

Human beings are not sacred because the state says so, because sentimental humanitarianism says so, because the Declaration of Independence says so, but because they belong to God. Without religion we can do many things. We can invent marvelous machines. We can provide entertainment on a lavish and breath-taking scale. We can conscript armies and launch great navies. We can build schools and multiply opportunities for education. Without religion, however, there is one thing that we cannot do. We cannot keep men free.

All of this we Catholic educators know. Our task it is to

translate our knowledge into power. We followers of Jesus Christ are strangers in a strange land. It is not easy to keep the fact of divine grace and the fact of the supernatural constantly in the center of our thinking and our doing in the midst of a world that knows not Christ. We are always in danger of taking it for granted that, because our intentions are good, our efforts are adequately effective. Our task it is to translate the Gospel into reading, writing, and arithmetic, into history, geography, and the social studies, into science and music and art. Whatever a child studies in a Catholic school should teach him more about Jesus Christ. Whatever he experiences in a Catholic school should make him more like Christ. In the degree that these children of ours become true and perfect Christians, they will become true citizens of the United States of America.

Our program of national defense calls for consideration on our part of the great lands that lie to the south of us. We in the United States will not be safe if the whole Western Hemisphere is not safe. Our government is doing all that it can to bring about the best possible relationship with the countries of Central and South America. The problem is manifold. It has its military aspects and its economic aspects, but above all it has its cultural aspects. We have awakened to discover that we know next to nothing about Ibero-America. A little sketchy geography in the sixth grade leaves most of us with a confused idea of even the direction of South America from North America. We are astounded when we are told that Brazil is larger than the United States, and we are completely innocent of any real knowledge of the culture that exists in the other Americas.

Under the Office of the Coordinator of Commercial and Cultural Relations Between the American Republics a committee has been set up to stimulate the production of materials such as courses of study, textbooks, visual aids for the teaching of South and Central America in the schools of the United States. A similar committee of South Americans will be asked to prepare similar materials for the teaching of the United States in their schools. We Catholics have a

great opportunity in this connection to serve our country and at the same time to strengthen the bonds of faith that attach us to our brothers in South and Central America. We have a basis for understanding and sympathy that those outside the Church do not possess. There would seem to be a special obligation on Catholic schools in the United States, of whatever grade, to devote constant and intelligent attention to relationships with Ibero-America and its people.

The question of federal aid for education promises to be very much to the fore in the immediate future. The inequalities of educational opportunity that exist throughout the United States will be emphasized, but the principal argument will be made on the basis of educational needs created in different parts of the country by the defense program. A study of the situation has been made for the War and Navy Departments by the United States Office of Education for transmittal to the Congress. Making due allowance for certain exaggerations, it does seem rather clear that the development of camps, naval stations, and defense industries in sections where educational facilities were already inadequate would indicate some responsibility on the part of the Federal Government to meet the emergency. The Department of Education of the National Catholic Welfare Conference has been in touch with the diocesan superintendents of schools in order to find out as definitely as possible what the defense program is doing to Catholic school enrollments. Though in many cases it is too early as yet to appreciate the effect of the moving in of new populations in certain areas, there is enough evidence at hand to show that in a number of dioceses a real crisis is being precipitated.

Whatever is done in the way of granting federal aid to education at the present moment will be done in the name of national defense. It should be apparent to any thinking man that religion should not be made to suffer because of the national effort in the direction of preparedness. Religion as we Catholics understand it will suffer if it is deprived of the implementation that comes through education. The Catholic families that move from those sections of the coun-

try where Catholic education is well established and where they have been able to afford their children schooling that satisfies the needs of their consciences should not be forced to forego this right by reason of the fact that service of their nation, in whatever capacity, has taken them into areas where Catholic schools are not available. Recently, President Hutchins in a radio address said something about Americans being willing to respect religious liberty as long as people do not take their religion too seriously. We Catholics do take it seriously, and real freedom for Catholic education is an essential element in it. But Catholics are not free to conduct Catholic schools if they are put in a position where they cannot afford to do so from a financial point of view. Government alone has the power through taxation of providing for anything like a decent support of education. It would seem to be the manifest duty of government in the present circumstance to assist those parents who desire an education for their children based on the faith they cherish to achieve that desire. When federal aid is given to education in the name of the national defense, it should be given in such a way as to make it possible for our Catholic children to participate in its benefits.

Earlier I made reference to the National Catholic Community Service. This organization has been set up by the Church in the United States as part of the United Service Organizations for National Defense, Incorporated, a group made up, in addition to the National Catholic Community Service, of the Jewish Welfare Board, the National Board of the Young Women's Christian Association, the National Council of the Young Men's Christian Association, the National Travelers Aid Association, and the Salvation Army. Its purposes are "to aid in the defense program of the United States by serving the religious, spiritual, welfare, educational and social needs of the men and women in the armed forces and defense industries of the United States and in general to contribute to the maintenance of morale in American communities; and, in order to carry on such serv-

ices, to afford a means and an organization in which the member organizations may cooperate."

The aim will be to provide influences that are healthy in communities near camps and defense industries. While there will be some kind of a common program, each organization will strive to render its own and distinctive type of service and make its own distinctive contribution in terms of its philosophy and purpose and established clientele.

The local programs that are being thought of would include a religious service in cooperation with the chaplains in camp and the churches in the community, counsel and guidance in the field of personal problems, social events, home hospitality, entertainment, services in club houses, and cooperation with the educational and cultural programs in camps.

The Army has reserved to itself the development of educational programs within the camps. However, there will be abundant opportunity for such services in the communities adjacent to the camps. What the program will be, of course, will depend upon the desires and requirements of the soldiers. At any rate, there will be the need of developing programs in adult education for Catholics under the auspices of the National Catholic Community Service. This means that the local Catholic educational forces will be called upon to assist the endeavor in every possible way.

During the month of May a national drive for funds for the United Service Organizations will be undertaken. Immediately thereafter the work will be gotten under way. In the name of the Administrative Board of the National Catholic Welfare Conference, under whose general auspices the National Catholic Community Service will operate, I bespeak the interest and cooperation of our Catholic educational forces.

I have tried to place before you some of the general problems that are facing Catholic education at the moment. I have done this with the hope that you will keep them in mind during your deliberations. The national effort in the direc-

tion of preparedness is bound to affect all of our schools, at whatever level, in some way or other. Meanwhile, let us pray that we may increasingly understand our fundamental central purpose. We can best serve the nation by making Catholic education all that the Church intends it to be. Let us not forget for one moment that our vocation is "to cooperate with divine grace in forming Christ in those regenerated by baptism."

CATHOLIC EDUCATION IN THE CRISIS

EDWARD J. HEFFRON, EXECUTIVE SECRETARY, THE NATIONAL COUNCIL OF CATHOLIC MEN, WASHINGTON, D. C.

I suppose that one of the chief distinguishing marks of Catholic education in our day is that it conceives its function to be the education of the whole man, in every possible way, whereas modern secular education is largely concerned with skills and with pragmatic and specialized branches of knowledge. Catholic education is not merely the alphabet and multiplication table, vocational training and commercial science, medicine and law; it is a formation that embraces the whole of life, in school and out of school—family training as well as the three R's, catechetics as well as calisthenics, books, newspapers, and radio as well as textbooks, the pulpit as well as the classroom lecture.

Understood in this sense, Catholic education is ultimately the most important thing in life, for it alone gives us the true answers to the questions: What am I? Whence did I come? Whither am I destined? How do I get there?

Today in our country we are witnesses of a situation wherein Catholic education is not only one of the most important ultimate things, but one of the most important immediate things.

It is foolish to say that this is a time for action, not for thought. Times for action are always times for thought. Action without thought is ill-ordered action; in fact it is often inaction. It seems plausible enough to say that when our wives and children are in danger, we must spring to their defense without stopping to weigh the reasons for our action. But even in such an elemental situation there would be no action at all, or perhaps wrong action, if there had not previously been thought upon the matter. If it were a Chinese baby girl who was in jeopardy, for example, she might well go undefended unless her father had antecedently considered why he should defend her, if at all.

Even in a garrison under siege—and is not the whole of western civilization today a garrison under siege?—where the most important immediate tasks are the manning of defense posts, the loading of guns, the bandaging of wounds —even there, education in the broader sense is ultimately the more important thing, for it is education that finally determines which is better: resistance or surrender.

We in the United States are today in a state of great national crisis—easily the greatest crisis since the War Between the States, probably the greatest crisis since the Revolutionary War, possibly the greatest crisis we have ever had. If the outcome of the War Between the States had been otherwise than it was, we would be two nations; but conceivably we would have been able to work out our separate destinies, to have got along together as well as Canada and the United States, and to have kept intact, in each nation, the essential liberties of the Christian culture. If the outcome of the Revolutionary War had been otherwise we would still be a part of the British Empire; but we would probably enjoy as much of Christian freedom as Canada, Australia, and—thank God, one can say it today—Ireland.

But we are now as a nation facing up to the task of defeating Naziism by all measures short of war, and no one can foresee how long that proviso may continue to have any reality. Certainly its reality is fast ebbing away. If we are defeated this time it will not mean merely two divided nations wending their separate ways, nor our reluctant continuance in the British Commonwealth of Nations—it will probably mean the subjugation and at least attempted eradication of Christian civilization not only in this country but throughout the world, Valhalla in place of Calvary, Mein Kampf in place of the Bible, race in place of grace.

We are increasingly called, and will be increasingly called, to a titanic national effort to preserve what is left of the liberties and decencies of Christian life. And though some of our leaders may think so, we as a people cannot summon the necessary energies short of a profound motivation. Shibboleths like "Make the World Safe for Democracy,"

"Self-determination for Small Nations," or "There'll Always Be an England," will not turn the trick. In the face of the greatest espionage, sabotage, and military machine the world has ever seen, self-defense will call for the greatest sacrifices by every citizen. And we as a nation have become too accustomed to easy living to be ready to make great sacrifices unless we are deeply aroused. We shall have to see very clearly what it is we're defending and against what menace it is that we're defending it.

A recent interventionist book urged us to rally to the defense of democracy and then went on to say that one of the things essential to our integration as a democratic people was the formulation of a new, common, democratic religion which would do away with the disparate and disintegrating forces of all the countless religions we know today. Which is precisely what Hitler and Reichsbishop Mueller tried to do in Germany. If that's what we're to fight for, most of us will fight only half-heartedly, and many of us won't fight at all.

If we are to fight merely to preserve American independence we will fight hard, but possibly not hard enough. If we are to fight merely to preserve the British Empire, to maintain the former balance of power in Europe, to save Capitalism, or to defend modern Liberalism—with its complacency toward Communism on the basis of Civil Liberty, its espousal of atheistic and erotic teaching on the basis of Academic Freedom, its promotion of birth control and eugenic sterilization on the basis of Progress—if we are to fight merely for these things, I say, we will surely lose, for we certainly will not fight hard enough.

But there is something at issue today which is magnificently worth fighting for—the dignity of man as a son of God the Father and a brother of God the Son, redeemed by His Blood. If the four freedoms are imperilled in the world today, if the doctrine of the dignity of the human personality is in jeopardy, if the whole of Christian civilization is under siege, men will rise to the defense as gladly and as

willingly as they did under John Sobieski at Vienna and under Don John at Lepanto.

If Hitler and Mussolini merely want part of the British Empire, we will probably not fight to defend it. But if the totalitarian system means the subjugation of man to the state; if it means racial and religious persecution; if it means the abrogation of inalienable human rights; if, in short, it means the denial of the dignity of man, and if, further, it seeks to impose that philosophy and that system upon the world, then we are not morally justified in withholding judgment of it now, or in failing to resist it when the time comes.

If that is the issue before us, Catholic education has the right answers for us. Modern secular education, at least a considerable part of it, has lost touch with the abiding realities—it took Oxford Oaths of Pacifism that denied that anything was worth fighting for; its Atheists and its Agnostics, its Materialistic Scientists and its Evolutionists, its Behaviorists and its Progressives, teach a doctrine of man not essentially different from that of Hitler and Rosenberg; it shoves its Scholastics out of its philosophy departments to make room for its Bertrand Russells.

The founders of our country, in the Declaration of Independence, wrote: "We hold these truths to be self-evident; That all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." This acknowledgment of God-given inalienable rights is the basis —the only basis—of the American system of government. And it is precisely what is imperilled in the world today.

Men have these rights of freedom of conscience, freedom of worship, freedom of assembly, freedom of expression, freedom of property, freedom to work out their own salvation, their own happiness, in their own way, only because they are given them by God. Hitler and Mussolini and Stalin claim that they are not rights at all, but privileges—privileges granted by the state at its own discretion or at the whim of the dictator, which the state or the dictator is

therefore free to take away. If one admits that these rights come from any man or any group of men, then one must admit that whoever granted them can withdraw them.

If Hitler gave them, Hitler can take them away. If the English Parliament gave them, the English Parliament can take them away. Even if we say that the American people —which means a majority of the American people—gave them, then we must also acknowledge that the majority can take them away from the minority. These rights are beyond violation by any man or any group of men only if their source is beyond all men. That is why our system of government depends on God, and can go along successfully only as long as it continues to depend on God.

God alone knows what lies before us: Peace or War. But Catholic education is at the present moment in the enviable position of being able to point with justifiable pride to the fact that in educating citizens for the life hereafter it has been educating citizens for life in this nation today. This is a truth that has been too long overlooked or denied by many of our fellow-citizens, some of whom have thought that our "Separatist" schools, as they would have it, were inconsonant with our democratic way of life.

But when it was the popular thing to teach that the latest discoveries of astronomy had dwarfed the human individual, and when evolutionary science taught that man was but a 1929 model of the monkey, the Catholic school, the Catholic home, and the Catholic pulpit doggedly taught the supernatural dignity of the human personality; when it was the popular thing to quote *All Quiet on the Wesern Front* as the unaswerable argument to war, and to take the Oxford Oath never to defend one's country under any circumstances, the Catholic school, the Catholic home, and the Catholic pulpit courted unpopularity by insisting that love of country was a sound Christian virtue and that some things were worth fighting for.

Today the forces of barbarism are running rough-shod over the world, imposing on conquered peoples the doctrine that man is not a creature possessed of inalienable rights be-

cause created in the image of God, but a mere slave of the state—a doctrine we have seen cruelly implemented in the case of unhappy Poland. The teaching of our Catholic schools on the dignity of man gives the answer.

Today our united front against these evils is imperilled by the pacifism of those who think that this is the only life there is and that it is consequently foolish to think of giving it up for any principle or any cause. Again the teaching of our Catholic schools that this life is not an end in itself, but only a means to the next life, gives the answer.

Stephen Decatur's toast—"To our country, may she always be right; but right or wrong, our country"—is bad morals. There are times when one ought to disagree with one's country—and would to God there were more who dared to do it today in Germany, Italy, and Russia. The teaching in our American Catholic schools has never followed, and will never follow, the vagaries of American politics, national or international; for our teaching is based on immutable, universal principles. But it does happen that today it corresponds so clearly and strikingly with the needs of our country that not even the most unfriendly critic can deny it. And it is true to say, therefore, that in the greatest crisis this country has ever undergone, our Catholic teaching offers the indispensable answer.

There have been times in the past when some of our fellow-citizens questioned our patriotism because we were subjects of a foreign sovereign, despite the fact that his temporal domain was barely larger than the old French Quarter, and our subjection was spiritual only, with no relation to his temporal sovereignty at all.

Days like that may come again. If they do, it will not be because *our* principles or *our* consciences have changed, but only because the prevailing fashion of the day has changed. And we will be as sure in that day, as we have been in the days when we were suspect in the past, that our teaching is to our country's ultimate good. Truth is truth, however unpopular it may be at any given moment; and ultimately, only truth can prevail.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 16, 1941, 2:30 P. M.

The meeting was opened with a prayer by the Reverend Julius W. Haun, President, who presided at all sessions.

After delivering his annual presidential address, Father Haun announced that the program of the afternoon session would be changed to permit the Reverend Geoffrey O'Connell, Ph.D., Clarksdale, Miss., to present his paper immediately. Father O'Connell spoke on "Naturalism in American Education, and Dangers of Its Infiltration into Catholic Education," after which there was a brief general discussion.

Father Haun made the following appointments:

Committee on Nominations: Very Rev. Charles C. Miltner, C.S.C., Portland, Oreg., Chairman; Sister Mary Evangela, B.V.M., Dubuque, Iowa; Rev. Charles J. Deane, S.J., New York, N. Y.; Rev. Daniel M. Galliher, O.P., Providence, R. I.; Sister Mary Bernadette, Louisville, Ky.

Committee on Resolutions: Rev. Edward A. Fitzgerald, Dubuque, Iowa, Chairman; Rev. Edward V. Stanford, O.S.A., Villanova, Pa.; Sister Marie Kostka, Chestnut Hill, Pa.

The reports of the regional units were presented by the following:

New England Unit—Rev. William J. Murphy, S.J., Boston, Mass., Chairman.

Eastern Unit—Rev. Charles J. Deane, S.J., New York, N. Y., Chairman.

Midwest Unit—Dr. Edward A. Fitzpatrick, Milwaukee, Wis., former Chairman.

Southern Unit—Rev. Walter F. Golatka, S.M., San Antonio, Tex., Chairman.

Western Unit—Very Rev. Charles C. Miltner, C.S.C., Portland, Oreg., representing the Chairman.

Mother Helen Casey, R.S.C.J., Duchesne College, Omaha, Nebr., presented a paper on "The Place of the Humanities in a Catholic College," after which there was general discussion.

At the request of Father Haun, the Reverend Samuel K. Wilson, S.J., Loyola University, Chicago, presented a brief report as Editor of the *College Newsletter*, which was followed by general discussion of the status of the paper.

The Reverend Francis L. Meade, C.M., Niagara University, moved that the *College Newsletter* be made the official organ of the College and University Department. Dr. Roy J. Deferrari, Catholic University of America, seconded the motion and it passed unanimously.

Adjournment of the first session.

SECOND SESSION

THURSDAY, April 17, 1941, 9:30 A. M.

The Chairman opened the meeting with a prayer.

The entire session was devoted to a panel discussion of National Defense, in which the following papers were presented: "Some Fundamental Principles in Education for Democracy," by the Reverend Thurber M. Smith, S.J., LL.D., Ph.D., Dean of the Graduate School, St. Louis University, St. Louis, Mo.; "The Catholic College and National Defense," by the Reverend Edward A. Fitzgerald, LL.D., Director of Studies, Loras College, Dubuque, Iowa; and "What National Defense May Do to the Catholic College," by the Reverend Samuel K. Wilson, S.J., Ph.D., President, Loyola University, Chicago, Ill. Rev. Edward V. Stanford, O.S.A., Villanova College, completed the panel with the report of the Committee on Public Relations. General discussion followed.

Father Fitzgerald moved that the first recommendation in Father Stanford's report be accepted. This recommendation was as follows: "Your Committee recommends that

during the present emergency this Association take . . . action and adopt a resolution that will request by law, the deferment of college students from induction into military service until at least the end of the scholastic year in which they are called." Father Andrew Smith, S.J., Spring Hill College, seconded the motion.

After lengthy discussion of the advisability of requesting complete deferment of college students rather than merely deferment until the end of the year in which they are called, Father Edward B. Rooney, S.J., New York City, moved to amend the recommendation by striking out the reference to deferment until the end of a scholastic year and rewording it to urge specifically that complete deferment of college students be granted. Father Miltner seconded the amendment. The *viva voce* vote on the amendment was inconclusive, but a show of hands indicated that it passed by thirty-eight to twenty-four.

The resolution was then reworded as follows: "The College and University Department urges in the interest of long-range defense that regularly enrolled college students be permitted to finish their college courses before being called for military service." The motion passed.

Rev. Wilfred M. Mallon, S.J., St. Louis University, moved that if the Committee on Public Relations found it impossible to secure the deferment mentioned in the above resolution, it should be empowered to request that students be deferred at least until the end of the scholastic year in which they are called. Father Fitzgibbons, Creighton University, seconded the motion. Because the majority believed the lesser deferment was included by implication in the greater, the motion did not carry.

Adjournment of the second session.

THIRD SESSION

THURSDAY, April 17, 1941, 2:30 P. M.

The Chairman opened the meeting with a prayer.

Before action upon the remaining recommendations in

Father Stanford's report was taken, Dr. Roy J. Deferrari, Secretary General, The Catholic University of America, Washington, D. C., presented his paper on "Education and Accrediting Today."

Father Stanford then moved that his two recommendations concerning the attitude of the Association of American Universities toward Catholic colleges and universities be accepted. Father Fitzgerald seconded the motion and it passed unanimously.

Father Stanford moved that his recommendations concerning the National Collegiate Athletic Association be accepted. Father Mallon seconded the motion and it passed unanimously.

Rev. Thurber M. Smith, S.J., St. Louis University, presented as Chairman the annual report of the Committee on Graduate Studies. He moved its acceptance, Father Deane seconded the motion, and it passed unaimously.

Father Miltner, Chairman, presented for the Committee on Nominations the following slate of officers:

President: Right Rev. William T. Dillon, J.D., Brooklyn, N. Y.

Vice-President: Rev. Percy A. Roy, S.J., New Orleans, La.

Representatives on the General Executive Board: Rev. Julius W. Haun, Ph.D., D.D., Winona, Minn.; Rev. Francis L. Meade, C.M., Ph.D., Niagara University, N. Y.

General Members of the Department Executive Committee, Class of 1941-45: Very Rev. John A. Elbert, S.M., Ph.D., Dayton, Ohio; Rev. Thurber M. Smith, S.J., A.M., Ph.D., LL.D., St. Louis, Mo.; Rev. Aloysius J. Hogan, S.J., Ph.D., Washington, D. C.; Sister Claire, O.S.B., St. Joseph, Minn.

Father Andrew Smith moved that the nominations be closed. Rev. William J. McGucken, S.J., St. Louis University, seconded the motion and it passed unanimously. Rev. Albert H. Poetker, S.J., University of Detroit, moved that the Secretary be instructed to cast a unanimous ballot for

the slate presented. Rev. William Schlaerth, S.J., Canisius College, seconded the motion and it passed unanimously.

Rev. Charles J. Deane, S.J., Fordham University, presented a paper on "College Publicity—Why, How, Where?," which was followed by general discussion.

Adjournment of the third session.

FOURTH SESSION

FRIDAY, April 18, 1941, 9:30 A. M.

The Chairman opened the meeting with a prayer.

Rev. William F. Cunningham, C.S.C., Ph.D., University of Notre Dame, Notre Dame, Ind., presented a paper on "Inter-American Relations and the Catholic College," which was followed by general discussion.

His Excellency, the Most Reverend John B. Peterson, D.D., Bishop of Manchester and President General of the N. C. E. A., addressed the Department briefly on the future of Catholic higher education.

Rev. William C. Gianera, S.J., University of Santa Clara, presented as Chairman the Report of the Committee on Membership and moved its acceptance. Father Meade seconded the motion and it passed unanimously.

Dr. Edward A. Fitzpatrick, Mount Mary College, presented as Chairman the report of the Committee on Educational Problems and moved its acceptance. Father Deane seconded the motion and it passed unanimously.

Rev. John W. Dunn, C.M., St. John's University, Brooklyn, presented as Chairman the report of the Committee on Libraries and Library Holdings and moved its acceptance. Father Cunningham seconded the motion and it passed unanimously.

Rev. Edward A. Fitzgerald, Loras College, Chairman, presented the following report of the Committee on Resolutions:

Be it resolved, That the grateful appreciation of our Department be expressed to the officers, committees, and indi-

viduals contributing to the interesting and informative program of the sessions.

Be it resolved, That we express our gratitude to His Excellency, Archbishop Rummel of New Orleans, to all the Committee on Arrangements and to the management of the Roosevelt Hotel for the hospitality and helpfulness which we have enjoyed since our arrival in New Orleans.

Be it resolved, That we express our interest in and support of the National Defense Program to preserve our democratic way of life. We believe that our best defense consists not merely in military and economic preparedness, but must include the development of ideals and attitudes which is best secured through an education which takes into consideration man's responsibility to God and consequently to his fellow-man. For this reason there should be as little interference with college education as possible.

Father Fitzgerald moved that this report be approved; Father Cunningham seconded the motion and it passed unanimously.

Father Haun expressed his deep appreciation to his fellow-officers, to the Executive Committee, and to the Department for the cooperation given him during his two years as President.

Doctor Fitzpatrick moved the adjournment, seconded by Father Fitzgerald.

Adjournment of the annual meeting.

SAMUEL K. WILSON, S.J.,
Secretary.

MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

FIRST SESSION

TUESDAY, April 15, 1941, 2:00 P. M.

The Executive Committee of the College and University Department of the National Catholic Educational Association held its annual meeting at two o'clock Tuesday afternoon, April 15, in the Roosevelt Hotel, New Orleans, La. The Reverend Julius W. Haun, Chairman, presided and opened the meeting with a prayer.

Present: Father Haun, Right Rev. William T. Dillon, Rev. Samuel K. Wilson, S.J., Rev. Francis L. Meade, C.M., Rev. Andrew C. Smith, S.J., Brother Emilian, F.S.C., Sister Mary Camillus, R.S.M., Rev. Edward A. Fitzgerald, Rev. Thomas F. Flynn, C.M., Dr. Roy J. Deferrari, Very Rev. John A. Elbert, S.M., Rev. Thurber M. Smith, S.J., Rev. Aloysius J. Hogan, S.J., Sister Claire, O.S.B., Rev. Philip S. Moore, C.S.C., Rev. Matthew J. Fitzsimons, S.J., Sister Mary Aloysius, Rev. Daniel M. Galliher, O.P., Rev. William J. Murphy, S.J., Rev. Charles J. Deane, S.J., Rev. William J. McGucken, S.J., Rev. Joseph A. Schabert.

Absent: Very Rev. Anselm M. Keefe, O.Praem., Sister M. Columbkille, C.C.V.I., Rev. John F. Connolly, S.J., Sister Helen Madeleine, S.N.D., Very Rev. James F. Kelley, Rev. Walter F. Golatka, S.M., Brother Ralph, F.S.C., Sister M. Madeleine Sophie, S.S.S., Rev. Theodore H. Mehling, C.S.C.

As the minutes of the Pasadena meeting had been mailed to the members, Father Wilson moved that they be accepted as written. Father Andrew Smith seconded the motion and it passed unanimously.

Father Wilson read a letter sent him as Secretary by the Mayor of San Francisco urging that the 1942 meeting of the Catholic Educational Association be held in San Francisco. Father Haun stated that Doctor Johnson had requested him to secure the opinion of the Executive Committee about a meeting in San Francisco and asked whether

the date of the meeting should be changed to the summer time if it were to be held in San Francisco. Father Hogan moved that the present time schedule be retained and Father Thurber Smith seconded the motion. After considerable discussion, in which it was evident that the Committee in general believed Easter Week was preferable to some time in the summer, the motion passed unanimously.

In order to cut down the total time a California meeting would require eastern delegates to be away from their schools, Father Fitzgerald moved that if the meeting is held in California in Easter Week the sessions should begin earlier than as at present scheduled. Father Andrew Smith seconded the motion and it passed unanimously. The thought behind this motion was that the committee meetings might be held on Easter Sunday afternoon and evening and the general sessions might begin on Monday and end on Wednesday.

Father William S. Gianera, S.J., Chairman of the Committee on Membership, who was present at the meeting to represent Father Keefe, presented the report of his Committee. It recommended that: Holy Names College, Spokane, Wash.; Mount St. Marys College, Hooksett, N. H.; and St. Martin's College, Lacey, Wash., be approved for constituent membership as senior colleges; that Notre Dame Junior College, St. Louis, Mo., and the College of St. Teresa, Kansas City, Mo., be approved for constituent membership as junior colleges; that Marian College, Indianapolis, Ind.; Quincy College, Quincy, Ill., and St. Francis College of Lafayette, Lafayette, Ind., be approved for constituent membership as senior colleges, subject to re-inspection in 1943-44. It recommended finally that since a report of the visitation of St. Catherine Junior College, St. Catherine, Ky., was not available, the Executive Committee empower the Committee on Membership to take complete action on the application of this institution at its meeting next fall. Father Gianera moved that the report and its recommendations be adopted as read. Father Andrew Smith seconded the motion.

Father Schabert brought up the point of lack of cooperation between the Catholic Philosophical Association and the Membership Committee and stated that he was sure the Philosophical Association had prepared a report for submission to the Committee. Upon Father Gianera's statement that this report had never been received, Father Schabert was requested and promised to look into the matter and find out where the difficulty lay.

Doctor Fitzpatrick questioned the recommendation concerning St. Catherine Junior College and moved that Father Gianera's report be accepted with the exception of this recommendation. Father Hogan seconded the motion, and it passed unanimously. Doctor Fitzpatrick then moved that St. Catherine Junior College be deferred for consideration until next year. Father Hogan seconded the motion. Discussion brought out the fact that a report on this school was not available because, for various reasons, Father Warren Barker, S.J., the examiner, had been unable to make his visitation until quite recently and had not been able to prepare a report for the Membership Committee, but stated that he believed the College should be approved. Considerable discussion of the propriety of approving a college without a written report being accepted by the Membership Committee followed. An oral vote on Doctor Fitzpatrick's motion was inconclusive, but a showing of hands indicated that the motion carried by twelve to nine. Father Wilson stated that he wished to go on record, in behalf of those who voted in the negative, as saying that the Executive Committee was approving a possible injustice to a school which went through all the requirements for constituent membership and that the Committee had not considered this injustice to the school. After a brief discussion, Father Haun brought out the fact that Doctor Fitzpatrick was no longer a member of the Executive Committee and consequently ruled that his motion was out of order. Father Andrew Smith then moved that the original recommendation in regard to St. Catherine Junior College

be accepted. Father Wilson brought out the point that this would mean deferring the College for another year since only the College Department itself can vote an institution into membership. Father Fitzgerald suggested that the Committee on Membership should meet again in the next day or two and receive a written report from Father Barker so that action could be taken by the members of the Membership Committee before its report was presented on the floor of the College Department. Father Smith then changed his motion and moved that, in addition to the action already taken on the rest of the Membership Committee's report, the Executive Committee empower the Committee on Membership to hold another meeting before the meeting of the College and University Department to receive a report on St. Catherine Junior College, formulate its recommendation and add it to the report which the Committee will present at the College Department meeting. Father Fitzgerald seconded the motion and it passed unanimously.

Father Haun stated that Father Keefe had submitted his resignation as Secretary of the Committee on Membership because of his pre-occupation with military duties. The Committee was not inclined to accept this resignation and wished instead to appoint an Acting Secretary *pro tempore*. After considerable discussion, Father Fitzgerald moved that, in view of the duties Father Keefe has at the present time and of the fact that he was elected by the Executive Committee for a term of three years, his resignation be declined but that he be granted a leave of absence and an Acting Secretary be appointed to assume all of Father Keefe's duties until he is able to return or his term of office expires. It was understood that Father Keefe would have the right to attend Executive Committee meetings when able to do so and that the nomination of the personnel of the Membership Committee would continue to be his privilege. Father Hogan seconded the motion and it passed unanimously.

Father Haun appointed a committee composed of Father McGucken, Chairman; Father Fitzgerald, and Father Thur-

ber Smith to nominate an Acting Secretary of the Committee on Membership.

Doctor Fitzpatrick distributed copies of the report of the Committee on Educational Problems and it was discussed at some length. The principal question concerned a method of putting the studies of this Committee into practical use. The report proposed three alternatives: First, that the Problems Committee's reports be referred to the Membership Committee for appropriate action; second, that they be referred to the two committees for joint action; third, that a special committee composed of representatives of the two committees be set up to act on the reports. After considerable discussion, Father Thurber Smith moved that the first recommendation be adopted with the following wording: "After approval by the College Department, the reports shall be referred by the Secretary of the Department to the Secretary of the Committee on Membership for appropriate action." Doctor Fitzpatrick seconded the motion and it passed unanimously. It was understood that the second and third proposals would be stricken out of the final report presented to the College Department.

Father Wilson reported that the financial condition of the *College Newsletter* was becoming increasingly unsatisfactory year by year because of a considerable decline in sustaining subscriptions. He believes the main cause of this decline was the fact that, because of the $200 subvention received from the central office of the Association, each paid-up member of the College Department receives five free copies of each issue. He stated that while the *Newsletter* had enough money to pay the bills for this year it would not have enough next year if the decline continued. He suggesed two alternative courses of action: First, to discontinue the publication, and second, to make the *Newsletter* the official organ of the College Department, to abolish sustaining subscriptions entirely and request the General Executive Board to raise the membership fee from two to five dollars per college, perhaps depending on the size of

the institution, and turn this additional income over to the *Newsletter* for its expenses.

The Committee in general was opposed to discontinuing the *Newsletter*. Father Haun stated that a new Financial Committee was to be appointed by the Executive Board and that a recommendation from the College Department in regard to fees would be entirely in order. Doctor Deferrari stated that he believed to make the *Newsletter* the official organ of the Department would improve its position, but agreed with Father Wilson that the editorship and management of the paper should remain in one of the regional units rather than be transferred to the central office. The committee agreed with the opinion expressed by several members that the colleges would be quite willing to pay a small increase in the membership fee in order to finance the *Newsletter*. After considerable discussion of the best method of taking action, Father Fitzgerald moved that the Executive Committee recommend to the General Executive Board that the fees of the College Department be increased sufficiently to finance the *College Newsletter* as a Departmental project under the direction of the Midwest Unit. Father Andrew Smith seconded the motion and it passed unanimously.

Doctor Deferrari moved that the Executive Committee recommend to the Executive Board that the *College Newsletter* be made the official organ of the College Department. Father Galliher seconded the motion and it passed unanimously.

Father Fitzgerald moved and Father Meade seconded the adjournment at 4:40 P. M.

SAMUEL K. WILSON, S.J.,
Secretary.

SECOND SESSION

FRIDAY, April 18, 1941, 11:00 A. M.

The Executive Committee of the College and University Department of the National Catholic Educational Associa-

tion met at 11:00 o'clock Friday morning, April 18, in the Roosevelt Hotel, New Orleans, La. Right Rev. William T. Dillon, Chairman, presided. The Reverend John A. Elbert, S.M., opened the meeting with a prayer.

Present: Monsignor Dillon; Rev. Percy A. Roy, S.J.; Rev. Samuel K. Wilson, S.J.; Rev. Julius W. Haun; Rev. Francis L. Meade, C.M.; Very Rev. Anselm M. Keefe, O.Praem.; Rev. Andrew C. Smith, S.J.; Brother Emilian, F.S.C.; Sister Mary Camillus, R.S.M.; Rev. Edward A. Fitzgerald; Sister M. Columbkille, C.C.V.I.; Rev. Thomas F. Flynn, C.M.; Very Rev. John A. Elbert, S.M.; Rev. Thurber M. Smith, S.J.; Rev. Aloysius J. Hogan, S.J.; Sister Claire, O.S.B.; Rev. Matthew J. Fitzsimons, S.J.; Sister Mary Aloysius; Rev. Daniel M. Galliher, O.P.; Rev. Charles J. Deane, S.J.; Rev. William J. McGucken, S.J.; Rev. Joseph A. Schabert; Rev. Walter F. Golatka, S.M.

Absent: Rev. John F. Connolly, S.J.; Dr. Roy J. Deferrari; Rev. Philip S. Moore, C.S.C.; Rev. William J. Murphy, S.J.; Sister Helen Madeleine, S.N.D.; Very Rev. James F. Molloy; Sister Madeleine Sophie, S.S.S.; Brother Ralph, F.S.C.; Rev. Theodore H. Mehling, C.S.C.

Father Wilson reported a request submitted to him as Secretary that since the annual reports of the regional units are published in the Bulletin and most of the information in them is published previously in the *College Newsletter*, the time given to these reports in the annual program should be devoted to something else. Secondly, Father Wilson stated that during the past year the Library Committee of the College Department reported to the central office of the Association and requested the central office's approval of its action in cooperation with the Catholic Library Association. He stated that the proper procedure should have been to make this report to, and secure the approval of, either the College Department Executive Committee or the President of the College Department.

Father McGucken, Chairman of the Committee appointed to nominate an Acting Secretary of the Committee on Mem-

bership, reported that the Committee unanimously nominated the Rev. William A. Finnegan, S.J., Dean of the College of Arts and Sciences of Loyola University, Chicago. He moved the acceptance of this nomination. Father Fitzgerald seconded the motion and it passed unanimously.

Father Keefe nominated the following members of the Committee on Membership for the coming year in addition to Father Finnegan:

Rev. William C. Gianera, S.J., Santa Clara, Calif.; Rev. Francis J. Furey, Immaculata, Pa.; Sister M. Evangela, B.V.M., Dubuque, Iowa; Rev. William F. Cunningham, C.S.C., Notre Dame, Ind.; Rev. James F. Whelan, S.J., New Orleans, La.

He moved the acceptance of these nominations. Father McGucken seconded the motion and it passed unanimously

Father Hogan suggested that arrangements be made at the next meeting of the Department to have movable microphones installed in the hall for the use of persons speaking from the floor.

Father Haun moved the adjournment at 11.30.

SAMUEL K. WILSON, S.J.,
Secretary

ADDRESS

ADDRESS OF WELCOME

REV. JULIUS W. HAUN, PH.D., D.D., ST. MARY'S COLLEGE, WINONA, MINN., PRESIDENT OF THE COLLEGE AND UNIVERSITY DEPARTMENT

We meet at a time when men's minds are filled with grave concern, when the winnings of centuries of civilization tremble on the edge of the abyss, when the ideals and aspirations of men of many nations seem to have slipped their moorings, and chaos looms in the offing. Do we meet in despair? If so, then the outlook is dark indeed. For we represent in our calling the only possible cure for concern, the repository of those winnings of the ages, the very bedrock of the moorings for soaring aspirations. We represent true education wedded to true religion, and those at the point where they have greatest impact on the philosophers and guides of the future, the collegiate level of learning.

He would be a bold man who would prescribe a simple panacea, capable of application, for the ills into which the world has fallen. But certain it is that any effective remedy toward that peace in justice and prosperity in virtue, for which the Holy Father prays, must have as its first ingredient a sound philosophy, valid when applied to man as God made him and as we know him after sin and Redemption; and as its final ingredient a conscious aspiration to the divine through the Saviour, Christ Jesus.

Now, those two elements are the things in which we deal. It is our avowed task to fashion the mind of youth toward a wholesome philosophy of truly human life, realizable within the realities of earth; and so to root the soul of youth in virtues, both the supernatural and the divinely illumined natural, that their blossoms will be fragrant down all the years of life. To fulfill both of these phases of our task we shall need to cultivate an intense atmosphere of the intellectual as the normal air on our campuses. Thus

the Catholic college may be defined as the locale of the higher pursuit of intellectual truth interpreted toward a philosophy of balanced human living, and yielding a fruitful flowering of virtue in an intimacy with the divine through Jesus Christ.

In our uncompromising devotion to that ideal, worked out within the traditional framework of American democracy, lies the hope of the world. If we suffer our ideal to be diluted in any degree with any of the false cults of the hour, to just that extent do we wash out this hope. There has been such dilution. Materialism has made inroads upon us; exaggerated interest in the merely mundane has deflected our interest from higher things; the pragmatic and the saleable has split off part of the collegiate mind; and the practical exigencies of the hour threaten, unless we are alert, to engulf us.

We need *now* a rededication to those high yearnings which brought us into being under the aegis of the Church and the protection of the American flag. And there is no more favorable opportunity thus to rededicate ourselves to the intellectual, the Christian, the American, than when gathered together, as now, in mutual support and unified prayerful thinking. Toward this rededicating to the full and untrammeled reaching for the things of the ennobled spirit, I bid you welcome to this Thirty-eighth Annual Meeting of the College and University Department of the National Catholic Educational Association.

REPORTS

REPORT OF THE NEW ENGLAND REGIONAL UNIT

The first meeting of the New England Unit, National Catholic Educational Association, was held at the Hotel Statler, Boston, on December 7, 1941, with the Reverend William J. Murphy, S.J., in the chair and Sister M. Isabel, O.P., Secretary.

The meeting was preceded by a luncheon at which the Most Reverend John B. Peterson, D.D., Bishop of Manchester and President General of the National Catholic Educational Association, delivered the principal address. The Presidents of the men's colleges who attended also spoke briefly.

The meeting was called to order at 2:50 P. M. by Father Murphy who greeted the delegates and outlined the immediate aims of the Unit.

The minutes of the previous meeting were read and approved.

The first paper, "Comprehensive Examinations," was read by Sister M. Boniface, O.P., Dean of Albertus Magnus College, New Haven, Conn. The Reverend Robert H. Lord, Ph.D., of Regis College and St. John's Seminary, Boston, Mass., led the discussion.

The second paper, "College Publicity," was read by Mr. Louis C. Fitzgerald of Providence College, Providence, R. I. Mr. R. J. Richards of Holy Cross College, Worcester, Mass., discussed the paper.

The third paper, "National Defense and the Colleges," was read by the Reverend James L. Burke, S.J., of Boston College, Boston, Mass. The Reverend Jerome Dee, O.S.B., of St. Anselm's College, Manchester, N. H., commented upon the paper.

At the business meeting which followed the papers and discussions, it was voted that the same officers be continued for the coming year and that each year the meeting be held at the Hotel Statler at the time of the meeting of the New

England Association of Colleges and Secondary Schools.

This first meeting of the new Unit gave every promise that the newest of the college units will develop into an active and sturdy organization. Although there are only eight New England members of the National Catholic Educational Association, yet thirteen colleges sent about one hundred and twenty-five delegates. It is hoped that by inviting all the Catholic colleges of this region to participate in the Annual Meeting, greater interest in the Association will be aroused in the non-member institutions.

Respectfully submitted,

WILLIAM J. MURPHY, S.J.,

Chairman.

REPORT OF THE EASTERN REGIONAL UNIT

March 1940-April 1941

The annual meeting of the Eastern Regional Unit, College and University Department of the National Catholic Educational Association, was held in conjunction with the meeting of the Middle States Association at the Haddon Hall Hotel, Atlantic City, N. J., November 22-23.

For the first time since the Unit was organized, it received a place on the regular Middle States Association program. Luncheon was held for all the delegates on Friday, November 22, in the West Room. Forty-four colleges and thirty-four high schools were represented. There were no speeches. Rev. Charles J. Deane, S.J., Chairman, presided, and announced the program for the following day and appointed the Nominating Committee made up of Right Rev. John L. Sheridan, Emmitsburg, Md., as Chairman, and Rev. Alcuin Tasch, O.S.B., Latrobe, Pa., and Mother Thomas Aquinas, O.S.U., New Rochelle, N. Y.

The Committee on Educational Problems met in the Green Room at 4:30 P. M. The chief topic of discussion was the question of draft deferment for college students. At the request of the Rev. Edward V. Stanford, O.S.A., President this year of the Association of American Colleges, a questionnaire asking the opinion of the men's colleges in the Unit on the draft-deferment question was prepared. This same questionnaire was later sent by the Association of American Colleges to all member colleges prior to the annual meeting in Pasadena.

The regular meeting of the Unit was held on Saturday, November 23, in the Tower Room. There were two papers. The first by Walter J. O'Connor, Ph.D., Georgetown University, Washington, D. C., on "Tenure, Promotions, and Pensions." The discussion was led by Mother E. M. O'Byrne, R.S.C.J., Dean of the Manhattanville College of the Sacred Heart, and Brother Agatho, F.S.C., Dean of

Manhattan College. The second paper was by the Chairman, Father Deane, on "Catholic Atmosphere."

The Nominating Committee brought in the following list of officers for the year 1941:

Chairman: Rev. Charles J. Deane, S.J., New York, N. Y.

Vice-Chairman: Mother Grace Dammann, R.S.C.J., New York, N. Y.

Secretary: Brother Potamian, F.S.C., New York, N. Y.

Regional Representative on the Executive Committee: Very Rev. James F. Kelly, South Orange, N. J.

A rising vote of thanks was given to Brother Emilian, F.S.C., retiring Secretary of the Unit, and to Rev. Edward V. Stanford, O.S.A., for their continued and untiring work for the Unit since its inception.

At the close of the meeting Brother Cornelia of the Christian Brothers of Ireland, President of the new Iona College, New York, N. Y., was introduced to the delegates.

The regular spring meeting of the Educational Plans Committee was held at Manhattan College on Saturday, February 22, 1941, and plans and topics discussed for the next annual meeting of the Unit in November 1941.

Respectfully submitted,

CHARLES J. DEANE, S.J.,
Chairman.

REPORT OF THE MIDWEST REGIONAL UNIT

At its last meeting the Midwest Unit passed a new set of By-Laws which require the election of a Chairman whose term will be one year, a Chairman-elect for a one-year term, and a Secretary for a three-year term. Father Schabert of the College of St. Thomas in St. Paul was elected Chairman of the Unit; Sister Claire of the College of St. Benedict, St. Joseph, Minn, was elected Chairman-elect and Dr. Arthur M. Murphy of St. Mary College, Leavenworth, Kans., was elected Secretary.

The Midwest Unit operates through a Committee on Educational Problems which advises the Chairman on policy and action to be taken. The Committee was extremely helpful during my term of office and Father Schabert has reappointed it.

An important problem discussed at the Midwest Unit meeting, which will come up here, is that of the *College Newsletter* finances. In addition, two matters were continued from last year. One of these was the question of the Catholicity of the Catholic College, the discussion of which brought out the fact that we know very little about what happens to our boys and girls after they leave us. The other question was a proposal for regional comprehensive examinations which was held over for further study.

The afternoon session was devoted to a panel discussion of national defense by representatives of various types of institutions. The gist of this discussion was that the best thing Catholic institutions can do for national defense is to give their students a real Catholic education.

Respectfully submitted,

EDWARD A. FITZPATRICK,

Chairman, 1940-41.

REPORT OF THE SOUTHERN REGIONAL UNIT

The Southern Regional Unit of the National Catholic Educational Association holds its annual meeting following the annual meeting of the Southern Association of Colleges and Secondary Schools. Because the Southern Association changed the date of its annual meeting from the spring to the winter season, the Southern Regional Unit met twice since the last annual meeting of the National Catholic Educational Association.

The first meeting within this year was held at the Atlanta-Biltmore Hotel, Atlanta, Ga., Friday afternoon, April 12, 1940. It was well attended. Besides transacting the usual routine business, the representatives of the Catholic colleges and universities of the South discussed the following very thoroughly prepared papers.

(1) "College Statutes," by the Reverend Andrew C. Smith, S.J., Dean of Spring Hill College, Spring Hill, Ala.
(2) "Student Guidance in Catholic Colleges," by Sister M. Raymunda, O.S.D., Siena College, Memphis, Tenn.
(3) "How to Tell a Good Teacher in College," by the Reverend John J. Lane, C.S.C., Vice-President of St. Edward's University, Austin, Tex.
(4) "The Cultural Value of Dramatics in Catholic College Life," by Sister Mary Louis, O.S.U., Sacred Heart College, Louisville, Ky.

Our second meeting within the year was held at the Peabody Hotel, Memphis, Tenn., Friday afternoon, December 13, 1940. Thirty-eight delegates representing nineteen colleges and universities were present at this meeting. This was probably the best attended meeting since the organization of the Southern Regional Unit some five years ago. To foster greater interest and to encourage more discussion from the floor, we departed from the practice of having lengthy and exhaustive papers read at the meeting. Several months in advance of the date set for the meeting our member colleges were advised of the three topics selected

for discussion. The task of leading the discussion was assigned to three individuals. After the meeting, many delegates expressed emphatic approval of the innovation which contributed so effectively to bring about a frank and a profitable exchange of views on the topics submitted for consideration. I give you a list of the topics discussed:

(1) "The Teaching of Religion in Catholic Colleges and Universities." Discussion led by the Reverend Gregory Eichenlaub, O.S.B., of Belmont Abbey College, Belmont, N. C.

(2) "Student Guidance in Catholic Colleges and Universities." Discussion led by the Reverend Warren J. Barker, S.J., of Loyola University, New Orleans, La.

(3) "Retirement Provisions for Lay Members of the Faculty in Catholic Colleges and Universities." Discussion led by Sister Margaret Gertrude, S.C.N., Nazareth College, Nazareth, Ky.

Before the close of the meeting the Reverend Percy A. Roy, S.J., President of Loyola University, called attention to a resolution which the Southern Association's Committee on Higher Education had passed relative to the tentative standard with regard to college and university libraries. Father Roy reported that as a result of his conferences with the Executive Committee of the Southern Association, the latter had conceded that Catholic colleges and universities may substitute a certain percentage of Catholic books on the list drawn up by the National Catholic Educational Association for the same percentage of books on the list of required books of the Southern Association.

The foregoing statement is an indication of the interests and problems with which the Catholic colleges and universities of the South are concerning themselves.

I append to this report a list of the officers of the Southern Regional Unit:

Chairman: Rev. Walter F. Golatka, S.M., San Antonio, Tex.

Vice-Chairman: Sister Madeleine Sophie, B.S.S., New Orleans, La.

Secretary: Rev. Gregory Eichenlaub, O.S.B., Belmont, N. C.

Delegate to the Executive Committee: Sister Madeleine Sophie, S.S.S., New Orleans, La.

Respectfully submitted,

WALTER F. GOLATKA, S.M.,

Chairman.

REPORT OF THE WESTERN REGIONAL UNIT

The activities of the Western Regional Unit are centered around and limited to the annual conference. Until 1940, this had been held (with one exception) in Spokane, Wash., simultaneously with the meeting of the Northwest Association of Secondary Schools and Colleges. As the latter often occurs in Holy Week, the Western Regional Unit decided in 1939 to hold its annual conference earlier than the meeting of the Northwest Association and in a different place when there was a conflict with Holy Week, and in different places so that the members of our Unit might become acquainted with each other. Consequently, the annual conference for 1941 was held in Santa Clara, Calif., at the invitation of the University of Santa Clara. The dates were December 28 and 29, 1940.

Twenty colleges out of the twenty-one in the Western Region sent representatives. This was due partly to the fact that eleven of the colleges are in the State of California; yet of the other nine, the nearest one was almost one thousand miles away, the farthest, twenty-five hundred miles. It was with reason that the officers felt jubilant over this nearly one hundred per cent attendance. The Program Committee, under the chairmanship of the Reverend John F. Connolly, S.J., of Loyola University, Los Angeles, had assembled an excellent array of speakers, none of whose papers disappointed the expectations of the audience, as practically all brought forth questions and lively discussion.

At the business meeting on December 29, the delegates accepted an invitation from Sister Esther Mary, S.H.N., President of Holy Names College, Spokane, Wash., to hold its conference in 1942 at that college. The following officers were elected for the year, 1941-42:

Chairman: Rev. Theodore J. Mehling, C.S.C., Dean of Studies, University of Portland, Portland, Oreg.

Vice-Chairman: Rev. James B. McGoldrick, S.J., Seattle College, Seattle, Wash.

Secretary: Sister M. Elizabeth Clare, S.H.N., Marylhurst, Oreg.

As the University of Santa Clara had been host at luncheon on both days to all persons attending the conference, the meeting closed with a vote of thanks to the Reverend Charles J. Walsh, S.J., President of the University and to the faculty for their generous hospitality to the visitors.

The program of the conference follows:

PROGRAM

of the

Sixth Annual Conference of the Western Regional Unit, College and University Department of the National Catholic Educational Association

UNIVERSITY OF SANTA CLARA, SANTA, CLARA, CALIF., DECEMBER 28-29, 1940

Under the Patronage of

His Excellency, the Most Reverend John J. Mitty, D.D., Archbishop of San Francisco

Saturday, December 28

9:30 A. M.—Registration.

10:00 A. M.—Holy Mass, Santa Clara Mission Church.

Celebrant: The Reverend William C. Gianera, S.J., Dean of the Faculties, University of Santa Clara, Santa Clara, Calif.

Sermon: The Reverend Charles A. McQuillan, S.J., President, Loyola University, Los Angeles, Calif.

11:00 A. M.—Opening Session, Sister Miriam Theresa, S.H.N., Ph.D., Dean, Department of Social Sciences, Marylhurst College, Marylhurst, Oreg., Chairman, presiding.

(1) Welcome to the Delegates, The Reverend Charles J. Walsh, S.J., President, University of Santa Clara, Santa Clara, Calif.

(2) Minutes of the previous meeting, The Reverend Theodore J. Mehling, C.S.C., A.M., Dean of Studies, University of Portland, Portland, Oreg., Secretary pro tem.
(3) Reports of the Chairman: Western Regional Unit; Executive Committee Meeting, College and University Department; National Conference, 1940.
(4) Appointment of Nominating Committee.

12:00 Luncheon.

1:00 P. M.—Afternoon Session, The Reverend John F. Connolly, S.J., Ph.D., Dean of the Faculties, Loyola University, Los Angeles, Calif., Chairman of the Program Committee, presiding.

(1) "The Catholic Ideal in College Education." The Reverend Raymond T. Feely, S.J., Dean of the Faculties, University of San Francisco, Calif. (ill; did not come). Replaced by The Reverend Bernard R. Hubbard, S.J.
(2) "Stimulating the Gifted Student; Helping the Backward Student." Brother Alfred, F.S.C., Ph.D., Dean of the Department of Physical Sciences, St. Mary's College, St. Mary's College, Calif.
(3) "What is Worthwhile in Progressive Education?" Sister M. Agnes Clare, S.H.N., Ph.D., Professor, Department of Education, College of the Holy Names, Oakland, Calif.
(4) "Reading for Culture," Sister M. Eulalia, Immaculate Heart of Mary College, Hollywood, Calif.
(5) "The Psychological Basis of Catholic Culture." The Reverend Maurice Flaherty, S.J., Ph.D., Head of the Department of

Education, Gonzaga University, Spokane, Wash.

Sunday, December 29

10:00 A. M.—Opening Session, Sister Miriam Theresa, S.H.N., Chairman, presiding.

(1) "The Catholic College and the Apostolate of the Laboring Classes." The Reverend Charles C. Miltner, C.S.C., Ph.D., President, University of Portland, Portland, Oreg.

(2) "Training Students for Participation in Diocesan and Parochial Activities." The Reverend James H. Long, A.M., Diocesan Superintendent of Schools, Archdiocese of San Francisco, Calif.

(3) "A Survey of Practices of Placement Bureaus in Catholic Colleges." Sister Esther Mary, S.H.N., A.M., President, Holy Names College, Spokane, Wash.

General Discussion.

12:00 Luncheon.

1:00 P. M.—Afternoon Session, Sister Miriam Theresa, S.H.N., Chairman, presiding.

(1) Conclusions and Suggestions drawn from these meetings.

(2) The Program for next year.

(3) Business meeting and election of officers.

Respectfully submitted,

SISTER MIRIAM THERESA, S.H.N.,
Chairman, 1940-41.

REPORT OF COMMITTEE ON PUBLIC RELATIONS

In the interval since the last annual meeting of this Association, your Committee on Public Relations has carried on its activities mostly through correspondence. Because of the distances separating the committee members, we have held only one meeting and that yesterday in this city.

I feel, however, that we have been reasonably alert on all matters coming within the scope of Public Relations.

At this time I wish to report on the following three items that should deeply concern our colleges:

(1) The attitude of Catholic Universities and Colleges toward the further deferment of college students after July 1, 1941, under the Selective Service Act.

(2) The attitude of the Association of American Universities to Catholic Universities and Colleges as such.

(3) The relationship of Catholic Universities and Colleges to the National Collegiate Athletic Association.

In each instance we have an appropriate suggestion to make for action by this body:

I

THE ATTITUDE OF CATHOLIC UNIVERSITIES AND COLLEGES TO THE FURTHER DEFERMENT OF COLLEGE STUDENTS AFTER JULY 1, 1941, UNDER THE SELECTIVE SERVICE ACT.

There is every reason to believe that the operation of "the Selective Service and Training Act of 1940," as it affects college students after July 1, 1941, will be gravely detrimental to any well-conceived plan of long-range defense for this nation. Under the basic assumption that education is vitally necessary for the efficient functioning of democracy, in the present emergency there should be a minimum of interference with education on all levels, primary, secondary, as well as higher education.

For this reason there are many who believe that military training of young men should be deferred until they have

completed their formal education. Past experience has shown that the interruption of college education for a year of military training only too frequently means that the young men thus affected will not return to finish their college courses.

However, the present state of uncertainty and unrest in this country, added to an almost unreasonable fear of "class distinction," has led many thoughtful educators to feel that the most that can be obtained by way of consideration for college students is the request that their induction into military service be deferred until the end of the scholastic year in which they are called. The following educational associations have already voted approval of such a request: The Association of American Colleges in January 1941; the North Central Association of Colleges and Secondary Schools in March 1941; the National Commission on Church-Related Colleges in March 1941; and the Southern Association of Colleges and Secondary Schools in December 1940.

Your Committee recommends that during the present emergency this Association take similar action and adopt a resolution that will request, by law, the deferment of college students from induction into military service until at least the end of the scholastic year in which they are called.

II

THE ATTITUDE OF THE ASSOCIATION OF AMERICAN UNIVERSITIES TOWARD CATHOLIC UNIVERSITIES AND COLLEGES AS SUCH.

Under date of November 16, 1940, one of our member colleges received a letter from Mr. Frank Bowles, of Columbia University, as Secretary of the Committee on Classification of Colleges and Universities of the Association of American Universities. This letter contained the following strange statement:

> "The Committee devoted much time to a discussion of the work of (Blank) College and similar institutions affiliated with both Catholic and Protestant churches,

that have applied to us. In our discussion we questioned whether many such institutions would ever find placement on the accepted list of the Association of American Universities. While we do not question the excellence of the work carried on in such colleges, we do feel that the objectives differ from those in which the Association is primarily interested."

(This letter having been referred to the Chairman of your Committee on Public Relations, he wrote under date of January 29, 1941, to Mr. Bowles, seeking a clarification of this statement.)

Three specific questions were asked, viz.:

"(1) In what way do the objectives of institutions 'affiliated with both Catholic and Protestant churches' differ from the 'objectives in which the Association is primarily interested'?

(2) If it is questioned 'whether many such institutions would ever find placement on the accepted list of the Association of American Universities,' is it fair to infer that some such institutions may find placement on the accepted list and, if so, what is to be the basis of distinction? Is it to apply to colleges for women only? Is it to be based on the enrollment of the institutions, etc.?

(3) Is this new policy of the Association to be retroactive and will it mean the dropping of church-related colleges already on the accepted list?"

Under date of February 3, 1941, Mr. Bowles replied to this letter as follows:

"I hope that you will not mind a short delay if I defer answering for some time. Your letter seems to me to request a declaration of our policy, and I think that the rest of the Committee should be consulted before I undertake to make any such declaration."

Under date of March 13, 1941, Mr. Bowles again wrote to your Chairman. Although delaying an answer to the questions raised on the plea that he wished to consult "the rest of the Committee," he introduced his letter by saying:

"I wish to state that I am writing as an individual and do not speak officially for the Committee on Classification of Universities and Colleges." He then offered

the following reply to the three questions raised in your Chairman's letter:

"In answer to Questions 1 and 2 may I say that since the Association of American Universities is to a large extent an association of graduate schools and has as an important objective the furtherance of graduate work, the interest of the Committee on Classification of Universities and Colleges is in colleges of any and all sorts that prepare and stimulate students to continue in graduate and professional schools. It is the Committee's belief that any good college should perform effectively such a function and that any college which seeks placement on the accepted list should be able to show that it sends a substantial proportion of its graduates to further study. Such questions as the size of a college, its church affiliation, and whether it is for men or women enter but little into the Committee's thinking. These statements do not mean that we do not take into consideration and make allowances for special influences such as church affiliation which modify the work of the colleges.

"In reply to Question 3 I want to say that the Committee has adopted no new policy. In fact, there is perhaps less emphasis today than several years ago on the preparation of students for graduate work. There is no more danger now than before of a small college losing its place on the accepted list."

Although an answer was given to Question 3, in the opinion of your Chairman Questions 1 and 2 had not been answered. Therefore, under date of March 17 a letter was sent to Mr. Bowles from which I wish to quote the following paragraphs:

"Let me say that you have answered very clearly Question 3 raised in my letter of January 29. You have made many statements in your letter, with all of which I thoroughly agree. But I hope that I will not be considered captious or controversial if I say that you have not replied sufficiently to Questions 1 and 2.

"True you say 'Such questions as the size of a college, its church affiliation, and whether it is for men or women enter but little into the Committee's way of thinking.' I think this is as it should be. But you also say 'These statements do not mean that we do not take

into consideration and make allowances for special influences such as church affiliation which might modify the work of the colleges.' This statement I also believe is as it should be, if properly interpreted in a liberal rather than an illiberal way. Judged solely from the context of your most recent letter, I would be inclined to interpret it to mean something as follows: 'All other things being equal, the product of the church-related college where religious life is a vital force in the college could be considered to present superior material for the graduate school over and above the non-religious college, because of the more likely possession of those moral and spiritual qualities without which advanced learning may become misdirected and sterile.'

"Is such a liberal interpretation justified, however, in the light of your statement quoted in my letter of January 29, which gave rise to my original questions? Therein you say 'in our discussion, we (the Committee) questioned whether any such institutions (affiliated with both Catholic and Protestant churches) would ever find placement on the accepted list of the Association of American Universities. While we (the Committee) do not question the excellence of the work carried on in such colleges, we do feel that the objectives differ from those in which the Association is primarily interested.'

"Possibly we may not have made our meanings sufficiently clear to each other, because I would still like to know: (1) In what way the objectives of institutions 'affiliated with both Catholic and Protestant churches' differ from the 'objectives in which the Association is primarily interested'? (2) What is to be the basis of distinction, if it is questioned 'whether many such institutions would ever find placement on the accepted list of the Association of American Universities'?

"Undoubtedly the thirty-odd graduate schools represented in the Association of American Universities draw many of their graduate students from the four or five hundred church-related colleges. It would be an awkward situation to have these colleges get the impression that an accrediting committee of the Association of American Universities was throwing up the bars against them. Unfortunately some colleges have already got this impression."

In view of the statement issued by Mr. Frank Bowles, as

Secretary of the Committee on Classification of Universities and Colleges of the Association of American Universities, and in the light of the correspondence relating thereunto, your Committee recommends to this Department the following procedure:

(1) That the College and University Department of the N. C. E. A. take official cognizance of the statement made to a member college by Mr. Frank Bowles and the subsequent correspondence relating thereto.

(2) That the College and University Department through its Secretary endeavor to ascertain by writing to the General Secretary and to each and every member on the Committee on Classification of Universities and Colleges of the A. A. U.:

(a) Whether or not Mr. Bowles' statement represents the individual or collective judgment of the members of the Committee.

(b) Whether or not they will either clarify the statement or repudiate it.

III

THE RELATIONSHIP OF CATHOLIC UNIVERSITIES AND COLLEGES TO THE NATIONAL COLLEGIATE ATHLETIC ASSOCIATION.

In paging through the Proceedings of the Annual Conventions of the National Collegiate Athletic Association for the past several years, your Chairman has gained the impression that representatives of Catholic Colleges holding membership in this Association have never been entrusted with offices or appointments on the multitude of their committees. For some years he has wished to make a study of this matter, but never found the opportunity and hence the impression remained unverified.

Recently, Rev. Samuel K. Wilson, S.J., very generously acceded to a request to make the necessary study through his able Secretary, Mr. Mark E. Guerin.

Mr. Guerin was given this task about two weeks ago and has done an excellent job in the compilation of the necessary statistics. We are, therefore, greatly indebted to

Father Wilson and Mr. Mark Guerin for the facts which I now summarize for you.

The National Collegiate Athletic Association in 1940 listed 224 Universities and Colleges as members. In this total are included 24 Catholic Universities and Colleges. The Catholic Colleges holding membership, follow:

First District: Boston and Holy Cross Colleges.
Second District: Canisius, Duquesne U., St. Joseph's, Fordham U., LaSalle, Manhattan, Niagara U., St. John's U., Villanova.
Third District: Catholic U., Georgetown U., Loyola U. (New Orleans), Mt. St. Mary's, Xavier U. (New Orleans).
Fourth District: DePaul U., Loyola U. (Chicago), Marquette U., Detroit U., Notre Dame U.
Fifth District: Creighton U., St. Louis U.
Eighth District: Gonzaga U., Santa Clara U.

Statistics for Membership, Attendance at Annual Meetings and Officers and Committee Members appointed or elected are given herewith for a five-year period, 1936-40 inclusive:

NATIONAL COLLEGIATE ATHLETIC ASSOCIATION

Membership

	1940	'39	'38	'37	'36
Total Colleges	224	223	207	194	185
Catholic Colleges	25	22	21	17	16

Attendance at Annual Meetings

Total	134	70	84	78	83
Catholic	9	4*	6	6	4

Officers, Committees, etc.

Total Officers	14	13	13	13	12
Catholic Officers **	0	0	0	0	0
Total Committee Memberships	205	140	134	128	134
Catholic Committee Members**	2†	0	0	0	0

* Loyola University of Los Angeles was also represented, although not a member.

** These figures are for representatives of Catholic schools listed as such. In a few committees, the school affiliations of members are not listed.

† These two representatives are: W. S. Chandler, Marquette University, Milwaukee, Wis.; George E. Koegan, University of Notre Dame, Notre Dame, Ind.

In view of the facts as to holders of offices and committee memberships revealed by the statistics covering the past five years, in the N. C. A. A., it would seem that the law of averages and the theories of chance do not operate in the N. C. A. A. Your Committee, therefore, recommends that our College and University Department of the N. C. E. A.

(1) Take official cognizance of the statistics presented herewith on the N. C. A. A.

(2) Through the Secretary of this Department, that we call these statistics to the attention of the officials of the N. C. A. A. with the request that an effort be made to remedy the situation in the future.

In conclusion, let me say that an outline of this report with pertinent source materials was sent to all members of the Committee on Public Relations with the request for comments and suggestions. The complete report was prepared, thereafter, and subsequently discussed at a meeting of this Committee. I, therefore, present this report with the unanimous concurrence of the Committee members, namely, Rev. Francis L. Meade, C.M., Rev. E. A. Fitzgerald, Rev. Andrew C. Smith, S.J., and Rev. Thurber M. Smith, S.J.

Respectfully submitted,

EDWARD V. STANFORD, O.S.A.,

Chairman,

REPORT OF THE COMMITTEE ON GRADUATE STUDY

Graduate Studies in Catholic Colleges and Universities, 1937-40

INTRODUCTION. During the Thirty-fifth Annual Meeting of the National Catholic Educational Association held in April 1938, the Committee on Graduate Study submitted a report on Graduate Instruction in Catholic Colleges and Universities covering the years 1935-36 and 1936-37. Among the recommendations attached to this report was one to the effect that the gathering of statistics concerning Catholic Graduate Schools should be made at six-year intervals. Evidence from various sources, however, concerning the value of such surveys and the general interest in them induced the Committee to revise its recommendations in the report submitted at the annual meeting of 1940. The Committee was then authorized to prepare such a study for presentation at this meeting and similar studies every four years thereafter.

PROCEDURE. The Committee, whose membership includes Rev. Thurber M. Smith, S.J., Chairman; Dr. Roy J. Deferrari, Rev. Philip S. Moore, C.S.C., Rev. Lawrence A. Walsh, S.J., and Rev. Francis J. Gerst, S.J., prepared a questionnaire making use of the experience gained in previous studies and, as far as possible, of suggestions from various deans and executives of Catholic Graduate Schools.

The Committee desires to express its appreciation of the interest and cooperation of these educational officers, not only in the matter of suggestions, but, also, in the filling out of the questionnaires which are long and rather complex documents.

The questionnaire was sent to all colleges, universities, and major seminaries listed by the central office of the National Catholic Educational Association as offering graduate instruction. The survey was also announced in the *College*

Newsletter of the Midwest Unit and all institutions offering graduate instruction were urged to get in touch with the Committee in case any had been inadvertently overlooked.

The returns from these questionnaires were quite satisfactory and it is fair to conclude that the data give a reasonably complete picture of the present status of graduate instruction in Catholic institutions in the United States.

For the sake of greater convenience in comparing records, an effort has been made to present the findings of your Committee for the period 1937-40 in such a way that they may be referred to previous reports on graduate study in member institutions. Reference is made particularly to the reports contained in the Proceedings of the Thirtieth Annual Meeting in 1933, the Thirty-third Annual Meeting in 1936, the Thirty-fifth Annual Meeting in 1938.

The data are presented in twelve tables. Since it is inevitable that in a report of this kind there should be a great and rather confusing mass of detail, your Committee felt that it would be worth while to submit a few general statements which may be of service in bringing out more or less significant facts. It should not be forgotten, however, that the chief value of the report lies in the tables themselves which will appear in the printed Proceedings. It will be noted that there are a certain number of discrepancies, for example, in the totals of full- and part-time students and total of all students. These are due to a lack of sufficient data on distribution, but the Committee felt that the figures listed in the individual questionnaires should be used rather than to attempt any independent adjustments. The tables serve as a basis but are not intended to be replaced by the following comments.

The subjects treated in the questionnaire which lend themselves more or less to tabular presentation are the following: students, degrees, fields of study, faculty, and school organization. A special section of the report is devoted to graduate work during the summer sessions, which seems to be a phenomenon of increasing importance in graduate schools, including Catholic graduate schools.

The returns indicate that twenty-three universities and colleges are organized for graduate study leading at least to the master's degree. Two seminaries report that they confer graduate degrees, either academic or canonical or both. While it is true that in a certain sense all major seminaries could be considered as offering graduate instruction, it has been thought simpler and more convenient to include in the statistics with this report only those conferring degrees. Our report is based upon statistics from twenty-four institutions, since one school, although indicating it was offering graduate work, did not supply us with statistical data. It may be of interest to note that of the twenty-nine institutions which reported in 1931, eighteen appear on the 1939-40 list. During this period seven institutions have undertaken programs of graduate instruction. Twelve have either given up graduate work or at least have not reported to this Committee in spite of our efforts.

STUDENTS. The student population of our Catholic graduate schools in 1939-40 was 7,258. Each year since 1931 with its registration of 4,491 students we have had a constant and fairly uniform increase in numbers. During the period from 1931-40, the total number of graduate students following programs in our institutions was 48,622, while the total number of graduate degrees conferred during this time was 9,647. It seems, therefore, that the share of Catholic institutions in the training and development of scholars is no small one.

The number of full-time students has increased from 1,207 in 1931 to 2,341 in 1940. Part-time students were 3,284 in 1931 and during the past year were 4,379.

It should be noted that the classification of full-time and part-time students has always been somewhat of a thorny question because of a natural and perhaps justifiable difference of opinion concerning definitions. Your Committee, however, has attempted to clarify this question by using the following working definition: "A full-time student is one who devotes full-time to graduate courses or research without other occupation, or who carries at least nine hours of

work during a session. Graduate fellows and assistants are considered as full-time. A part-time student is one carrying less than nine hours and who has some other occupation." In the nine-year period 1931 to 1940 the increase in the total number of graduate students was 61.16 per cent, in part-time students 33.34 per cent, and in full-time students an increase of 94.00 per cent. It may be noted that in the 1938 survey the percentage from the period 1926 to 1932 showed an increase of 87.9 per cent in the total number of graduate students, of 116 per cent in the number of part-time students, while there was a decrease of 5 per cent in the number of full-time students. In the second five-year period, that is 1932-33 to 1936-37, the picture was quite different. The increase in the total number of graduate students was 7.9 per cent, the part-time students showed a decrease of 10.7 per cent, while the full-time students increased by 23.9 per cent.

The three-year period covered by the present report shows an increase in the total number of graduate students of 36.60 per cent; the full-time students also showed a substantial increase of 30.96 per cent. There has, however, been an increase in part-time students of 40.89 per cent. The rate of increase, therefore, in part-time students was more rapid than the total increase as well as the increase in full-time students. These figures would indicate that the problem of part-time students has not yet been solved. However, it seems quite reasonable to conclude that improvements in method of academic control and direction are making, and will make, this problem of the part-time students progressively less important.

In previous studies it was stated that the increase of students in the earlier period of graduate instruction was probably much more rapid than would be expected or desirable when institutions pass the stage of academic adolescence. It is true that the rate of increase during the past three years is still somewhat high. Certainly the object of the graduate school is not quantitative production. Perhaps part of this increase is due to general financial conditions

which induce students to continue academic training because of the difficulty of locating themselves in business or the professions, as well as the increased pressure from standardizing agencies and boards of education. However, your Committee feels that the picture presented by student population is reasonably satisfactory from an academic point of view, especially when it is considered in conjunction with the increase in instructional staff, facilities, and techniques of control and supervision for developing these students into real scholars. That this control is something real is indicated by the decrease in number of degrees conferred in proportion to student population.

DEGREES CONFERRED. In the period from 1932 to 1937 the annual number of graduate degrees conferred increased from 952 to 1,248. During the last three-year period the number decreased to 1,235. These degrees were distributed as follows:

Masters of Arts	692
Masters of Science	161
Other Masters	279
Doctors of Philosophy	99
Other Doctors	4

Your Committee desires to note again the increase in professional or qualified degrees. In 1932 fifty-six degrees of this type were conferred. The number increased to 376 in 1937 but dropped to 283 in 1940.

While it is perhaps true that the programs represented by these degrees are a response to a legitimate demand for advanced training in certain professional lines, it is also possible that this trend is a sign of increasing demands in the requirements for more strictly academic degrees. Degrees of a so-called professional or qualified type may meet a real need, but their value depends upon particularly careful supervision and control so that programs which they represent may not deteriorate into a mere accumulation of credit hours.

The doctorate in philosophy rose from sixty-eight con-

ferred in 1931-32 to ninety-nine conferred in 1939-40, not including four doctorates in canon law and sacred theology. The degree represents work in twenty-eight different fields and was conferred by ten of the twenty-four institutions studied; eight of the ten were included in the report covering the year 1931-32.

Considering the financial and academic demands involved in providing facilities for doctorate training and research, it would appear that our schools are following a soundly conservative policy in limiting their programs to their academic and financial resources.

FIELDS OF GRADUATE STUDY. Graduate instruction and training was offered by our Catholic institutions in 1939-40 in eighty-two subjects. This was an increase over the seventy-nine subjects listed in 1936-37.

In themselves, however, these figures may well be misleading. There is no doubt a not inconsiderable overlapping in these eighty-two fields; for example, some institutions confer degrees in Classical Languages, others in Latin or Greek. Again degrees have been conferred in political philosophy, in political science, and in politics. As was noted in the report of 1938, these distinctions are probably due to a large extent to differences in terminology. No doubt greater uniformity in this respect would permit a more accurate statement concerning the number of subjects or fields in which degrees were conferred.

In the greater number of fields it appears that the major programs are not only offered but are actually being given. For example, the degree of master of arts during the period 1937-40 was conferred in forty major fields; the degree of master of science in twenty-six major fields. However, there does not appear to be any great danger that our institutions are spreading their efforts over too extensive a range of subjects. Indeed it would be desirable to see a greater proportionate increase of students in the various laboratory sciences and certain of the social sciences. The majority of degrees appear to have been conferred in the fields of education, history, English, Latin, and philosophy since 1931.

FACULTY. The three-year period from 1937-40 shows a gratifying increase in instructional personnel. In 1939-40 there were 1,125 officers of instruction. Of these 1,033 were devoting full-time to instruction and direction of research; 223 to graduate students exclusively and 810 partly to graduate students and partly to undergraduates, while 159 were devoting part-time to graduate training and part-time to other activities. This shows an increase of almost 78.96 per cent from the 629 instructors who were listed in 1931-32; or, to put it another way, the rate of faculty increase was nearly 20 per cent higher than that of student increase. When it is considered that 629 instructors were responsible for the training of 4,491 students, it seems evident that 1,125 handling 7,258 should permit much more thorough supervision of graduate instruction. As your Committee has indicated before, there is no doubt that one of the best quantitative criteria of the adequacy of instruction in graduate schools is the proportion of instructors to graduate students, since this affects directly the problem of securing a greater measure of individual attention by the instructor. Incidentally, it gives a definite indication of the expense involved in developing and maintaining graduate work on an acceptably high academic level.

DISTRIBUTION OF SCHOOLS. In the report covering the period 1931-33 there appeared twenty-nine Catholic institutions, including three major seminaries, offering instruction on the graduate level. Nineteen institutions listed in the 1933 report or in subsequent reports do not appear in the present study. There are, however, fifteen schools which have appeared in the listing subsequent to 1933 of which eight appear for the first time in the present report. Of these various institutions fourteen schools have reported in our studies continuously during the past ten years (1931-41).

From an examination of the statistics concerning these fourteen institutions it would appear that they are offering graduate instruction to almost 90 per cent of the total enrollment in all the Graduate Schools in 1940. These same

institutions conferred about 86 per cent of all the master of arts degrees conferred in the period 1938-40; the same percentage of all the master of science degrees, and almost 99 per cent of the doctor of philosophy degrees. Ninety per cent of all the faculty members engaged in graduate instruction and training were attached to these institutions. In other words, almost 90 per cent of the students, faculty, and degrees conferred are concentrated in a little over 50 per cent of the institutions studied.

It is perhaps of some significance to note that all the institutions in this group are located in the eastern States or in the upper part of the Mississippi Valley. Considering the size of this country and the distribution of population, it appears desirable that higher Catholic education might be more strongly represented in the South and in the districts west of the Rocky Mountains.

ORGANIZATION. Because of individual variations, information concerning the internal organization of the graduate school is rather difficult to summarize and present in tabular form. Your Committee, however, has constructed some tables which may at least serve as an introduction to more detailed studies in future years.

These tables are concerned with data which may be grouped around two general headings; that is, questions of financial organization and those of academic organization, and arrangements for supervising work of students.

In order to determine in a general way the degree of autonomy enjoyed by the graduate school in the university organization, certain questions were asked concerning the system of financial and academic control. Nine schools indicate that they have no budgets for graduate work distinct from that of the other units of the institution, twelve have special budgets. The remainder did not answer.

Twenty institutions reported that the academic control is entrusted to a special dean or board or both. Two had no agency of control distinct from that of other academic units; three did not answer.

As might be expected, there were various plans for guiding, coordinating, and controlling the programs of students in the graduate school. While the objective of all graduate schools is the same, that is, the training and preparation of competent scholars, the means of obtaining this objective may vary.

The tables indicate various means used for determining and testing the scholarly qualifications of students at various stages such as possession of undergraduate degrees, completion of prerequisites for advanced work, qualifying examinations, course programs, theses, etc. The ideal would seem to be a plan of guidance in which there appears the highest degree of flexibility consistent with reasonable control. In the last analysis, the success or failure of graduate training depends on the ability and sense of academic responsibility of the ones who are primarily entrusted with this training; that is, the graduate faculty. If they have not a clear concept of the requirements of scholarship in their particular field, the ability to give the training necessary to meet these requirements and such a sense of responsibility as will guarantee their enforcement, external forms of organization are of little avail.

SUMMER SESSION. For the first time, data concerning summer sessions is presented in separate tables. These show the total number of students registered for graduate work during summer sessions of the three years, as well as their status as applicants for degrees or non-applicants. Usually this latter class are those who desire to take certain individual courses to enrich their scholarly backgrounds or to improve their professional equipment without following a complete program of courses and research.

Graduate work was offered in a rather wide variety of fields during the summer sessions. However, the greater concentration seems to be in the fields of chemistry, education, English, history, and Latin. The length of summer sessions ranged from a minimum of five weeks to a maximum of twelve, although the average appeared to be six

weeks. The maximum number of hours students were allowed to carry during the summer session corresponds usually with the number of weeks in the session.

It is interesting to note the effect of the increasing pressure on the part of students which has resulted in arrangements for completing the requirements for master's degrees by work in summer sessions exclusively. While no doubt it would be generally acknowledged that graduate work in summer sessions alone is not the ideal arrangement, still there appears to be a real need for it, particularly in the case of teachers who do not live in the immediate vicinity of institutions offering graduate work and hence find it difficult to undertake programs except during summer sessions. It would appear that our institutions have attempted to face this problem honestly and realistically and to arrange schedules of courses and requirements so that they may be met by students who are able to be in residence during summer sessions alone. It should not be forgotten, however, that a situation which may be tolerated is not necessarily one to be encouraged, and it does not appear that the ideal of graduate work can be best attained when this work is telescoped of necessity into a limited number of weeks.

CONCLUSIONS. From the data gathered, it seems clear that at least in the major institutions there continues to be a serious and reasonably successful effort to improve the quality of graduate training. There appears to be a greater familiarity with and ease in using various techniques of control and supervision of the work of students. More important still, there is an increasingly definite awareness of the fundamental need of graduate work; namely, a faculty adequate in training and numbers for the work undertaken and sufficiently provided with the tools necessary for advanced work and for research.

There is no doubt that, not only the proper development, but, even the maintenance of opportunities for graduate work in Catholic institutions is contingent upon the degree of financial support accorded to them. And this must mean

far more than income derived from tuition fees. In the first place, many promising scholars, both mn and women, are simply unable to meet such costs, especially when, as is usual, the course of training extends over a considerable period. Moreover, tuition fees, even if they were high and even if they were paid by all students, would not meet the costs of graduate training. This will be evident if one stops for a moment to consider that the small classes and individual direction required in conscientious graduate work mean that frequently, if not always, the instructional expense of giving a course is many times greater than the tuition income. No one is more keenly aware of this than administrative officers who face the problem daily and struggle to secure the necessary funds perhaps from some other activity in the institution.

But this is not a problem which should in fairness be left to the institution alone to solve. It affects our Catholic people as a whole. If Catholic education is to develop as it should and must, provision must be made for a constant and increasing supply of trained and competent teachers, administrators, and scholars. After all, our graduate schools constitute precisely the chief training ground for Catholic scholars who are to carry the burden of Catholic education on all levels.

We must appeal, then, earnestly but confidently, to the spirit of vision and generosity of our Catholic people. The school system which is one of the glories of the Church in this country must be kept at the highest peak of efficiency. Hence the academic and professional equipment of our educators must be second to none. To give them this, the graduate schools need endowments for scholarships and fellowships, for chairs and professorships, for libraries and laboratories. To say the least, judging by the progress made even in the past ten years, any donor can be certain that every dollar invested in this way will bear fruit one-hundred fold.

THURBER M. SMITH, S.J.,
Chairman.

STATISTICAL DATA ON GRADUATE INSTRUCTION IN CATHOLIC INSTITUTIONS, 1937-38, 1938-39, 1939-40

TABLES

I. Number of Students in Graduate Schools.

II. Distribution of Students According to Major Fields.

III. Degrees Conferred in Graduate Schools:

- (a) Master's Degrees.
- (b) Doctor's Degrees.
- (c) Other than Master of Arts, Master of Science, and Doctor of Philosophy.
- (d) Summary of Graduate Degrees Conferred in Course.
- (e) Honorary Degrees.

IV. Subjects in Which the Degree of Master of Arts Was Conferred.

V. Subjects in Which the Degree of Master of Science Was Conferred.

VI. Subjects in Which the Degree of Doctor of Philosophy Was Conferred.

VII. Departments or Fields in Which Graduate Instruction Was Offered.

VIII. Graduate Faculty.

IX. Organization of Graduate School:

- (a) Academic Organization.
- (b) Academic Control.
- (c) Financial Organization.
- (d) Student Supervision: Admission Requirements.
- (e) Student Supervision: Program Control.

X. Requirements for the Master's Degree.

XI. Requirements for the Degree of Doctor of Philosophy.

XII. Summer Sessions:

- (a) Student Registration.
- (b) Distribution of Students According to Major Fields.
- (c) Fields in Which Students Working in Summer Sessions *Exclusively* May Secure Master's Degrees.
- (d) Organization of Summer Session.
- (e) Faculty.

REPORT OF THE COMMITTEE ON GRADUATE STUDY

TABLE I—Number of Students in Graduate Schools

	1937–38			1938–39			1939–40		
	Full-Time	Part-Time	Total	Full-Time	Part-Time	Total	Full-Time	Part-Time	Total
Boston College	84	232	316	78	213	291	83	202	285
Canisius College	23	83	106	16	101	117	11	111	122
The Catholic University of America	594	480	1,074	561	541	1,102	621	538	*1,699
The Creighton University	10	30	40	8	22	30	8	20	28
University of Dayton							1	29	30
DePaul University	58	567	625	70	747	*798	89	728	817
University of Detroit	13	134	147	24	97	121	28	94	122
Duquesne University	82	35	117	79	46	125	94	40	134
Fordham University	173	692	865	225	747	972	311	605	**916
Georgetown University	32	22	54	55	45	*90	55	70	125
***College of the Holy Cross	6	0	6	6	0	6	6	0	6
John Carroll University	0	20	*16	0	18	*26	0	5	*14
Loyola University (Chicago)	95	724	819	74	568	642	80	628	708
Manhattan College	0	37	*1	0	30	*2	0	34	*3
Marquette University	33	314	347	38	347	385	49	399	*468
Niagara University	65	55	120	63	53	116	74	68	142
University of Notre Dame	60	46	106	93	48	141	97	57	154
St Francis Seminary	110	0	110	124	0	124	115	0	115
St John's University (Brooklyn)	15	141	156	14	166	180	11	154	165
St. Louis University	497	304	801	494	324	818	459	358	817
St. Mary's University of San Antonio	0	61	61	0	68	68	0	79	79
St Vincent's College and Seminary	119	0	119	125	0	125	140	0	140
Villanova College	8	118	126	9	118	127	9	147	156
Xavier University (New Orleans)	0	14	14	0	15	15	0	13	13
TOTAL	2,077	4,109	6,146	2,156	4,314	6,421	2,341	4,379	7,258

N B. Figures not available for Seton Hall College, although questionnaire indicates graduate work is offered
* Discrepancy in totals due to lack of data on distribution
** Graduate work in Education transferred to School of Education, 1939
*** Six fellowships awarded annually in chemistry the only department in which graduate work is offered
N. B. A full-time student is one who devotes full-time to graduate courses or research without other occupation, or who carries at least nine hours of work during a session. Graduate Fellows and Assistants are considered as full-time A part-time student is one carrying less than nine hours and who has some other occupation

TABLE II—Distribution of Students According to Major Fields

a—1937-38
b—1938-39
c—1939-40

	Accounting			Anatomy			Anthropology			Art			Astronomy		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America							7	3	2	0	0	5			
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University	0	1	1												
Loyola University (Chicago)															
Manhattan College															
Marquette University				1	1	3									
Niagara University															
University of Notre Dame															
St Francis Seminary															
St John's University (Brooklyn)															
St. Louis University													1	1	
St. Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															

TABLE II—Continued

a—1937–38
b—1938–39
c—1939–40

	Bacteriology			Biochemistry			Biology			Botany			Canon Law		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America				14	8	8	23	25	25				25	34	50
The Creighton University															
University of Dayton															
DePaul University							11	15	21	0	2	3			
University of Detroit							8	3	4						
Duquesne University															
Fordham University							29	30	32						
Georgetown University							2	2	2						
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University										13	10	12			
Niagara University							2	0	0						
University of Notre Dame							4	8	6						
St. Francis Seminary															
St. John's University (Brooklyn)							5	8	8						
St Louis University	4	4	5	7	6	6	9	14	17						
St. Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College							8	8	11						
Xavier University (New Orleans)															
TOTAL	4	4	5	21	14	14	101	113	126	13	12	15	25	34	50

TABLE II—Continued

a—1937–38 b—1938–39 c—1939–40	Celtic			Chemistry			Classics			Commerce			Comparative Philology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				7	7	8									
Canisius College				21	28	23									
The Catholic University of America	1	2	3	25	15	19							3	2	0
The Creighton University				6	5	5									
University of Dayton															
DePaul University				6	13	26				1	2	0			
University of Detroit				14	21	25									
Duquesne University															
Fordham University				36	47	53	44	39	44						
Georgetown University				16	23	27									
College of the Holy Cross				6	6	6									
John Carroll University				0	0	1									
Loyola University (Chicago)				13	12	16	50	45	43						
Manhattan College															
Marquette University				21	35	32									
Niagara University				8	6	6									
University of Notre Dame				22	34	29	0	0	1						
St Francis Seminary															
St John's University (Brooklyn)				9	6	7									
St Louis University				18	15	19									
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College				6	6	6									
Xavier University (New Orleans)															
TOTAL	1	2	3	234	279	308	94	84	88	1	2	0	3	2	0

TABLE II—Continued

a—1937-38
b—1938-39
c—1939-40

	Dietetics			Dogmatic Theology			Drama			Economics			Education		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College													88	87	85
Canisius College													5	18	32
The Catholic University of America				25	35	40	15			36	40	53	98	110	120
The Creighton University													15	12	12
University of Dayton															22
DePaul University													301	376	419
University of Detroit										0	2	0	47	34	35
Duquesne University															
Fordham University													114	161	*
Georgetown University										6	21	33			
College of the Holy Cross															
John Carroll University													2	8	7
Loyola University (Chicago)													283	193	234
Manhattan College															
Marquette University										0	1	0	117	139	178
Niagara University				40	44	57							22	18	28
University of Notre Dame										1	3	5	6	12	5
St. Francis Seminary															
St. John's University (Brooklyn)										3	3	4	23	28	36
St. Louis University	13	13	14	199	197	188				17	21	23	50	39	65
St. Mary's University of San Antonio													33	33	35
St. Vincent's College and Seminary				119	125	140									
Villanova College													24	25	28

a—1937-38
b—1938-39
c—1939-40

	Engineering			English			French			Geography			Geology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				75	66	58									
Canisius College				28	34	26	9	7	7						
The Catholic University of America				92	74	55				1	2	3	7	7	4
The Creighton University				10	7	6									
University of Dayton						8									
DePaul University				48	53	41									
University of Detroit				28	17	21									
Duquesne University															
Fordham University				112	109	114									
Georgetown University															
College of the Holy Cross															
John Carroll University				8	6	1									
Loyola University (Chicago)				75	74	80	19	14	0						
Manhattan College				10	8	8	11	6	10						
Marquette University	2	0	0	38	33	30	4	4	4						
Niagara University				18	20	24	6	4	4						
University of Notre Dame				15	12	16									
St Francis Seminary															
St. John's University (Brooklyn)				53	61	49	9	9	10						
St Louis University				75	56	67	4	11	9				4	5	3
St Mary's University of San Antonio				13	17	22									
St Vincent's College and Seminary															
Villanova College				32	32	35	14	14	23						
Xavier University (New Orleans)				5	6	3	1	0	2						
TOTAL	2	0	0	735	685	664	77	69	69	1	2	3	11	12	7

TABLE II—Continued

a—1937–38
b—1938–39
c—1939–40

	Geophysics			German			Greek			Greek and Latin			Gynecology and Obstetrics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America				23	17	11				55	56	52			
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University				10	9	8	2	2	1						
Niagara University															
University of Notre Dame															
St Francis Seminary															
St John's University (Brooklyn)				2	1	2									
St. Louis University	4	4	4	6	7	4	6	5	1				6	8	6
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	4	4	4	41	34	25	8	7	2	55	56	52	6	8	6

TABLE II—Continued

a—1937–38
b—1938–39
c—1939–40

	History			Internal Medicine			Journalism			Latin			Law		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	64	55	48							17	10	10			
Canisius College	43	37	34												
The Catholic University of America	76	73	70										31	29	24
The Creighton University	8	5	4												
University of Dayton															
DePaul University	39	51	35							4	6	9			
University of Detroit	10	8	7												
Duquesne University															
Fordham University	93	101	110												
Georgetown University	11	22	29												
College of the Holy Cross															
John Carroll University	3	10	3							2	1	1			
Loyola University (Chicago)	81	60	65												
Manhattan College	9	8	11												
Marquette University	17	26	35				11	10	8	5	5	3			
Niagara University	24	22	26												
University of Notre Dame	2	5	6												
St Francis Seminary															
St John's University (Brooklyn)	41	45	34							2	6	5			
St Louis University	52	58	53	8	8	6				46	47	35			
St Mary's University of San Antonio	15	18	22												
St Vincent's College and Seminary															
Villanova College	20	20	26							17	17	22			
Xavier University (New Orleans)															
TOTAL	608	624	618	8	8	6	11	10	8	93	92	85	31	29	24

b—1938-39
c—1939-40

	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				13	7	10									
Canisius College															
The Catholic University of America	9	26	39	37	35	31	2	2	0						
The Creighton University															
University of Dayton															
DePaul University				2	12	16									
University of Detroit				3	6	4									
Duquesne University															
Fordham University															
Georgetown University				2	5	7									
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)				33	22	29									
Manhattan College				7	8	5									
Marquette University				12	12	8									
Niagara University															
University of Notre Dame				4	5	11				4	3	3			
St Francis Seminary															
St. John's University (Brooklyn)				3	3	6									
St. Louis University				21	24	23							3	3	3
St. Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	9	26	39	137	139	150	2	2	0	4	3	3	3	3	3

TABLE II—Continued

a—1937-38
b—1938-39
c—1939-40

	Modern Languages			Music			Nursing			Nursing Education			Ophthalmology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America				17	2	7	12				16	25			
The Creighton University															
University of Dayton															
DePaul University				5	10	5									
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University										0	0	12			
Niagara University															
University of Notre Dame	1	1	0												
St. Francis Seminary															
St John's University (Brooklyn)															
St Louis University							1	1	0	2	6	3	2	3	2
St. Mary's University of San Antonio															
St Vincent's College and Seminary															

TABLE II—Continued

a—1937–38
b—1938–39
c—1939–40

	Orthopedic Surgery			Otolaryngology			Pathology			Patrology			Pediatrics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America															
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University															
Niagara University															
University of Notre Dame															
St. Francis Seminary															
St John's University (Brooklyn)															
St Louis University	0	2	2	1	0	0	1	0	0	0	0	1	2	2	2
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	0	2	2	1	0	0	1	0	0	0	0	1	2	2	2

TABLE II—Continued

a—1937–38
b—1938–39
c—1939–40

	Philosophy			Physics			Physiology			Political Philosophy			Political Science		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	9	3	2	8	6	7									
Canisius College															
The Catholic University of America	58	50	65	22	26	22									
The Creighton University							1	1	1						
University of Dayton															
DePaul University	1	4	1												
University of Detroit															
Duquesne University															
Fordham University	50	54	57	6	7	13				68	57	55			
Georgetown University	0	2	3	1	0	3							8	15	19
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)	26	31	40												
Manhattan College															
Marquette University	10	7	5	4	2	4	0	1	1				1	0	2
Niagara University															
University of Notre Dame	6	10	14	8	10	12									
St Francis Seminary															
St John's University (Brooklyn)	2	2	0												
St Louis University	32	26	26	18	14	12	0	1	1				0	0	1
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College	2	2	2	2	2	3									
Xavier University (New Orleans)															
TOTAL	196	191	215	69	67	76	1	3	3	68	57	55	9	15	22

TABLE II—Continued

a—1937-38 b—1938-39 c—1939-40	Politics			Psychology			Psychology and Psychiatry			Religion			Religious Education		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America	16	17	20	32	47				59	23				15	26
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University				116	118	98									
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)				9	10	20									
Manhattan College															
Marquette University															
Niagara University															
University of Notre Dame	1	2	6							7	9	9			
St. Francis Seminary															
St. John's University (Brooklyn)															
St. Louis University				2	2	0									
St. Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															

a—1937–38
b—1938–39
c—1939–40

	Romance Languages			Seismology			Semitic Languages			Slavic			Social Studies		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	17	25	17												
Canisius College															
The Catholic University of America	46	41	41				5	3	5	4	2	2			
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University	68	79	78												
Georgetown University				0	0	1									
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University															
Niagara University															
University of Notre Dame															
St. Francis Seminary															
St John's University (Brooklyn)															
St. Louis University				0	1	0									
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)													1	1	1
TOTAL	131	145	136	0	1	1	5	3	5	4	2	2	1	1	1

TABLE II—Continued

a—1937–38
b—1938–39
c—1939–40

	Social Work			Sociology			Spanish			Speech			Speech and Drama		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				9	15	11									
Canisius College															
The Catholic University of America	27	20	27	113	116	134								60	54
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University				1	0	0									
Loyola University (Chicago)	90	46	*6												
Manhattan College															
Marquette University				7	16	21				9	11	12			
Niagara University															
University of Notre Dame				18	24	16									
St. Francis Seminary															
St. John's University (Brooklyn)				4	8	4									
St Louis University	53	80	74	35	21	24	0	1							
St. Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	170	146	107	187	200	210	0	1	0	9	11	12	0	60	54

* Social Work placed under separate Dean, 1939

TABLE II—Continued

a—1937–38
b—1938–39
c—1939–40

	Surgery			Urology			Zoology			Unclassified			Total		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College										9	10	26	316	291	282
Canisius College													106	124	122
The Catholic University of America													980	1010	1101
The Creighton University													40	30	28
University of Dayton															30
DePaul University							6	8	9			232	424	552	817
University of Detroit										37	29	26	147	120	122
Duquesne University															
Fordham University										129	172	262	865	974	916
Georgetown University													46	90	124
College of the Holy Cross													6	6	6
John Carroll University													16	26	14
Loyola University (Chicago)										140	135	161	819	642	694
Manhattan College													37	30	34
Marquette University							1	10	11	62	51	78	347	385	468
Niagara University													120	114	145
University of Notre Dame										7	3	15	106	141	154
St Francis Seminary															
St John's University (Brooklyn)													156	180	165
St Louis University	6	5	7	0	1	1				93	106	110	801	818	817
St Mary's University of San Antonio													61	68	79
St Vincent's College and Seminary													119	125	140
Villanova College													125	126	156
Xavier University (New Orleans)													14	15	13
TOTAL	6	5	7	0	1	1	7	18	20	477	506	910	5651	5867	6427

	1937–38	1938–39	1939–40	Total	1937–38	1938–39	1939–40	Total	1937–38	1938–39	1939–40	Total
Boston College	28	48	43	119	9	7	5	21	16	13	12	41
Canisius College	7	7	17	31	3	6	8	17	0	0	0	0
The Catholic University of America	178	206	168	552	22	18	17	57	50	57	93	200
The Creighton University	11	14	11	36	4	0	2	6				
University of Dayton	0	0	0	0	0	0	0	0				
DePaul University	48	39	40	127	3	4	2	9	12	16	15	43
University of Detroit	19	21	18	58	7	7	13	27				
Duquesne University	7	13	16	36	7	9	22	38	1	0	1	2
Fordham University	111	104	105	320	12	14	18	44	0	19	14	33
Georgetown University	2	8	14	24	10	7	12	29				
College of the Holy Cross												
John Carroll University	1	5	5	11	1	1	0	2				
Loyola University (Chicago)	41	56	46	143	12	3	6	21	69	36	37	142
Manhattan College	1	2	3	6	0	0	0	0				
Marquette University	22	24	21	67	13	12	19	44	16	23	26	65
Niagara University	26	21	19	66	4	3	0	7				
University of Notre Dame	8	13	7	28	5	10	11	26				
St. Francis Seminary	14	18	6	38								
St. John's University (Brooklyn)	10	20	22	52	7	3	5	15				
St. Louis University	68	70	62	200	13	11	19	43	79	74	81	234
St Mary's University of San Antonio	8	33	28	69	0	0	0	0				
St. Vincent's College and Seminary	11	8	11	31	0	0	0	0				
Villanova College	24	34	28	86	0	4	2	6				
Xavier University (New Orleans)	0	3	2	5	0	0	0	0				
TOTAL	645	767	692	2105	132	119	161	412	243	238	279	760

	1937–38	1938–39	1939–40	Total	1937–38	1938–39	1939–40	Total
Boston College	9	7	3	21				
Canisius College								
The Catholic University of America	41	35	40	115	10	5	3	18
The Creighton University								
University of Dayton								
DePaul University								
University of Detroit								
Duquesne University								
Fordham University	23	21	23	67				
Georgetown University	0	6	9	14				
College of the Holy Cross								
John Carroll University								
Loyola University (Chicago)	0	2	5	7				
Manhattan College								
Marquette University	7	3	4	14				
Niagara University	7	1	1	9				
University of Notre Dame	1	6	6	13				
St. Francis Seminary								
St John's University	0	2	1	3				
St. Louis University	15	11	7	33	0	0	1	1
St Mary's University of San Antonio								
St Vincent's College and Seminary								
Villanova College								
Xavier University (New Orleans)								
TOTAL	103	94	99	296	10	5	4	19

TABLE IIIc—Degrees Conferred in Graduate Schools: Other Than Master of Arts, Master of Science, Doctor of Philosophy

	1937–38	1938–39	1939–40	TOTAL
Doctor of Canon Law				
The Catholic University of America	4	5	3	12
Doctor of Sacred Theology				
The Catholic University of America	6	0	0	6
St Louis University	0	0	1	1
Licentiate in Canon Law				
The Catholic University of America	8	7	31	46
Licentiate in Philosophy				
The Catholic University of America	1	7	0	8
St Louis University	41	24	24	89
Licentiate in Sacred Theology				
The Catholic University of America	5	4	15	24
St Louis University	26	26	26	78
Master of Arts in Apologetics				
St. Louis University	1			1
Master of Science in Commerce				
St Louis University	1	3	0	4
Master of Science in Dietetics				
St Louis University	1	2	0	3
Master of Science in Education				
Fordham University	0	19	14	33
Master of Science in Nursing Education				
The Catholic University of America	4	10	9	23
St Louis University	0	2	3	5
Master of Science in Social Work				
The Catholic University of America	26	20	25	71
St Louis University	6	11	19	36
Master in Internal Medicine				
St Louis University	1	2	2	5
Master in Gynecology and Obstetrics				
St Louis University	0	2	2	4

TABLE IIIc—Continued

	1937–38	1938–39	1939–40	TOTAL
Master in Ophthalmology				
St Louis University	1	1	0	2
Master in Pediatrics				
St Louis University	0	0	1	1
Master in Surgery				
St Louis University	1	1	0	2
Master in Urology				
St Louis University	0	0	1	1
Master of Architecture				
The Catholic University of America	0	1	3	4
Master of Business Administration				
DePaul University	0	1	0	1
Duquesne University	1	0	1	2
Master of Civil Engineering				
The Catholic University of America	0	1	2	3
Master of Education				
Boston College	16	13	12	41
DePaul University	8	14	14	36
Loyola University (Chicago)	69	36	37	142
Marquette University	16	23	26	65
St Louis University	0	0	3	3
Master of Laws				
The Catholic University of America	4	4	4	12
Master of Music				
The Catholic University of America	2	3	4	9
DePaul University	2	0	1	3
Master of Music Education				
DePaul University	2	1	0	3
TOTAL	253	243	283	779

	Master of Arts	Master of Science	Other Master's	Total	Doctor of Philosophy	Other Doctorates	Total
Boston College	119	21	41	181	21		21
Canisius College	31	17	0	48			
The Catholic University of America	552	57	200	809	115	18	133
The Creighton University	36	6		42			
University of Dayton	0	0		0			
DePaul University	127	9	43	179			
University of Detroit	58	27		85			
Duquesne University	36	38	2	76			
Fordham University	320	44	33	397	67		67
Georgetown University	24	29		53	14		14
College of the Holy Cross							
John Carroll University	11	2		13			
Loyola University (Chicago)	143	21	142	306	7		7
Manhattan College	6	0		6			
Marquette University	67	44	65	176	14		14
Niagara University	66	7		73	9		9
University of Notre Dame	28	26		54	13		13
St Francis Seminary	38			38			
St John's University (Brooklyn)	52	15		67	3		3
St Louis University	200	43	234	477	33	1	34
St Mary's University of San Antonio	69	0		69			
St Vincent's College and Seminary	31	0		31			
Villanova College	86	6		92			
Xavier University (New Orleans)	5	0		5			
TOTAL	2,105	412	760	3,277	296	19	315

TABLE IIIe—Degrees Conferred in Graduate Schools: Honorary Degrees

	1937–38	1938–39	1939–40
Boston College	12	2	3
Canisius College	2	1	1
The Catholic University of America	0	0	13
The Creighton University	2	0	1
University of Dayton	2	2	0
DePaul University	0	1	0
University of Detroit	2	3	1
Duquesne University	3	3	5
Fordham University	4	6	3
Georgetown University			
College of the Holy Cross			
John Carroll University	0	0	0
Loyola University (Chicago)	1	1	1
Manhattan College	3	3	3
Marquette University	2	1	1
Niagara University	2	3	3
University of Notre Dame	4	4	4
St. Francis Seminary	0	0	0
St. John's University (Brooklyn)	5	4	5
St. Louis University	0	0	0
St. Mary's University of San Antonio			
St. Vincent's College and Seminary	2	1	2
Villanova College	3	2	2
Xavier University (New Orleans)	0	0	0

TABLE IV—Subjects in Which the Degree of Master of Arts Was Conferred

a—1937–38
b—1938–39
c—1939–40

	Anthropology			Architecture			Biology			Canon Law			Church History		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America	0	2	0	0	1	1	1	3	4						
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University															
Niagara University															
University of Notre Dame															
St. Francis Seminary										0	1	0	14	12	4
St John's University (Brooklyn)															
St. Louis University															
St Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	0	2	0	0	1	1	1	3	4	0	1	0	14	12	4

TABLE IV—Continued

a—1937–38 b—1938–39 c—1939–40	Classical Languages			Classics			Dogmatic Theology			Drama			Economics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				4	3	2									
Canisius College															
The Catholic University of America	19	18	14							2			8	2	3
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University				8	10	9									
Georgetown University													1	1	4
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)				2	6	6									
Manhattan College															
Marquette University													0	1	0
Niagara University															
University of Notre Dame													0	1	0
St Francis Seminary							0	5	2						
St. John's University (Brooklyn)													0	0	1
St Louis University													0	2	4
St Mary's University of San Antonio															
St Vincent's College and Seminary							0	0	2						
Villanova College															
Xavier University (New Orleans)															
TOTAL	19	18	14	14	19	17	0	5	4	2	0	0	9	7	12

TABLE IV—Continued

a—1937–38
b—1938–39
c—1939–40

	Education			English			French			Geography			Geography and Geology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				11	24	14									
Canisius College	0	0	6	0	4	4	4	1	2						
The Catholic University of America	19	31	26	21	28	21					1	0	1		
The Creighton University	4	1	6	7	7	4									
University of Dayton															
DePaul University	33	30	30	6	4	3									
University of Detroit	7	11	9	5	5	7	1	0	0						
Duquesne University				3	3	9	0	1	2						
Fordham University	16	13	10	11	20	12									
Georgetown University															
College of the Holy Cross															
John Carroll University	0	2	4	0	1	0									
Loyola University (Chicago)	2	12	5	7	9	10	1	5	4						
Manhattan College				0	1	2	1	0	0						
Marquette University	2	4	0	8	6	8	0	1	0						
Niagara University	10	4	3				2	0	0						
University of Notre Dame	0	1	0	2	1	3									
St. Francis Seminary															
St. John's University (Brooklyn)	0	2	4	2	6	10	1	1	1						
St. Louis University	14	8	5	20	13	16	1	1	0						
St. Mary's University of San Antonio	2	15	12	4	10	9									
St. Vincent's College and Seminary															

a—1937–38
b—1938–39
c—1939–40

	German			Greek			History			Journalism			Latin		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College							8	8	19						
Canisius College							3	2	5						
The Catholic University of America	3	8	3				27	16	21						
The Creighton University							0	5	0				0	1	1
University of Dayton															
DePaul University							6	4	6				3	1	0
University of Detroit	0	1	0				3	2	0				2	2	1
Duquesne University	1	1	0				2	6	2				1	2	2
Fordham University							18	10	6						
Georgetown University							1	5	5						
College of the Holy Cross															
John Carroll University							0	1	1				1	1	0
Loyola University (Chicago)							13	9	8						
Manhattan College							0	1	1						
Marquette University	0	3	1				3	2	0	2	2	5	0	1	1
Niagara University							1	5	4						
University of Notre Dame							0	2	0						
St. Francis Seminary															
St. John's University (Brooklyn)	0	0	1				7	9	5						
St. Louis University	1	4	1	2	3	0	6	8	12				13	12	7
St. Mary's University of San Antonio							2	8	7						
St. Vincent's College and Seminary							6	3	0						
Villanova College							2	6	7				3	4	4
Xavier University (New Orleans)															
TOTAL	5	17	6	2	3	0	108	112	109	2	2	5	23	24	16

TABLE IV—Continued

a—1937–38
b—1938–39
c—1939–40

	Literature			Mathematics			Modern Languages			Philosophy			Physics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				1	2	4				1	1	0			
Canisius College															
The Catholic University of America				6	8	4				23	25	0	1	0	1
The Creighton University															
University of Dayton															
DePaul University										0	0	1			
University of Detroit				1	0	1									
Duquesne University															
Fordham University										7	3	6			
Georgetown University										0	1	1			
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)				3	3	6				5	3	4			
Manhattan College															
Marquette University										2	1	0			
Niagara University	8	5	8												
University of Notre Dame							0	1	0	0	1	1			
St Francis Seminary															
St John's University (Brooklyn)										0	2	0			
St Louis University				2	4	5				4	8	6			
St Mary's University of San Antonio															
St Vincent's College and Seminary										3	2	3			
Villanova College															
Xavier University (New Orleans)															
TOTAL	8	5	8	13	17	20	0	1	0	45	47	22	1	0	1

TABLE IV—Continued

a—1937–38 b—1938–39 c—1939–40	Political Philosophy			Political Science			Politics			Psychology			Religion		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America							3	0	4	4	5	8	4		
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University				0	0	1									
Fordham University	9	7	11							14	15	20			
Georgetown University				0	1	4									
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)										1	1	1			
Manhattan College															
Marquette University															
Niagara University													3	7	3
University of Notre Dame							1	1	1				2	5	2
St. Francis Seminary															
St. John's University (Brooklyn)															
St. Louis University										0	1	0			
St. Mary's University of San Antonio															
St. Vincent's College and Seminary										1	1	2			
Villanova College															
Xavier University (New Orleans)															
TOTAL	9	7	11	0	1	5	4	1	5	20	23	31	9	12	5

b—1938–39
c—1939–40

	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				3	10	4									
Canisius College															
The Catholic University of America		6	5	8	12	11	1	0	0						
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University				14	11	8				14	15	23			
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University															
Niagara University															
University of Notre Dame															
St. Francis Seminary															
St. John's University (Brooklyn)															
St. Louis University															
St. Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)													0	1	0
TOTAL	0	6	5	25	33	23	1	0	0	14	15	23	0	1	0

TABLE IV—Continued

a—1937–38
b—1938–39
c—1939–40

	Social Work			Sociology			Spanish			Speech			Speech and Drama		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America				27	38	36								2	6
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)	7	8	2												
Manhattan College															
Marquette University				2	2	3				3	1	3			
Niagara University				2	0	1									
University of Notre Dame				3	0	0									
St. Francis Seminary															
St John's University (Brooklyn)															
St. Louis University				5	5	6	0	1	0						
St. Mary's University of San Antonio															
St Vincent's College and Seminary				1	2	4									

TABLE IV—Continued

a—1937–38 b—1938–39 c—1939–40	Total		
	a	b	c
Boston College	28	48	43
Canisius College	7	7	17
The Catholic University of America	178	206	168
The Creighton University	11	14	11
University of Dayton	0	0	0
DePaul University	48	39	40
University of Detroit	19	21	18
Duquesne University	7	13	16
Fordham University	111	104	105
Georgetown University	2	8	14
College of the Holy Cross	.....	..	..
John Carroll University	1	5	5
Loyola University (Chicago)	41	56	46
Manhattan College	1	2	3
Marquette University	22	24	21
Niagara University	26	21	19
University of Notre Dame	8	13	7
St Francis Seminary	14	18	6
St. John's University (Brooklyn)	10	20	22
St Louis University	68	70	62
St Mary's University of San Antonio	8	33	28
St Vincent's College and Seminary	11	8	11
Villanova College	24	34	28
Xavier University (New Orleans)	0	3	2
TOTAL	645	767	692

TABLE V—Subjects in Which the Degree of Master of Science Was Conferred

a—1937–38
b—1938–39
c—1939–40

	Anatomy			Bacteriology			Biochemistry			Biology			Botany		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America							5	4	1	9	3	7			
The Creighton University															
University of Dayton															
DePaul University										2	2	1			
University of Detroit										4	2	2			
Duquesne University															
Fordham University										4	3	3			
Georgetown University							3	4	2						
College of the Holy Cross															
John Carroll University										1	0	0			
Loyola University (Chicago)	*4	0	0				2	0	0						
Manhattan College															
Marquette University													5	2	7
Niagara University										1	1	0			
University of Notre Dame				1	0	1									
St Francis Seminary															
St. John's University (Brooklyn)										3	3	3			
St Louis University				1	0	0				3	1	3			
St Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College										0	3	1			
Xavier University (New Orleans)															
TOTAL	4	0	0	2	0	1	10	8	3	27	18	20	5	2	7

* Master of Science in medical subjects discontinued, 1938

TABLE V—Continued

a—1937-38 b—1938-39 c—1939-40	Chemistry			Economics			Education			Geography and Geology			Geology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	5	4	2												
Canisius College	3	6	8												
The Catholic University of America	3	6	1							1				1	1
The Creighton University	3	0	2												
University of Dayton															
DePaul University															
University of Detroit	3	5	11												
Duquesne University	5	0	1				1	8	20						
Fordham University	7	9	11												
Georgetown University				5	1	3									
College of the Holy Cross															
John Carroll University	0	1	0												
Loyola University (Chicago)	2	3	6												
Manhattan College															
Marquette University	6	8	8												
Niagara University	2	2	0												
University of Notre Dame	0	6	2												
St Francis Seminary															
St John's University (Brooklyn)	4	0	2												
St Louis University	0	5	5										0	1	1
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College	0	1	1												

TABLE V—Continued

a—1937–38 b—1938–39 c—1939–40	Geophysics			History			Mathematical Physics			Mathematics			Metallurgy		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America										3	1	4			
The Creighton University										1	0	0			
University of Dayton															
DePaul University										0	0	1			
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University				0	1	5	1	1	0	0	0	2			
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University										0	1	2			
Niagara University										1	0	0			
University of Notre Dame										1	1	3	0	1	0
St Francis Seminary															
St John's University (Brooklyn)															
St Louis University	1	0	1							3	1	3			
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	1	0	1	0	1	5	1	1	0	9	4	15	0	1	0

TABLE V—Continued

a—1937–38
b—1938–39
c—1939–40

	Microanatomy			Music			Pathology			Pharmacology			Physics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College													4	3	3
Canisius College															
The Catholic University of America													1	3	3
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University				1	0	0				0	1	0	0	0	1
Fordham University													1	2	4
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)							2	0	0						
Manhattan College															
Marquette University													1	1	1
Niagara University															
University of Notre Dame													3	2	5
St Francis Seminary															
St John's University (Brooklyn)															
St Louis University	0	1	0										5	1	4
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	0	1	0	1	0	0	2	0	0	0	1	0	15	12	21

TABLE V—Continued

a—1937–38
b—1938–39
c—1939–40

	Physiology			Physiology and Pharmacology			Political Science			Seismology			Sociology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
The Catholic University of America															
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University							1	0	0						
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)				2	0	0									
Manhattan College															
Marquette University															
Niagara University															
University of Notre Dame															
St Francis Seminary															
St John's University (Brooklyn)															
St. Louis University	0	0	1							0	1	0	0	0	1
St Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	0	0	1	2	0	0	1	0	0	0	1	0	0	0	1

TABLE V—Continued

a—1937-38
b—1938-39
c—1939-40

	Zoology			Total		
	a	b	c	a	b	c
Boston College				9	7	5
Canisius College				3	6	8
The Catholic University of America				22	18	17
The Creighton University				4	0	2
University of Dayton						0
DePaul University	1	2	0	3	4	2
University of Detroit				7	7	13
Duquesne University				7	9	22
Fordham University				12	14	18
Georgetown University				10	7	12
College of the Holy Cross						
John Carroll University				1	1	0
Loyola University (Chicago)				12	3	6
Manhattan College				0	0	0
Marquette University	1	0	1	13	12	19
Niagara University				4	3	0
University of Notre Dame				5	10	11
St Francis Seminary				0	0	0
St John's University (Brooklyn)				7	3	5
St Louis University				13	11	19
St Mary's University of San Antonio				0	0	0
St Vincent's College and Seminary				0	0	0
Villanova College				0	4	2
Xavier University (New Orleans)				0	0	0
TOTAL	2	2	1	132	119	161

TABLE VI—Subjects in Which the Degree of Doctor of Philosophy Was Conferred

a—1937–38
b—1938–39
c—1939–40

	Anatomy			Anthropology			Biochemistry			Biology			Botany		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
*Canisius College															
The Catholic University of America				2	0	0	4	2	0	3	0	0			
*The Creighton University															
*University of Dayton															
*DePaul University															
*University of Detroit															
*Duquesne University															
Fordham University										2	3	4			
Georgetown University							0	3	5	0	0	1			
*College of the Holy Cross															
*John Carroll University															
Loyola University (Chicago)															
*Manhattan College															
Marquette University	0	1	0										1	0	0
Niagara University										1	0	0			
University of Notre Dame															
*St Francis Seminary															
St John's University (Brooklyn)															
St Louis University							1	1	1	0	0	3			
*St Mary's University of San Antonio															
*St Vincent's College and Seminary															
*Villanova College															
*Xavier University (New Orleans)															
TOTAL	0	1	0	2	0	0	5	6	6	6	3	8	1	0	0

* No doctorate offered

TABLE VI—Continued

a—1937–38
b—1938–39
c—1939–40

	Celtic			Chemistry			Classics			Classical Languages			Economics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College							1	1	0						
*Canisius College															
The Catholic University of America	1	0	0	1	1	1				6	6	6	0	0	2
*The Creighton University															
*University of Dayton															
*DePaul University															
*University of Detroit															
*Duquesne University															
Fordham University				5	0	2	0	1	3						
Georgetown University				0	0	1									
*College of the Holy Cross															
*John Carroll University															
Loyola University (Chicago)				0	0	1									
*Manhattan College															
Marquette University				3	0	0									
Niagara University				2	0	0									
University of Notre Dame				1	6	3									
*St Francis Seminary															
St John's University (Brooklyn)															
St Louis University				2	3	0							1	1	0
*St Mary's University of San Antonio															
*St Vincent's College and Seminary															
*Villanova College															
*Xavier University (New Orleans)															
TOTAL	1	0	0	14	10	8	1	2	3	6	6	6	1	1	2

* No doctorate offered

TABLE VI—Continued

a—1937–38
b—1938–39
c—1939–40

	Education			English			Geography and Geology			Geophysics			German		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	2	0	0	2	4	2									
*Canisius College															
The Catholic University of America	1	3	6	3	4	1	1	0	0				2	0	4
*The Creighton University															
*University of Dayton															
*DePaul University															
*University of Detroit															
*Duquesne University															
Fordham University	7	5	2	0	2	0									
Georgetown University															
*College of the Holy Cross															
*John Carroll University															
Loyola University (Chicago)															
*Manhattan College															
Marquette University	2	0	2	0	0	1							0	1	1
Niagara University	3	1	1												
University of Notre Dame															
*St. Francis Seminary															
St. John's University (Brooklyn)				0	2	1									
St Louis University	1	0	2	3	1	0				0	1	0			
*St Mary's University of San Antonio															
*St Vincent's College and Seminary															
*Villanova College															
*Xavier University (New Orleans)															
TOTAL	16	9	13	8	13	5	1	0	0	0	1	0	2	1	5

* No doctorate offered

TABLE VI—Continued

a—1937–38
b—1938–39
c—1939–40

	History			Latin			Literature			Mathematics			Mechanics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	4	1	1												
*Canisius College															
The Catholic University of America	4	6	4							2	1	1	1	1	0
*The Creighton University															
*University of Dayton															
DePaul University															
*University of Detroit															
*Duquesne University															
Fordham University	3	2	3												
Georgetown University	0	2	0												
*College of the Holy Cross															
*John Carroll University															
Loyola University (Chicago)	0	1	3												
*Manhattan College															
Marquette University															
Niagara University							1	0	0						
University of Notre Dame										0	0	1			
*St Francis Seminary															
St. John's University (Brooklyn)															
St. Louis University	2	0	1	2	0	0				1	0	0			
*St Mary's University of San Antonio															
*St. Vincent's College and Seminary															
*Villanova College															
*Xavier University (New Orleans)															
TOTAL	13	12	12	2	0	0	1	0	0	3	1	2	1	1	0

* No doctorate offered.

TABLE VI—Continued

a—1937–38
b—1938–39
c—1939–40

	Metallurgy			Microanatomy			Philosophy			Physics			Political Philosophy		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
*Canisius College															
The Catholic University of America							2	0	3	1	1	3			
*The Creighton University															
*University of Dayton															
*DePaul University															
*University of Detroit															
*Duquesne University															
Fordham University							0	1	1	0	1	0	4	2	5
Georgetown University															
*College of the Holy Cross															
*John Carroll University															
Loyola University (Chicago)							0	1	1						
*Manhattan College															
Marquette University							1	1	0						
Niagara University															
University of Notre Dame		0	0	1				0	0	1					
*St Francis Seminary															
St John's University (Brooklyn)															
St Louis University					0	2	0				1	1	0		
*St Mary's University of San Antonio															
*St Vincent's College and Seminary															
*Villanova College															
*Xavier University (New Orleans)															
TOTAL	0	0	1	0	2	0	3	3	6	2	3	3	4	2	5

* No doctorate offered

TABLE VI—Continued

a—1937–38 b—1938–39 c—1939–40	Political Science			Politics			Psychology			Romance Languages			Sociology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College										0	1	0			
*Canisius College															
The Catholic University of America				1	0	1	2	1	2	1	1	3	3	8	3
*The Creighton University															
*University of Dayton															
*DePaul University															
*University of Detroit															
*Duquesne University															
Fordham University							0	0	3	2	4	0			
Georgetown University	0	1	2												
*College of the Holy Cross															
*John Carroll University															
Loyola University (Chicago)															
*Manhattan College															
Marquette University															
Niagara University															
University of Notre Dame															
*St. Francis Seminary															
St John's University (Brooklyn)															
St Louis University													1	1	0
*St Mary's University of San Antonio															
*St Vincent's College and Seminary															
*Villanova College															
*Xavier University (New Orleans)															
TOTAL	0	1	2	1	0	1	2	1	5	3	6	3	4	9	3

* No doctorate offered

TABLE VI—Continued

a—1937-38
b—1938-39
c—1939-40

	Total		
	a	b	c
Boston College	9	7	3
*Canisius College			
The Catholic University of America	41	35	40
*The Creighton University			
*University of Dayton			
*DePaul University			
*University of Detroit			
*Duquesne University			
Fordham University	23	21	23
Georgetown University	0	6	9
*College of the Holy Cross			
*John Carroll University			
Loyola University (Chicago)	0	2	5
*Manhattan College			
Marquette University	7	3	4
Niagara University	7	1	1
University of Notre Dame	1	6	6
*St Francis Seminary			
St John's University (Brooklyn)	0	2	1
St Louis University	15	11	7
*St. Mary's University of San Antonio			
*St. Vincent's College and Seminary			
*Villanova College			
*Xavier University (New Orleans)			
TOTAL	103	94	99

* No doctorate offered

TABLE VII—Departments or Fields in Which Graduate Instruction Was Offered

KEY

x—Departments in which sufficient work is offered to complete requirements within the minimum time of residence

y—Departments in which students working in that field *exclusively* may complete requirements within the minimum time of residence

z—Departments offering a supporting or *minor* program only

r—Departments equipped to offer a program for the doctorate

v—Fields in which graduate students were registered in 1939–40

TABLE VII—Continued

	Accounting	Anatomy	Anthropology	Apologetics	Architecture	Art
*Boston College						
†Canisius College						
The Catholic University of America			xyrv		xyrv	xyv
†The Creighton University						
†University of Dayton						
†DePaul University						
†University of Detroit						
†Duquesne University						
Fordham University						
Georgetown University						
†College of the Holy Cross						
†John Carroll University	x					
Loyola University (Chicago)						
†Manhattan College						
Marquette University		rv				
Niagara University						
University of Notre Dame						
†St. Francis Seminary						
St John's University (Brooklyn)						
St Louis University	xyv	xyv		v		
†St Mary's University of San Antonio						
†St. Vincent's College and Seminary						
†Villanova College						
†Xavier University (New Orleans)						

* Reorganizing work for the Ph D.

† Doctorate not offered.

TABLE VII—Continued

	Art and Archaeology	Bacteriology	Biochemistry	Biology	Botany	Business Administration	Business Organization and Management	Canon Law	Chemistry
Boston College									xyv
Canisius College									xyv
The Catholic University of America				xyrv					xyrv
The Creighton University									xyv
University of Dayton									
DePaul University					xyv	xy			xyv
University of Detroit				xyv		z			xyv
Duquesne University				xyv		xyv			xyv
Fordham University				xyrv					xyrv
Georgetown University									xyrv
College of the Holy Cross									v
John Carroll University				x					x
Loyola University (Chicago)									xyv
Manhattan College									
Marquette University			rv	xyr	v				xyrv
Niagara University									v
University of Notre Dame				xyv	r				xyrv
St. Francis Seminary								xyv	
St John's University (Brooklyn)				xyv					xyv
St Louis University	z	xyrv	xyrv	xyrv			zv	v	xyrv
St Mary's University of San Antonio									
St Vincent's College and Seminary									
Villanova College				xyv					xyv
Xavier University (New Orleans)									

TABLE VII—Continued

	Church History	Classical Languages	Classics	Comparative Literature	Dietetics	Dogmatic Theology	Economics	Education	Engineering
Boston College			xyv					xyv	
Canisius College							zv	xyv	
The Catholic University of America							xyrv	xyrv	xyrv
The Creighton University	---							xyv	
University of Dayton								xyv	
DePaul University								xyv	
University of Detroit							z	xyv	
Duquesne University								xyv	
Fordham University			xyrv						
Georgetown University							xyrv		
College of the Holy Cross									
John Carroll University		z						xv	
Loyola University (Chicago)			xyrv					xyrv	
Manhattan College									
Marquette University				v			v	xyrv	
Niagara University								xyrv	
University of Notre Dame							xyv	xyv	
St Francis Seminary	xyv					xyv			
St. John's University (Brooklyn)								xyv	
St. Louis University					xyv	xyv	xyrv	xyrv	
St. Mary's University of San Antonio							z	xyv	
St. Vincent's College and Seminary			v			xv			
Villanova College							z	xyv	
Xavier University (New Orleans)								xyv	

TABLE VII—Continued

	English	Finance	French	Gaelic Literature	Geography	Geography and Geology	Geology	Geophysics	German
Boston College	xyv			zv					
Canisius College	xyv		xyv						
The Catholic University of America	xyrv					xyrv			xyrv
The Creighton University	xyv								
University of Dayton	xyv								
DePaul University	xyv		xyv		zv				zv
University of Detroit	xyv								
Duquesne University	xyv								
Fordham University	xyrv								
Georgetown University									
College of the Holy Cross									
John Carroll University	xv		z						
Loyola University (Chicago)	xyrv		xyv						
Manhattan College	xyv		xyv						
Marquette University	xvr		v						vr
Niagara University									
University of Notre Dame	xyv								
St. Francis Seminary									
St John's University (Brooklyn)	xyrv								
St Louis University	xyrv	zv	v				xyv	xyrv	v
St Mary's University of San Antonio	xyv								z
St Vincent's College and Seminary									
Villanova College	xyv		xv						
Xavier University (New Orleans)	xyv		xyv						

TABLE VII—Continued

	Government	Greek	Greek and Latin	Gynecology and Obstetrics	History	Internal Medicine	Journalism	Latin	Law
Boston College					xyv				
Canisius College					xyv			zv	
The Catholic University of America			xyrv		xyrv				xyrv
The Creighton University		xy			xyv			xy	
University of Dayton									
DePaul University					xyv			xyv	
University of Detroit					v				
Duquesne University					xyv				
Fordham University					xyrv				
Georgetown University					xyrv				
College of the Holy Cross									
John Carroll University					xv				
Loyola University (Chicago)					xyrv				
Manhattan College					xyv			xy	
Marquette University		z			xyrv		xv	xv	
Niagara University					xyv				
University of Notre Dame					xyv		z		
St. Francis Seminary									
St. John's University (Brooklyn)					xyrv			xyrv	
St. Louis University	zv	xyrv		xyv	xyrv	xyv		xyrv	
St. Mary's University of San Antonio					xyv				
St. Vincent's College and Seminary									
Villanova College					xv			x	
Xavier University (New Orleans)									

TABLE VII—Continued

	Library Science	Linguistics	Literature	Liturgy	Marketing and Merchandising	Mathematics	Metallurgy	Microanatomy	Modern Languages
Boston College						xyv			
Canisius College						zv			
The Catholic University of America	z					xyrv			
The Creighton University						xy			
University of Dayton									
DePaul University						xyv			
University of Detroit						v			zv
Duquesne University									
Fordham University									
Georgetown University						xv			
College of the Holy Cross									
John Carroll University									
Loyola University (Chicago)						xyv			
Manhattan College						xyv			
Marquette University						zv			x
Niagara University			xyrv						
University of Notre Dame						xyrv	zyrv		
St Francis Seminary				v					
St John's University (Brooklyn)						xyv			xyrv
St Louis University		zv		v	z	xyrv		xyrv	xy
St Mary's University of San Antonio									
St. Vincent's College and Seminary									
Villanova College									
Xavier University (New Orleans)									

TABLE VII—Continued

	Moral Theology	Music	Nursing	Nursing Education	Ophthalmology	Orthopedic Surgery	Otolaryngology	Pathology	Pediatrics
Boston College									
Canisius College									
The Catholic University of America				xyrv					
The Creighton University									
University of Dayton									
DePaul University		xyv							
University of Detroit									
Duquesne University		xyv							
Fordham University									
Georgetown University									
College of the Holy Cross									
John Carroll University									
Loyola University (Chicago)									
Manhattan College									
Marquette University			v	v				vr	
Niagara University									
University of Notre Dame		xy							
St. Francis Seminary	v								
St. John's University (Brooklyn)									
St. Louis University	v	v	xv	xv	xyv	xyv	xy	zv	xyv
St. Mary's University of San Antonio									
St Vincent's College and Seminary									
Villanova College									
Xavier University (New Orleans)									

TABLE VII—Continued

	Pharmacology	Philology	Philosophy	Physics	Physiology	Political Philosophy	Political Science	Politics	Psychology
Boston College			xyv	xyv					
Canisius College		zv	zv						
The Catholic University of America			xyrv	xyrv				xyrv	
The Creighton University					xyv				
University of Dayton			zv						
DePaul University			xyv	zv			zv		
University of Detroit			zv	v					
Duquesne University									
Fordham University			xyrv	xyv		xyrv			xyrv
Georgetown University			xyv	xv			xyrv		
College of the Holy Cross									
John Carroll University			z						
Loyola University (Chicago)			xyrv						xyv
Manhattan College									
Marquette University	rv		xrv	zv	v		xyv		
Niagara University			zv						
University of Notre Dame			xyrv	xyrv				xyrv	
St Francis Seminary									
St. John's University (Brooklyn)			xyrv						
St Louis University	z		xyrv	xyrv	xyv				zv
St Mary's University of San Antonio			z						
St Vincent's College and Seminary			xv						
Villanova College			zv						
Xavier University (New Orleans)									

TABLE VII—Continued

	Psychology and Psychiatry	Religion	Religious Education	Romance Languages	Sacred Scriptures	Science	Seismology	Semitic Languages	Social Sciences
Boston College				xyv					
Canisius College									
The Catholic University of America	xyrv		xyrv	xyrv				xyrv	
The Creighton University									
University of Dayton									
DePaul University		zv							
University of Detroit									
Duquesne University									
Fordham University				xyrv					
Georgetown University							xyv		
College of the Holy Cross									
John Carroll University									
Loyola University (Chicago)									
Manhattan College									
Marquette University		v							
Niagara University									
University of Notre Dame		zv							
St. Francis Seminary					v				
St. John's University (Brooklyn)									
St. Louis University		v			v		x		
St. Mary's University of San Antonio									
St. Vincent's College and Seminary					v				
Villanova College									zv
Xavier University (New Orleans)						xy			

TABLE VII—Continued

	Social Studies	Social Work	Sociology	Spanish	Speech	Speech and Drama	Surgery	Urology	Zoology
Boston College			xyv						
Canisius College			zv						
The Catholic University of America			xyrv			xyv			
The Creighton University									
University of Dayton									
DePaul University			vz						xyv
University of Detroit									
Duquesne University									
Fordham University									
Georgetown University									
College of the Holy Cross									
John Carroll University			z						
Loyola University (Chicago)		*xyv							
Manhattan College									
Marquette University			vx		xv				v
Niagara University			v						
University of Notre Dame		xyv	xyv		z				
St. Francis Seminary					z				
St John's University (Brooklyn)	xyvr			vz					
St Louis University		xyv	xyv	v	v		xyv	xyv	
St Mary's University of San Antonio			z	z					
St Vincent's College and Seminary									
Villanova College									
Xavier University (New Orleans)	xyv								

* Under separate Dean

TABLE VII—Continued

	Total				
	x	y	z	r	v
Boston College	10	10	1	*	11
Canisius College	5	5	6	†	11
The Catholic University of America	25	25	1	23	25
The Creighton University	8	8	....	†	5
University of Dayton	2	2	1	†	3
DePaul University	12	12	6	†	17
University of Detroit	4	4	4	†	9
Duquesne University	7	7	**	†	7
Fordham University	10	10	....	9	10
Georgetown University	8	6	**	4	8
College of the Holy Cross			.....	....	1
John Carroll University	6	0	4	†	3
Loyola University (Chicago)	9	9	0	5	10
Manhattan College	5	5	**	†	4
Marquette University	12	5	3	11	26
Niagara University	3	3	1	2	6
University of Notre Dame	14	14	3	7	14
St. Francis Seminary	3	3	1	†	6
St John's University (Brooklyn)	10	10	1	6	11
St Louis University	35	32	9	15	49
St Mary's University of San Antonio	3	3	5	†	3
St Vincent's College and Seminary	2	**	**	†	4
Villanova College	8	4	3	†	8
Xavier University (New Orleans)	5	5	**	†	4

* Reorganizing program for the Ph D

† Ph D not granted

** Not answered.

TABLE VIII—Graduate Faculty

	1937–38				1938–39			
	Full-time		Part-time	Total	Full-time		Part-time	Total
	Graduate and Undergraduate	Graduate Only			Graduate and Undergraduate	Graduate Only		
Boston College	24	22	23	69	23	32	11	66
Canisius College	23	0	3	26	23	0	2	25
The Catholic University of America	108	57	28	*165	116	59	30	*175
The Creighton University	15	0	0	15	15	0	0	15
University of Dayton								
DePaul University	48	2	7	*50	53	5	10	*58
University of Detroit	25	0	0	25	22	0	0	22
Duquesne University								
Fordham University	22	47	19	*83	20	46	20	*86
Georgetown University	41	6	0	47	45	6	0	51
College of the Holy Cross								
John Carroll University	10	0	0	10	8	0	0	*9
Loyola University (Chicago)	58	5	7	†70	52	4	7	†63
Manhattan College	4	0	2	*4	4	0	2	*4
Marquette University	59	0	0	59	63	0	0	63
Niagara University	18	6	2	26	17	6	2	25
University of Notre Dame	55	0	1	*55	65	0	1	*65
St. Francis Seminary	9	10	0	*10	8	9	3	*13
St John's University (Brooklyn)	20		6	*28	20		8	*34
St Louis University	109	30	60	199	118	31	69	218
St Mary's University of San Antonio	9	0	0	9	9	1	0	10
St Vincent's College and Seminary	0	18	0	18	0	18	0	18
Villanova College	69	0	3	72	65	0	3	68
Xavier University (New Orleans)	5	0	0	5	4	0	0	4
TOTAL	731	203	161	1,045	750	217	168	1,092

* Discrepancy in totals due to lack of data on distribution

†Social Work faculty dropped from Graduate School catalogue in 1938–39

TABLE VIII—Continued

	1939–40			
	Full-time		Part-Time	Total
	Graduate and Under-graduate	Graduate Only		
Boston College	20	34	11	65
Canisius College	22	0	2	24
The Catholic University of America	120	60	36	*180
The Creighton University	15	0	0	15
University of Dayton	7	0	0	*8
DePaul University	58	3	17	*61
University of Detroit	19	0	0	19
Duquesne University	34	0	4	*34
Fordham University	20	44	5	*71
Georgetown University	47	6	1	54
College of the Holy Cross				
John Carroll University	8	0	0	*9
Loyola University (Chicago)	54	4	7	†65
Manhattan College	4	0	2	*4
Marquette University	68	0	0	68
Niagara University	18	8	2	28
University of Notre Dame	67	0	1	*67
St Francis Seminary	8	10	2	*12
St John's University (Brooklyn)	21		6	*34
St Louis University	119	33	60	212
St. Mary's University of San Antonio	9	2	0	11
St Vincent's College and Seminary	0	19	0	19
Villanova College	66	0	3	69
Xavier University (New Orleans)	6	0	0	6
TOTAL	810	223	159	1,125

* Discrepancy in totals due to lack of data on distribution

† Social Work faculty dropped from Graduate School catalogue in 1938–39.

TABLE VIII—Continued

	Selection of Faculty					Publication of Record Appears in
	Graduate Dean	Graduate Board	Head of Department	President of University	Other	
Boston College	x		x			Catalogue
Canisius College	x			x	Regent	Catalogue
The Catholic University of America	x		x		Rector	[1]
The Creighton University					[2]	Catalogue
University of Dayton				x		University catalogue
DePaul University				x	[3]	Catalogue
University of Detroit	x		x	x		[5]Catalogue
Duquesne University		x				Catalogue
Fordham University	x			x		Catalogue
Georgetown University	x					Catalogue
College of the Holy Cross						
John Carroll University			x	x		Catalogue
Loyola University (Chicago)						
Manhattan College					Committees	Catalogue
Marquette University		x		x		[4]
Niagara University		x				None
University of Notre Dame					[5]	University catalogue
St Francis Seminary						Catalogue
St John's University (Brooklyn)	x				[6]	Catalogue
St Louis University	x		x	x		Catalogue
St Mary's University of San Antonio	x					None
St Vincent's College and Seminary						Catalogue
Villanova College	x			x		General catalogue
Xavier University (New Orleans)	x			x	[7]	General catalogue

[1] Partially in general information and Rector's report
[2] Academic preparation, teaching ability
[3] Committee on Personnel
[4] Graduate Announcement proposed for 1941–42.
[5] University Council of which Chairman of Committee on Graduate Study is a member
[6] Academic Council.
[7] Chairman of Graduate Council's recommendations.
[8] President's unpublished report.

TABLE IXa—Organization of Graduate School: Academic Organization

	Part I. Academic Organization			
	By Departments		By Fields	If by Fields, How Are Programs Controlled
	Distinct from Undergraduate	One for Whole University		
Boston College	x[1]			
Canisius College	x			
The Catholic University of America		x		
The Creighton University		x		
University of Dayton		x		
DePaul University		x		
University of Detroit		x		
Duquesne University		x		
Fordham University	x[2]			
Georgetown University		x		
College of the Holy Cross				
John Carroll University		x		
Loyola University (Chicago)		x		
Manhattan College	x			
Marquette University		x		
Niagara University		x	x	By Dean
University of Notre Dame		x		
St. Francis Seminary			x	Academic Senate
St John's University (Brooklyn)	x			
St. Louis University		x		
St. Mary's University of San Antonio		x		
St. Vincent's College and Seminary				
Villanova College		x		
Xavier University (New Orleans)		x		

[1] Professional departments distinct from undergraduate.

[2] One department for Biology, Chemistry, and Physics.

TABLE IXb—Organization of the Graduate School: Academic Control

	Part II: Academic Control		
	Graduate Dean	Graduate Board	Other
Boston College	x	x	
Canisius College	x[1]	x	Regent
The Catholic University of America		x	Faculties
The Creighton University		x	
University of Dayton	x	x	Committee on admissions
DePaul University	x	x	
University of Detroit	x	x	
Duquesne University		x	
Fordham University	x	x	Under advisement with president
Georgetown University	x	x	
College of the Holy Cross			
John Carroll University	x	x	
Loyola University (Chicago)	x	x	
Manhattan College			Committee in charge of each field
Marquette University		x	
Niagara University		x	
University of Notre Dame		x	
St Francis Seminary	x		
St. John's University (Brooklyn)	x	x	
St Louis University	x	x	
St. Mary's University of San Antonio			Dean of Arts and Science
St. Vincent's College and Seminary			Director of Seminary
Villanova College	x	x	
Xavier University (New Orleans)		x	

[1] Dean of the College

TABLE IXc—Organization of the Graduate School: Financial Organization

	Part III Financial Organization						
		Separate Budget			Expenses Controlled by		
	No Separate Budget	Administration	Instruction	Equipment for Research	Dean	Head of Department	Other
Boston College		x	x	[1]	x		Graduate Board
Canisius College	x				x		President, Regent
The Catholic University of America		x	x	x		x	Procurator
The Creighton University	x						President
University of Dayton		x	x	x			Local Board
DePaul University	x						Comptroller's Office
University of Detroit		x			x		
Duquesne University		x	x[2]	x			Graduate Council
Fordham University	x[3]						
Georgetown University		x	x	x	x		
College of the Holy Cross							
John Carroll University		x				x	
Loyola University (Chicago)		x	x	x	x		
Manhattan College		x	x	x		x	
Marquette University		x	x	x	x		
Niagara University	x						
University of Notre Dame	x						
St Francis Seminary	x						
St John's University (Brooklyn)			x	x	x		
St Louis University		x			x		
St Mary's University of San Antonio				x		x	
St Vincent's College and Seminary							
Villanova College	x						
Xavier University (New Orleans)	x						

[1] Research budget by departments
Part-time instruction
Graduate School has library budget only

TABLE IXd—Organization of the Graduate School: Student Supervision: Admission Requirements

	PART IV: ADMISSION REQUIREMENTS				
	POSSESSION OF UNDERGRADUATE DEGREE	APPLICANTS FOR DEGREES			OTHER PREREQUISITES
		UNDERGRADUATE PREPARATION IN SEMESTER HOURS	QUALIFYING EXAMINATION		
			DEPARTMENTAL	GENERAL	
Boston College	x	18 upper div			Vary with departments
Canisius College	x	18–24 upper div	x		Study to remove deficiencies
The Catholic University of America	x	18–24 hours	x[1]		[2]
The Creighton University	x	30 hours	x[3]		
University of Dayton	x	16 hours			
DePaul University	x	16–30 hours			
University of Detroit	x	24 hours			
Duquesne University	x	24–32 hours	x		
Fordham University	x	24 hours	[4]		B average
Georgetown University	x	18 upper div	x		Grade of B[5]
College of the Holy Cross					
John Carroll University	x	18–24 hours			
Loyola University (Chicago)	x	20 hours			General average of B, general academic background
Manhattan College	x	4 years			
Marquette University	x	undergrad major	x[6]		1 5 point average
Niagara University	x	18 hours			
University of Notre Dame	x	undergrad major	x[3]		[7]
St Francis Seminary	x				87% average
St. John's University (Brooklyn)	x	18–30 hours			
St Louis University	x	18 upper div	x[3]		
St Mary's University of San Antonio	x	24–30 hours			
St. Vincent's College and Seminary	x				80% in major: 75% minor
Villanova College	x	12–24 hours			Prescribed by departments
Xavier University (New Orleans)	x		x	x[8]	

[1] In Chemistry, English, Education, Mathematics, and Physics
[2] Additional language required in some departments
[3] In some departments
[4] Aptitude test
[5] Letters of recommendation from Dean and two professors inc. major professor.
[6] When advisable.
[7] Letters of recommendation may be required.
[8] Unless fitness established

TABLE IXd—Continued

TABLE IXe

	Part IV: Continued		Part V: Student Program Control			
	Applicants for Credit But Not for Degrees					
	Possession of Undergraduate Degree	Other	Dean	Adviser	Department	Other
Boston College	x				x	
Canisius College	x		x	x	x	Regent
The Catholic University of America	x	[1]	x		x	
The Creighton University	x	Ability to do work	x	x		
University of Dayton	x		x	x	x	Commit. exceptional
DePaul University	x		x		x	
University of Detroit	x	[1]	x	x		
Duquesne University	x	[1]		x	x	
Fordham University	x	Preparation for course		x	x	
Georgetown University	x	[2]	x	x		
College of the Holy Cross						
John Carroll University	Not admitted		x		x	
Loyola University (Chicago)	x			x	x	
Manhattan College	Not admitted		x			
Marquette University	x	Departmental approval		x	x	
Niagara University	x	[3]	x			
University of Notre Dame	x	Preparation for course			x	Secretary of Committee on Graduate Study
St. Francis Seminary				x		Committee
St. John's University (Brooklyn)	Ordinarily not admitted		x	x		
St Louis University	x	[1] [4]	x	x	x	Committee for Ph D.
St Mary's University of San Antonio	Not allowed		x		x	
St. Vincent's College and Seminary	x	Special examination		x		
Villanova College	x		x		x	
Xavier University (New Orleans)	x				x	

[1] Ability to pursue work with same profit as applicants for degrees
[2] Suitable marks and recommendations.
[3] Excellent undergraduate work.
[4] Prerequisite for courses

TABLE IXe—Continued—Organization of the Graduate School: Student Supervision: Program Control

	Part V: Continued			
	Coordination of Program			
	Dean	Department Head	Adviser	Other
Boston College				
Canisius College		x	x	Triplicate of program filed with regent
The Catholic University of America	x	x		
The Creighton University			x	Conferences with student
University of Dayton		x	x	
DePaul University	x	x		Departmental requirements
University of Detroit				Cyclical offering of courses
Duquesne University		x		Approval of graduate board
Fordham University				
Georgetown University		x		
College of the Holy Cross				
John Carroll University	x		x	
Loyola University (Chicago)				[1]
Manhattan College				Committee
Marquette University				Departmental advice
Niagara University				Through field of investigation
University of Notre Dame		x		
St Francis Seminary				Academic Senate
St John's University (Brooklyn)			x	Departmental rules
St. Louis University	x	x	x	
St Mary's University of San Antonio		x		
St Vincent's College and Seminary				Regular seminary course followed
Villanova College				Direction of research, advice at enrollment
Xavier University (New Orleans)				Prescribed courses

[1] Departmental recommendations, outline and degree requirements

TABLE IXe—Continued

	Part V: Continued							
	Provisions Made for Guidance				Determination of Minor Field			
	Dean	Major Department Head	Adviser	Other	Dean	Major Department Head	Adviser	Other
Boston College		x				x		
Canisius College		x	x	Regent				[1]
The Catholic University of America	x	x			x	x		
The Creighton University	x		x					[2]
University of Dayton	x	x		Professors			x	Student
DePaul University	x				x	x		
University of Detroit			x					[3]
Duquesne University		x						[4]
Fordham University			x					Not allowed
Georgetown University			x		x	x		Student[4]
College of the Holy Cross								
John Carroll University		x		Major professor				Need[4]
Loyola University (Chicago)	x			Faculty members		x		[5]
Manhattan College				Tested in field				Not allowed
Marquette University		x				x		
Niagara University	x		x		x			
University of Notre Dame		x	x					[4]
St. Francis Seminary				[6]				
St. John's University (Brooklyn)		x		Pro-seminar				[7]
St. Louis University		x	x	Committee		x		[4]
St. Mary's University of San Antonio		x						Council
St. Vincent's College and Seminary	x							
Villanova College				Research course				[4]
Xavier University (New Orleans)		x						Student[4]

[1] Background and interests integrated with major.
[2] Interests and needs of student.
[3] Minor allowed only with Education.
[4] Must be related to major.
[5] Encouraged to work in one field.
[6] Classes in methodology.
[7] Departmental regulations and professional needs.

TABLE X—Requirements for the Master's Degree

	Thesis Required?	Must It Be a Research Thesis?	Course Credits Accepted in Place of Thesis?	Must an Outline Be Filed Before Presentation of Thesis?	Is a Foreign Language Required?
Boston College	Yes		None	Yes	Yes[1]
Canisius College	Yes	Yes	None	Yes	Yes
The Catholic University of America	Yes[2]	Yes	None	No[3]	Yes
The Creighton University	Yes	Yes · No	None	Yes	Yes
University of Dayton	Yes	Yes	None	Yes	Yes[4]
DePaul University	Yes[5]	Yes[6]	None	Yes	Yes[7]
University of Detroit	Yes[10]	Yes[9]	6 hrs in Educ	Yes	Yes
Duquesne University	Yes	Yes	for Master of Ed	Yes	Yes
Fordham University	Yes[8]	Yes	None	Yes	Yes
Georgetown University	Yes	Yes	None	Yes	Yes
College of the Holy Cross					
John Carroll University	Yes	Yes	None	Yes	Yes
Loyola University (Chicago)	Yes	Yes	A M in Math	Yes	Yes[11]
Manhattan College	Yes	Yes[12]	None	Yes	Yes
Marquette University	Yes	Yes	6 hrs for M Ed	Yes	Yes
Niagara University	Yes		None	Yes	Yes
University of Notre Dame	Yes	Yes	None	Yes	Yes
St. Francis Seminary	Yes	Yes	None	Yes	Yes
St. John's University (Brooklyn)	Yes		None	Yes	Yes
St. Louis University	Yes	Yes[13]	None[14]	Yes	Yes[15]
St. Mary's University of San Antonio	Yes	Yes	None	Yes	Yes
St Vincent's College and Seminary	Yes	No	None	Yes	Yes[16]
Villanova College	Yes		None	Yes	Yes
Xavier University (New Orleans)	Yes	Yes	None	Yes	Yes

[1] Except for M.Ed
[2] Except for Law and Engineering
[3] Rests with head of department
[4] If necessary for research problem
[5] Except for M Ed and M S in Mt
[6] Creative work accepted in English and Music
[7] Except for Education, Mathematics, Business Administration
[8] For all A M 's and M S 's in Biology
[9] Except for Mathematics and Modern Languages
[10] Except for Education
[11] In certain departments
[12] For A M
[13] Except for Ed M
[14] Ed M. program 30 hours exclusive of essay.
[15] Except for M S in Commerce, M S in Social Work and Ed M. for which examination in statistics may be substituted
[16] Either Greek or a Modern Language

TABLE X—Continued

	Must It Be French or German?	Maximum Time for Completion of Master's Program	Length of Residence	
			Full-time	Part-time
Boston College	Ordinarily	6 years	1 year	24 sem. hours
Canisius College	Preferred	5 years	2 acad. years	
The Catholic University of America	Yes	10 consecutive sem	1 acad year	4 semesters and 1 summer
The Creighton University	Yes	6 years	2 semesters	Not fixed
University of Dayton	No	5 years	1 year	Varies
DePaul University	Preferably[1]	5 years[2]	3 quarters	4 quarters
University of Detroit	Yes	5 years	1 year	2 years
Duquesne University	Not necessarily	5 years	1 year	2 years
Fordham University	Yes	5 years	1 year	
Georgetown University	Generally		1 full year	1 year equivalent
College of the Holy Cross				
John Carroll University	Ordinarily	5 years	1 year	2 years
Loyola University (Chicago)	Yes	5 years	1 year	2 years
Manhattan College	Not always	5 years		
Marquette University	Yes	6 years	1 year	Equivalent of 24 hours
Niagara University	Yes	5 years	2 years	
University of Notre Dame	In principle[3]	4 or 5 years	1 year	1 year + 1 summer
St. Francis Seminary	Yes	4 years	4 semesters	
St. John's University (Brooklyn)	Yes	5 years	1 year	
St. Louis University	Yes	5 years	1 full year	2 or 3 years[4]
St. Mary's University of San Antonio	No	5 years	9 months	18 months
St. Vincent's College and Seminary	No	3 years	1 year	
Villanova College	Yes	5 years	1 year + 1 summer	4 years
Xavier University (New Orleans)	Yes	5 years	1 year	3 years or 5 summers

[1] Italian accepted for Music
[2] Except for Master of Education
[3] Committee on Graduate Studies may approve another language
[4] Depends on time spent on program.

TABLE X—Continued

	Minimum Number of Credit Hours			Credit for Thesis Included	Minimum Grade Accepted
	For Degree	In Major Field	Strictly Graduate Courses		
Boston College	30	18	9	No	B
Canisius College	30	24	16	No	80%
The Catholic University of America	24	18	All	No	P
The Creighton University	24	12	12	No	B—100 courses C—200 courses
University of Dayton	30	20	16	Yes	P
DePaul University	26⅔	20	10	No[1]	B
University of Detroit	24	18	½ of total	No	B—100 courses C—½ 200 courses
Duquesne University	24	18	18	No	P
Fordham University	24	24		No	C
Georgetown University	24	12	12	No	B
College of the Holy Cross					
John Carroll University	30	12	60%	Yes	B
Loyola University (Chicago)	27	17	17	No	85%
Manhattan College	30	30	30	No	B or 80%
Marquette University	24	12	⅔ of total	No	G
Niagara University	27	15	27	No	85%
University of Notre Dame	28	18	Undetermined	No	75%
St. Francis Seminary	31	10	31	Yes	87% in major
St. John's University (Brooklyn)	24	20	14	No	75%
St. Louis University	24	12	12	No	B—upper div. C—grad courses
St. Mary's University of San Antonio	30	18	18	Yes	B
St. Vincent's College and Seminary	30	10	30	No	80%
Villanova College	24	12	⅓ of course	No	B
Xavier University (New Orleans)	24	12	8	No	85%

[1] Three hours allowed in Music.

TABLE X—Continued

	Amount of Work Accepted by		
	Correspondence	Extension	Transfer from Other Institutions
Boston College	None	None	6 semester hours
Canisius College	None	None	6 semester hours
The Catholic University of America	None	None	None
The Creighton University	None	None	6 credits
University of Dayton	None	None	6 semester hours
DePaul University	None	None	None
University of Detroit	None	None	6 semester hours
Duquesne University	None	None	6 credit hours
Fordham University	None	None	6 credit hours
Georgetown University	None	None	10% or 4 hours
College of the Holy Cross			
John Carroll University	None	None	None
Loyola University (Chicago)	None	None	None
Manhattan College	None	None	6 semester hours
Marquette University	None	None	6 semester hours for Master of Educ.
Niagara University	None	None	6 semester hours
University of Notre Dame	None	None	None
St. Francis Seminary	None	None	12 semester hours
St. John's University (Brooklyn)	None	None	6 semester hours
St. Louis University	None	None	*
St. Mary's University of San Antonio	None	None	6 semester hours
St. Vincent's College and Seminary	None	None	Variable
Villanova College	None	None	6 semester hours
Xavier University (New Orleans)	None	None	**

* Only by special action of the Graduate Board.

** Ability of student; and the institution from which credit is transferred.

TABLE XI—Requirements for the Degree of Doctor of Philosophy

	Publication of Dissertation Required	Acceptable Methods of Publication			Minimum Time Required for Degree
		Printed Books or Monographs	Abstracts	Microfilms	
Boston College	No				2 years
*Canisius College					
The Catholic University of America	Yes	x			3 years
*The Creighton University					
*University of Dayton					
*DePaul University					
*University of Detroit					
*Duquesne University					
Fordham University	No		x***		2 years
Georgetown University	No				2 years plus Master's
College of the Holy Cross					
*John Carroll University					
Loyola University (Chicago)	No				1 year
*Manhattan College					
Marquette University	Yes	x			1 year
Niagara University	No				4 years
University of Notre Dame	Yes	x	x		3 years
*St. Francis Seminary					
St. John's University (Brooklyn)	Yes	x			2 years
St. Louis University	Yes	x	x	x	3 years**
*St. Mary's University of San Antonio					
*St. Vincent's College and Seminary					
*Villanova College					
*Xavier University (New Orleans)					

* Doctorate not granted
** Last year in full-time residence
*** Published annually

TABLE XI—Continued

	Is Doctorate Program Computed in Credit Hours	Must an Outline Be Filed Before Presentation of Dissertation	Amount of Work Accepted	
			Correspondence	Extension
Boston College	48 credit hours	Yes	None	None
*Canisius College				
The Catholic University of America	No	**	None	None
*The Creighton University				
*University of Dayton				
*DePaul University				
*University of Detroit				
*Duquesne University				
Fordham University	36 credit hours	Yes	None	None
Georgetown University	48 hours plus Master's	Yes	None	None
College of the Holy Cross				
*John Carroll University				
Loyola University (Chicago)	90 semester hours	Yes	None	None
*Manhattan College				
Marquette University	72 semester hours	Yes	None	None
Niagara University	48 semester hours	Yes	None	None
University of Notre Dame	Not strictly	Yes	None	None
*St Francis Seminary				
St John's University (Brooklyn)	Yes	Yes	None	None
St. Louis University	No	Yes	None	None
*St Mary's University of San Antonio				
*St Vincent's College and Seminary				
*Villanova College				
*Xavier University (New Orleans)				

* Doctorate not granted

** Rests with head of department

TABLE XI—Continued

	Requirements for Advancement to Candidacy		
	Approval of Outline	Examinations in Modern Languages Passed	Comprehensive Examination in Graduate Fields
Boston College	x		
*Canisius College			
The Catholic University of America		x	x
*The Creighton University			
*University of Dayton			
*DePaul University			
*University of Detroit			
*Duquesne University			
Fordham University			x
Georgetown University		x	x
College of the Holy Cross			
*John Carroll University			
Loyola University (Chicago)			x
*Manhattan College			
Marquette University	x	x	x
Niagara University			
University of Notre Dame	x	x	x
*St. Francis Seminary			
St. John's University (Brooklyn)			x
St. Louis University	x	x	x
*St. Mary's University of San Antonio			
*St. Vincent's College and Seminary			
*Villanova College			
*Xavier University (New Orleans)			

* Doctorate not offered.

TABLE XIIa—Summer Sessions: Student Registration

	1938			1939			1940		
	Applicants	Non-Applicants	Total	Applicants	Non-Applicants	Total	Applicants	Non-Applicants	Total
Boston College	159	24	183	174	17	191	161	28	189
Canisius College	50	0	50	53	0	53	26	0	26
The Catholic University of America	1,170	62	1,232	1,203	70	*1,203	1,804	73	1,877
The Creighton University	50	0	50	45	0	45	51	0	*44
University of Dayton	0	0	0	31	13	44	38	11	49
DePaul University	262	91	353	309	94	403	348	111	459
University of Detroit	55	11	66	52	13	65	81	12	93
Duquesne University			91			100			104
Fordham University	231	87	318	212	97	309	234	79	313
Georgetown University									
College of the Holy Cross									
John Carroll University	13	0	13	38	0	38	24	0	24
Loyola University (Chicago)	160	37	197	154	56	210	179	43	222
Manhattan College	53	0	53	73	0	73	51	0	51
Marquette University	221	49	270	232	68	300	315	78	393
Niagara University									
University of Notre Dame	385	116	501	417	128	545	437	145	*584
St. Francis Seminary									
St. John's University (Brooklyn)	24	0	*23	23	0	*27	32	0	32
St. Louis University	288	130	418	324	112	436	381	165	546
St. Mary's University of San Antonio	74	0	74	79	0	79	66	0	66
St. Vincent's College and Seminary									
Villanova College	128	12	140	145	7	152	190	7	197
Xavier University (New Orleans)	23	10	33	24	2	*27	23	1	24
TOTAL	3,346	629	4,065	3,588	677	4,300	4,441	753	5,293

* Discrepancy in totals due to lack of data on distribution.

TABLE XIIb—Summer Sessions: Distribution of Students According to Major Fields

a—1938
b—1939
c—1940

	Anatomy			Apologetics			Bacteriology			Biochemistry			Biology		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College															
*The Catholic University of America															
The Creighton University															
University of Dayton															
DePaul University													15	20	25
University of Detroit													1	4	3
**Duquesne University															
Fordham University													10	7	19
**Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University		0	1	1											
†Niagara University															
University of Notre Dame													13	22	23
†St. Francis Seminary															
St John's University (Brooklyn)													2	0	1
St Louis University				1			0	3	4	1	1	1	6	5	6
St Mary's University of San Antonio															
†St. Vincent's College and Seminary															
††Villanova College															
Xavier University (New Orleans)															
TOTAL	0	1	1	1	0	0	0	3	4	1	1	1	47	58	77

* Information not available
** Not answered
† No summer session
†† No figures given

TABLE XIIb—Continued

a—1938
b—1939
c—1940

	Botany			Chemistry			Classical Languages			Classics			Commerce		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				1	0	1	19	17	13						
Canisius College				0	2	0									
The Catholic University of America															
The Creighton University				0	0	2									
University of Dayton															
DePaul University	0	1	3	6	11	13							2	0	0
University of Detroit				1	2	1									
Duquesne University															
Fordham University				0	5	1				26	33	34			
Georgetown University															
College of the Holy Cross															
John Carroll University				0	2	0									
Loyola University (Chicago)				5	3	6				0	6	12			
Manhattan College															
Marquette University	12	12	9	14	15	20									
Niagara University															
University of Notre Dame				43	47	45				33	37	38			
St. Francis Seminary															
St. John's University (Brooklyn)				1	0	1									
St. Louis University				9	12	14									
St. Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	12	13	12	80	99	104	19	17	13	59	76	84	2	0	0

TABLE XIIb—Continued

a—1938 b—1939 c—1940	Dietetics			Economics			Education			English			Engineering		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College							36	50	40	48	43	42			
Canisius College							6	17	8	19	17	5			
The Catholic University of America															
The Creighton University							17	16	16	15	13	14			
University of Dayton								22	28		9	10			
DePaul University							120	152	163	55	53	55			
University of Detroit							21	22	28	27	15	32			
Duquesne University															
Fordham University							24	*		40	42	48			
Georgetown University															
College of the Holy Cross															
John Carroll University							2	17	19	6	10	2			
Loyola University (Chicago)							69	63	73	22	26	34			
Manhattan College										17	27	21			
Marquette University				1	0	0	92	114	175	38	31	32	1	0	0
Niagara University															
University of Notre Dame				8	5	10	69	77	79	79	90	100			
St. Francis Seminary															
St. John's University (Brooklyn)				0	0	1	0	4	3	10	9	9			
St. Louis University	10	12	14	5	8	9	31	35	76	50	45	50			
St. Mary's University of San Antonio							35	37	30	20	21	17			
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)							10	11	11	7	9	7			
TOTAL	10	12	14	14	13	20	532	637	749	453	460	478	1	0	0

* Graduate work in Education transferred to School of Education, 1939.

TABLE XIIb—Continued

a—1938
b—1939
c—1940

	French			Geology			Geophysics			German			Government		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College															
Canisius College	8	7	3												
The Catholic University of America															
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit															
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)	8	5	7												
Manhattan College	11	11	9												
Marquette University	4	3	3							3	3	3			
Niagara University															
University of Notre Dame	13	13	16												
St. Francis Seminary															
St. John's University (Brooklyn)	1	1	2							0	0	1			
St Louis University	3	4	5	0	2	1	0	3	2	6	3	0	0	0	1
St Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	48	44	45	0	2	1	0	3	2	9	6	4	0	0	1

TABLE XIIb—Continued

a—1938
b—1939
c—1940

	Greek			Gynecology and Obstetrics			History			History and Government			Internal Medicine		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College										27	40	35			
Canisius College							17	10	10						
The Catholic University of America															
The Creighton University							12	10	10						
University of Dayton															
DePaul University							35	30	46						
University of Detroit							4	9	15						
Duquesne University															
Fordham University							32	33	36						
Georgetown University															
College of the Holy Cross															
John Carroll University							3	8	1						
Loyola University (Chicago)							13	16	17						
Manhattan College							19	28	14						
Marquette University							21	19	30						
Niagara University															
University of Notre Dame							66	67	72						
St. Francis Seminary															
St. John's University (Brooklyn)							9	5	6						
St. Louis University	6	5	4	2	1	0	37	52	54				0	1	0
St. Mary's University of San Antonio							19	21	19						
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	6	5	4	2	1	0	287	308	330	27	40	35	0	1	0

TABLE XIIb—Continued

a—1938
b—1939
c—1940

	Journalism			Latin			Mathematics			Metallurgy			Microanatomy		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College							9	8	6						
Canisius College															
The Catholic University of America															
The Creighton University				6	6	8									
University of Dayton															
DePaul University				13	16	16	1	5	11						
University of Detroit							0	0	2						
Duquesne University															
Fordham University															
Georgetown University															
College of the Holy Cross															
John Carroll University				2	1	0									
Loyola University (Chicago)				8	0	0	11	16	11						
Manhattan College				0	0	4	6	7	16						
Marquette University	8	6	7	2	2	3	6	7	5						
Niagara University															
University of Notre Dame							14	26	21	1	0	0			
St Francis Seminary															
St John's University (Brooklyn)				0	5	5									
St. Louis University				44	43	46	9	11	19				3	1	3
St. Mary's University of San Antonio															
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	8	6	7	75	73	82	56	80	91	1	0	0	3	1	3

TABLE XIIb—Continued

a—1938 b—1939 c—1940	Music			Music Education			Nursing Education			Ophthalmology			Philosophy		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College													1	2	3
Canisius College															
The Catholic University of America															
The Creighton University															
University of Dayton															
DePaul University	10	11	0	0	0	7							2	1	0
University of Detroit															
Duquesne University															
Fordham University													11	16	21
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)													10	8	10
Manhattan College															
Marquette University							0	0	5				2	0	4
Niagara University															
University of Notre Dame	0	2	2										24	12	11
St. Francis Seminary															
St. John's University (Brooklyn)															
St. Louis University							5	4	4	0	1	0	22	24	30
St. Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	10	13	2	0	0	7	5	4	9	0	1	0	72	63	79

TABLE XIIb—Continued

a—1938
b—1939
c—1940

	Physics			Physiology			Political Philosophy			Political Science			Politics		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	0	3	3												
Canisius College															
The Catholic University of America															
The Creighton University															
University of Dayton															
DePaul University															
University of Detroit	1	0	0												
Duquesne University															
Fordham University	3	9	4				12	17	16						
Georgetown University															
College of the Holy Cross															
John Carroll University															
Loyola University (Chicago)															
Manhattan College															
Marquette University	0	1	0							2	2	0			
Niagara University															
University of Notre Dame	13	7	6										1	3	6
St. Francis Seminary															
St. John's University (Brooklyn)															
St. Louis University	8	9	7	0	1	0									
St. Mary's University of San Antonio															
St. Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)															
TOTAL	25	29	20	0	1	0	12	17	16	2	2	0	1	3	6

TABLE XIIb—Continued

a—1938 b—1939 c—1940	Psychology			Romance Languages			Social Studies			Social Work		
	a	b	c	a	b	c	a	b	c	a	b	c
Boston College				15	9	13						
Canisius College												
The Catholic University of America												
The Creighton University												
University of Dayton												
DePaul University												
University of Detroit												
Duquesne University												
Fordham University	41	26	26	32	24	29						
Georgetown University												
College of the Holy Cross												
John Carroll University												
Loyola University (Chicago)	0	5	9							14	6	
Manhattan College												
Marquette University												
Niagara University												
University of Notre Dame												
St. Francis Seminary												
St. John's University (Brooklyn)												
St Louis University	2	3	0							17	21	20
St. Mary's University of San Antonio												
St. Vincent's College and Seminary												
Villanova College												
Xavier University (New Orleans)							6	4	5			
TOTAL	43	34	35	47	33	42	6	4	5	31	27	20

TABLE XIIb—Continued

a—1938 b—1939 c—1940	Sociology			Speech			Zoology			Unclassified			Total		
	a	b	c	a	b	c	a	b	c	a	b	c	a	b	c
Boston College	3	2	5							24	17	28	183	191	189
Canisius College													50	53	26
The Catholic University of America															
The Creighton University										0	0	1	50	45	51
University of Dayton														31	38
DePaul University							3	9	9	0	0	*111	262	309	459
University of Detroit										11	13	12	66	65	93
Duquesne University															
Fordham University													231	212	234
Georgetown University															
College of the Holy Cross															
John Carroll University										0	0	2	13	38	24
Loyola University (Chicago)													160	154	179
Manhattan College													53	73	64
Marquette University	5	10	8	7	5	9	3	1	1	49	68	78	270	300	393
Niagara University															
University of Notre Dame	8	9	8										385	417	437
St. Francis Seminary															
St. John's University (Brooklyn)	0	3	3										23	27	32
St Louis University	11	14	11							130	112	165	418	436	546
St. Mary's University of San Antonio													74	79	66
St Vincent's College and Seminary															
Villanova College															
Xavier University (New Orleans)													23	24	23
TOTAL	27	38	35	7	5	9	6	10	10	214	210	397	2261	2454	2854

* Includes 99 specials

TABLE XIIc—Summer Sessions: Fields in Which Students Working in Summer Sessions Exclusively May Secure Master's Degrees

	Anthropology	Art	Biology	Botany	Chemistry	Child Study	Classics	Comparative Philology	Dramatic Arts	Economics	Education	English	French	Geography	Geology	Greek	History	Italian	Journalism	Latin
Boston College											x	x					x			
Canisius College	None																			
The Catholic University of America	x	x	x		x	x		x	x	x	x	x	x	x	x	x	x	x		x
The Creighton University											x	x					x			x
University of Dayton											x	x								
DePaul University				x	x						x	x					x			x
University of Detroit			x		x						x	x					x			
Duquesne University			x		x						x	x					x			
Fordham University	None																			
Georgetown University																				
College of the Holy Cross																				
John Carroll University											x	x					x			
Loyola University (Chicago)											x[1]									
Manhattan College	None																			
Marquette University			x		x		x				x	x					x		x	
Niagara University																				
University of Notre Dame			x		x					x	x	x	x				x			x
St. Francis Seminary																				
St. John's University (Brooklyn)	None																			
St. Louis University											x	x					x			x
St Mary's University of San Antonio											x	x					x			
St Vincent's College and Seminary																				
Villanova College			x		x						x	x	x				x			x
Xavier University (New Orleans)											x	x	x							

[1] For Ed M only.

TABLE XIIc—Continued

	Library Science	Mathematics	Metallurgy	Modern Languages	Music	Nursing Education	Philosophy	Physics	Politics	Political Science	Psychology	Religion	Social Studies	Social Work	Sociology	Spanish	Speech	Zoology	TOTAL
Boston College																			3
Canisius College																			0
The Catholic University of America	x	x			x	x	x			x	x	x		x	x	x	x		29
The Creighton University																			4
University of Dayton																			2
DePaul University					x													x	8
University of Detroit																			5
Duquesne University																			5
Fordham University																			0
Georgetown University																			
College of the Holy Cross																			
John Carroll University																			3
Loyola University (Chicago)																			1
Manhattan College																			0
Marquette University				x			x			x					x		x		12
Niagara University																			
University of Notre Dame		x	x				x	x	x						x				14
St. Francis Seminary																			
St. John's University (Brooklyn)																			0
St. Louis University																			4
St. Mary's University of San Antonio																			3
St. Vincent's College and Seminary																			
Villanova College																			7
Xavier University (New Orleans)													x						4

TABLE XIId—Summer Sessions: Organization of Summer Session

a—1938 b—1939 c—1940	Number of Weeks in Summer Session	Maximum Number of Hours Carried	Number of Fields in Which Graduate Work Was Given			Average Teaching Load in Semester Hours		
			a	b	c	a	b	c
Boston College	*5	6	8	8	9	4	4	4
Canisius College	6	6	4	5	4	2 courses		
The Catholic University of America	6	6	39	40	41	6	6	6
The Creighton University	8	8	4	4	4	6	6	6
University of Dayton	6	6 (8 exceptions)	0	2	3		6	6
DePaul University	6	6⅔	8	9	9	1 7 courses		
University of Detroit	6	6	5	7	6	3	3	3
Duquesne University	6 to 8	8						3
Fordham University	6	6	10	10	10	2 one-hour courses		
Georgetown University								
College of the Holy Cross								
John Carroll University	6	6	4	4	3	1½	1¾	1¾
						courses		
Loyola University (Chicago)	6	6⅔ or 2 majors	10	10	10	1½ courses		
Manhattan College	6	6	4	4	5	1 course		
Marquette University	6	6	11	14	15	5	6	6
Niagara University								
University of Notre Dame	6	6	14	14	14	10	10	10
St. Francis Seminary								
St. John's University (Brooklyn)	5	6	6	6	10	2	2	2
St. Louis University	(6 and 8 weeks)	(6 in 6 weeks) (8–9 in 8 weeks)	28	28	27	4 16	4 43	4 12
St. Mary's University of San Antonio	12	12	3	3	3	12 8	11 4	10.6
St. Vincent's College and Seminary								
Villanova College	6	6	10	10	10	2	2	2
Xavier University (New Orleans)	6	6	4	4	4	4	4	4
TOTAL			168	178	181			

* Changing to 6

TABLE XIIe—Summer Sessions: Faculty

	1938			1939			1940		
	Number from Regular Faculty	Number of Guests	Total	Number from Regular Faculty	Number of Guests	Total	Number from Regular Faculty	Number of Guests	Total
Boston College	27	2	29	22	3	25	22	4	26
Canisius College	13	5	18	17	5	22	14	3	17
The Catholic University of America	84	49	133	90	63	153	97	55	152
The Creighton University	27		*30	26		26	31	1	32
University of Dayton				4	0	4	6	0	6
DePaul University	59	4	63	57	6	63	59	4	63
University of Detroit	10	4	14	12	1	13	10	3	13
Duquesne University								3	*
Fordham University	48	1	49	37	2	39	41	1	42
Georgetown University									
College of the Holy Cross									
John Carroll University	5	0	5	2	0	2	5	0	5
Loyola University (Chicago)	30	0	30	32	0	32	26	0	26
Manhattan College	7	0	7	6	1	7	9	1	10
Marquette University	26	0	26	28	0	28	34	0	34
Niagara University									
University of Notre Dame	95	20	115	100	19	119	112	21	*122
St. Francis Seminary									
St. John's University (Brooklyn)	5	0	*7	10	0	10	12	0	12
St. Louis University	70	9	79	80	6	86	84	11	95
St. Mary's University of San Antonio	28	9	37	27	8	35	25	4	29
St. Vincent's College and Seminary									
Villanova College	42	3	45	40	3	43	39	3	42
Xavier University (New Orleans)	5	0	5	5	0	5	5	1	6
TOTAL	581	106	692	595	117	712	631	115	732

* Discrepancy in totals due to lack of data on distribution.

REPORT OF THE COMMITTEE ON MEMBERSHIP

The Committee on Membership wishes again to go on record as acknowledging the generosity of the various superiors of its members who financed the meetings held by the Committee during the past year.

The Committee has held three meetings since the last annual convention, in Kansas City on March 29, 1940, in Chicago on October 25, 1940, and in New Orleans on April 15, 1941. The minutes of the first two of these meetings have already been summarized for the information of the College Department in the *College Newsletter*.

In connection with the recommendation adopted by the College Department in Kansas City, the Committee regrets to state that no cooperation with Catholic learned societies in the special fields having a bearing on the work of the Committee has taken place this year because no recommendations have been received by the Committee either from the Catholic Philosophical Association or from the Catholic Sociological Association.

The Committee recommends that the following institutions be admitted to membership in the College Department of the type and under the conditions specified:

Holy Names College, Spokane, Wash., to constituent membership as a senior college.

Marian College, Indianapolis, Ind., to constituent membership as a senior college, subject to reinspection in 1943-44.

Mount Saint Mary College, Hooksett, N. H., to constituent membership as a senior college.

Notre Dame Junior College, St. Louis, Mo., to constituent membership as a junior college.

Quincy College, Quincy, Ill., to constituent membership as a senior college, subject to reinspection in 1943-44 with particular reference to the points mentioned in the visitor's report.

St. Francis College of Lafayette, Lafayette, Ind., to con-

stituent membership as a senior college, subject to reinspection in 1943-44 with particular reference to the nursing-education curriculum.

St. Martin's College, Lacey, Wash., to constituent membership as a senior college.

The College of St. Teresa, Kansas City, Mo., to constituent membership as a junior college.

St. Catherine Junior College, St. Catherine, Ky., to constituent membership as a junior college.

The Committee wishes to express its regret and concern at the fact that no new applications for associate membership in the College Department have been received during the past year.

I move, Reverend Chairman, that this report and its recommendations be adopted as read.

Respectfully submitted,

WILLIAM C. GIANERA, S.J.,
Chairman.

REPORT OF THE COMMITTEE ON EDUCATIONAL PROBLEMS

PART I

This is the report of the Committee on Educational Problems. A number of years ago I tried to get the Association to follow the American College of Surgeons techniques of approving hospitals in our problems of accreditation of colleges. The American College of Surgeons stated in one page what its standards are and this one-page statement still controls the process. These standards, however, have been defined and refined from year to year so that the definition of them include now very many pages and as the practical situation improves the standards are clarified and developed. As the institutions in the field conform to the further definition, after passing through a stage where they are accepted in practice by a goodly proportion of the institutions they are made binding on all.

We had adopted a policy of following in a general way this idea, but we were not ready to set up the controlling standards and we were going to develop these as well as the progressively detailed definitions of them. We planned on two agencies for the development of our program:

(1) The Administrative agency which is the Committee on Membership.
(2) The Policy agency which is the Committee on Educational Problems.

The line between these two agencies is becoming less marked and the Administrative Committee is doing the policy work. I think we ought to clarify the relationship between these two committees. If it is the wish of the Association that the Administrative Committee, called the Committee on Membership, should also develop the policies as experience warrants, we should do that. However, if on the other hand we should have exploratory work in the various fields of study in the College by an entirely independent committee who merely presents data and makes recom-

mendations which have no binding force as standards until the Association accepts them and the experience of the administrative Committee warrants it. However, it has always seemed to me advisable that policies should be developed by this independent study and exploration of the field independent of the Administrative Committee. Following up the rather extensive report that was made last year on the College Teaching of Religion, we formulated tentatively certain policies or standards that might be used by the Administrative Committee for its work in this field. We indicate standards at various stages of development so far as the actual achievement of Catholic Colleges is concerned. In the second section of this report, we illustrate how such reports should be used.

We had last year a very extensive study of textbooks of College Biology. Such studies should be continued and could be going on simultaneously in all fields. If the work of the Association was coordinated, such textbook studies should be reviewed by a central committee of policy who could utilize the techniques developed in various subjects for the improvement of studies in other subjects.

We had on the program last year an individual statement of the problems of philosophy to be stressed in the undergraduate curriculum. Such individual statements might be stimulated as a basis for subsequent Committee study. At any rate, the whole problem ought to be considered together and a unified and long-term program recommended.

What we wish is that the method of handling the problem should be clarified with definite assignment of duties to whatever agencies are to be used and a comprehensive plan for developing our work over a series of years. We shall be glad to cooperate in the plan or we shall be glad, if the desire is to unify the work under the Membership Committee, to gently withdraw from the situation.

PART II

I should like to use the report which our Committee made last year on the Teaching of Religion to illustrate the tech-

nique of standardization which was implicit when I made the recommendation that in a general way we should follow the techniques of the American College of Surgeons, rather than to use the ordinary standardization methods of the regional agencies.

The Standard: Religion in the Catholic College

The basic element in that technique was the formulation of a standard which would be progressively defined and clarified by the experience of the Association on the approval of institutions. For example, as a result of the study of the report on the Teaching of Religion last year, the general standard for the religion in the Catholic-college curriculum might be worded as follows:

> *"Religion must be not only a subject in the curriculum; it must serve as an integrating center in the instructional, extra-classroom, character-forming and life-directing activities of the college."*

This standard when sufficiently worked over would never be changed but the elements included under it as means of making it effective would probably enlarge from year to year as our experience warrants.

Proposed Requirements 1941-42

For example, it might be required of all Catholic colleges now enjoying full membership in the College and University Department of the National Catholic Educational Association to satisfy the following requirements:

(1) Religion shall be taught in each year of the college course for at least one semester credit per semester making a total of 8 semester hours as a minimum, or the equivalent training may be given in first two years.

(2) Opportunity for the religious instruction of non-Catholics should be offered each semester.

(3) A "three-day Retreat" or Mission or other equivalent intensive spiritual exercise should be held annually, required of all Catholic students, to which non-Catholic students may be admitted.

(4) A full-time Chaplain cooperating in the religious-guidance program of the college should serve the college.
(5) A beginning of at least a general classification of students with reference to their knowledge of religion should be made at the time of their entrance into the college.
(6) Teachers of religion should have some special preparation or aptitude for the work of instruction of college students and obviously selected on this basis.

It should be noted that item 2 requires merely that the opportunity shall be available. Item 5 requires at present merely some general classification of students. Obviously, both of these factors are capable of more exact statement but this will come only with experience and progress. This illustrates the possibility of the development of standards or criteria, and the education of administrative authorities.

Proposed Informational Sub-Topics

The third step in this process is to list materials with which the Association desires information about current practices, but does not expect to use the material in the process of approval. In this list are included factors not generally accepted or put into practice, but which should be at some time in the future. Again, this is part of the problem of educating administrative officers, of securing consideration of such items, and of extending the practices. Of course, in the light of the information received by the Membership Committee the standard or criteria can be more accurately defined or developed. Some of the additional information which should be sought by the Association from all of the college members at the present time should include:

(1) The proportion of the student body and the number that are Catholic and non-Catholic.
(2) The proportion of the faculty and the number that are Catholic and non-Catholic.
(3) Provisions for the religious instruction of non-Catholics.
(4) The basic organization of the curriculum.

(5) The opportunities for religious worship at the college itself.
(6) Special aids in the particular institution.

The Criteria From the 1940 *Report*

We are placing in an appendix to this report the formulation of possible criteria that was included in the report last year. These were formulated purely for the purpose of raising the issue as to the method of using such recommendations. So far as we know, there is no special machinery for guaranteeing consideration of such recommendations.

Undeveloped Sub-Topics

There are some additional questions that we may not be ready for even the collection of materials at this time or do not want to regularly require. There might be added to this report the questions raised by the special "Committee on Catholic Action in the Catholic College and University"; these might be used to open up the problem. The problem would be:

(1) Which of these topics shall be binding?
(2) On which shall information as such be sought?
(3) Which shall be left for future inclusion, or periodic inquiry?

Questions asked might be:

(1) What work do you do that is definitely Catholic Action?
(2) What do you do that is in the nature of auxiliaries to Catholic Action?
(3) State the forms of Catholic Action that you are carrying on as a result of a specific direction of your local ordinary and state the works of Catholic Action you are carrying on that are at the direction of the National Council of Catholic Welfare as the hierarchical representative.
(4) Are you doing any research in the work of Catholic Action as a basis of either your curriculum or your general program?
(5) Do you give a specific course in Catholic Action based on Pontifical documents?
(6) Do you offer any scholarships to high-school stu-

dents who have done notable work in Catholic Action?
(7) What work do you assign such sudents when they come to your institution?
(8) Are you looking forward to additional organizations of Catholic Action?
(9) What preparation are you making for this work either specifically or generally?

Devotional and Practical Aspects

Father Cunningham's part of the report of the Committee on Educational Problems points out that in the devotional phase we are doing our best work. His study suggests we ought to add to our questions for information only at least the questions listed below. A clearer concept of the scope of these questions can be secured from more-detailed questions under each heading in this report.

(1) What is your organization for religious counseling and guidance?
(2) How do you coordinate your work of religious counseling and guidance?
(3) What is your staff for religious guidance and counseling?
(4) What spiritual exercises are available to resident students? to day students?
(5) Which are required? which are optional?
(6) What guidance services are available at your college?
(7) What is the relation of your athletic program to the moral aim of your college?
(8) What contribution does your social affairs make to the moral aim of your college?
(9) Are there any campus rackets on your campus?

In order to make a practical decision on reports such as these, the material might be handled in the following way:

> After the approval by the Association, the report might be referred to the Membership Committee for appropriate action.

PART III

We wonder if it is possible to lay out a program of comprehensive study of the issue that is at the basis of our accreditation process or as we now call it, membership in the

Association. It has always been a part of the underlying conception of our program that it should be progressively educational, not only for new members, but, for the entire membership of the Association. If that is to be carried out fully then the continuous study must go on.

We should like to indicate some of the things that would be included in such a continuous study. It should certainly include above all other things:

Place of a Subject in the Organization of Knowledge

(1) A scholarly statement of the place of each subject of knowledge in the whole plan of the organization of knowledge.
(2) Internally for each subject it would require a statement of the logical and psychological divisions that are at the basis of our classification of courses in an institution.

The Place and Content of the Subject in the College Curriculum

(1) What is the material that should be covered on the college level and what presuppositions of knowledge may be assumed from the secondary-school level?
(2) How much of this knowledge belongs in a liberal education?
How much of this knowledge belongs in a vocational education?
(3) What will be the various types of students that will want to take this subject on the college level and what differentiation can be made?

The Current Practices in This Subject

(1) What is the current practice in the organization and content of each subject?
(2) What practices are generally current in the field?
(3) At what stages of acceptance by Catholic Colleges are various other problems of the organization and content?
(4) Are there, among these practices that are being accepted, some bad practices?
(5) Are there, among the practices that have no general acceptance in the Catholic Colleges, some good practices?

Study of Textbooks

(1) The application to textbooks used in Catholic Colleges of the general standards of good textbooks.
(2) The relation of the textbooks used in Catholic Colleges to the Catholic world view.
(3) Are there good textbooks in various fields that are not being used in Catholic Colleges?
(4) How do textbooks solve the problem of the integrity of subject-matter from the scientific point of view and the pedagogical use of the material for the Catholic educational end?

Administration

Whenever the group is ready, some studies of administrative and clerical practices in Catholic Colleges should be made.

These are merely tentative subjects thrown off at one time for the purpose of indicating the kind of problems that should be considered on long-time planning of the work of the Association and particularly of the Committee on Educational Problems.

The study of the Teaching of Religion in colleges will need to go back to secure a scholarly statement of the place of religion (theology) in the organization of knowledge (Cf. Newman's Idea of a University).

The excellent beginning of the study of textbooks in Biology should be followed up.

The various individual efforts to formulate the field of philosophy might lead to an effort to formulate the problem, the scope, the main division more definitely.

The Educational Problems Committee or the Membership Committee, whichever does the work of formulating the policies, should have the authority as it needs it to cooperate with the Catholic Associations in the particular fields in which it works, such as the American Catholic Philosophical Association, the Round Table of Science, and the like, and with sections of the National Catholic Educational Association, such as the Seminary Section. It should also have the authority, formally given if necessary, to use persons

not formally members of the Committee to make a preliminary analysis of problems from a strictly scholarly point of view as discussed from the pedagogical point of view.

THE NATIONAL COMMITTEE ON EDUCATIONAL PROBLEMS

Dr. Edward A. Fitzpatrick, Chairman, Mount Mary College, Milwaukee, Wis.
Rev. Charles J. Deane, S.J.
Brother A. Patrick, F.S.C.
Mother Mary Frances, S.S.N.D.
Rev. William F. Cunningham, C.S.C.
Sister M. Aloysius Molloy.
Right Rev. Abbot Lambert Burton, O.S.B.
Rev. Francis J. McGarrigle, S.J.
Sister Miriam Theresa, S.H.N.
Rev. Cuthbert E. Allen, O.S.B.
Rev. John W. Hynes, S.J.
Sister M. Christina.

APPENDIX

Tentative Formulations of Criteria From the 1940 *Report of the Educational Problems Committee on the Teaching of Religion*

The possible criteria given under this heading in the 1940 report for the various aspects of the report were as follows:

(1) *Annual Retreat*

Taking this fact and applying it to the question of constituent membership (formally called accreditation) we may formulate a rule:

(a) All constituent members of a College and University Department (N.C.E.A.) shall give an Annual Retreat of at least three days required of all students.

The development of this criterion will require the consideration of such questions as:

(1) The spirit in which the Retreat is conducted.
(2) The qualities of the Retreat Master for the group.

(3) The character of the Retreat for the group.
(4) The relation of the Retreat to the religious program of the college.
(5) Specific provision for the non-Catholic students on the Retreat days.

(2) *Number of hours of Religious Instruction*

From this data, it is obvious that:

(1) All Catholic Senior Colleges may be required as a minimum to require all Catholic students to take eight semester hours of instruction on the collegiate level counting one hour of instruction for one semester hour of credit.

There are certain supplementary questions that may be raised in the development of this criterion:

(1) Is an offering of eight semester hours of religion an adequate offering of a Catholic senior college?
(2) How shall minimum essentials in content of college program in religion be determined?

(3) *Fourfold Function of Chaplains*

For the present it seems inadvisable to formulate any criterion in terms of a chaplain, but a tentative formulation as a basis of further information may be made:

(1) The religious life of the college should be conducted as a parish, with the parishioners cooperating, and the usual parish organizations, but with a more intensive spiritual life which the college conditions make possible.
(2) Provision should be made for daily confessions at a regular time.
(3) Opportunity to secure advice in religious matters and moral matters should be understood to be available at all times, and counsel should be systematically planned for.
(4) Counselors should not be overloaded with other duties, including the teaching of religion or philosophy, and should not be involved in the administration of the discipline of the school.

(4) *Requirements for Teachers in Religion*

From the practice something in the way of a criterion may be formulated:

(1) The ordinary teacher of religion should be a priest, though lay people or Religious (Sisters and Brothers) should be used if they have the necessary knowledge and are acceptable to the bishop of the diocese (where this approval is necessary).

(2) It should be shown affirmatively that the person assigned to the teaching of Religion:

(1) has general fitness,
(2) is especially interested in the problem,
(3) has ability and skill in teaching,
(4) has enthusiasm and understanding of youth,
(5) regards it as of major importance, not an incidental duty.

Respectfully submitted,

EDWARD A. FITZPATRICK,
Chairman.

REPORT OF THE COMMITTEE ON LIBRARIES AND LIBRARY HOLDINGS

The National Catholic Educational Association during its Thirty-seventh Annual Meeting authorized the institution of this Commission. The mandate to the Commission, as outlined by the Reverend Julius W. Haun, President of the College and University Department, was "to care for all matters pertaining to libraries as they arise in the Department, to serve as a liaison committee with the Catholic Library Association (if and as you deem feasible), and to undertake such studies as you may regard serviceable to the colleges. . . . One of your first duties will be to publish the booklists, already printed in the *College Newsletter,* in inexpensive form. This direction having been part of the motion by which the new Library Commission was brought into being."

The publication of the *College Newsletter* booklists was discussed at a meeting of the Commission. It was decided that this project would not be inexpensive but costly and, no matter how competently done, inadequate for the needs of the Association. Later, by vote, and through delegation of the Reverend George Johnson, the Commission approved a proposed compilation of a *Catholic Supplement to the Shaw List of Books for College Libraries,* undertaken by three members of Catholic Library Association. This compilation, already well under way, now has the approval, not alone of the N. C. E. A. and the C. L. A., but the approval, and, if acceptable, the promise of publication by the American Library Association. Thus, a list of standard Catholic works in each subject field, now lacking in the Shaw Lists, will be made available to serve, in conjunction with the Shaw Lists, as a standard or measuring stick for accrediting agencies toward a fairer evaluation of Catholic-college libraries, and to serve as a check list and buying guide for the librarians of these institutions. Publication by the A. L. A. will moreover assure the purchase and use of this compilation in non-sectarian colleges, universities, and large public libraries. It places, too, in the hands of visiting ac-

crediting agents a specific norm for the honest appraisal of Catholic-college holdings.

The Commission is cooperating with the compilers in this project. The *College Newsletter* booklists, edited by the Reverend Samuel K. Wilson and the Library Committee, have been and are of invaluable assistance in the work. Attached to this report is a summary of the project, its personnel, purpose, size, scope, principles of selection, and the procedures involved.

In concluding this report, the Commission offers the following resolutions for approval and acceptance.

That the action of this Commission in approving the *Catholic Supplement to the Shaw List* receive the explicit sanction of the College and University Department of the N. C. E. A.

That the Commission be authorized to cooperate intimately with and render all necesary assistance to the compilation of this list.

That the Commission, working in conjunction with the College Round Table of the C. L. A., or a committee appointed by this body, act continuously as agency for the supplementing of this list by selection and evaluation of current titles. It would thus be the office of the Commission to build up a permanent file or catalogue of acceptable titles in current literature in all subject fields, and likewise, to publish regularly in the *College Newsletter* timely lists of such titles.

That the Commission working with a committee or group from the College Round Table of the C. L. A. serve as clearing house for the statement and presentation of library problems to the N. C. E. A.

Finally, the Commission requests that some one of its members be selected to address the College and University Department of the N. C. E. A. at the next annual meeting.

Respectfully submitted,

JOHN W. DUNN, C.M., *Chairman.*
FRANCIS J. FANNING, O.P.
MOTHER MARGUERITE, O.S.U.
PHILLIPS TEMPLE.

THE CATHOLIC SUPPLEMENT TO THE SHAW LIST OF BOOKS FOR COLLEGE LIBRARIES
(C. S. S. L.)

A Summary

Compilers:

William A. Gillard, Librarian, St. John's University, Brooklyn, N. Y.

Miss Julia Killian, Librarian, College of St. Elizabeth, Convent Station, N. J.

Miss Anne M. Cieri, Department of Library Science, Catholic University of America, Washington, D. C.

Publisher:

American Library Association, Chicago, Ill.

On November 26, 1940, the A. L. A. passed a resolution approving the compilation of such a list by the three above-named persons and committing itself to the publication of such a list if it is found acceptable after examination.

Backing:

Catholic Library Association.

National Catholic Educational Association.

On November 28, 1940, the Executive Council of the C. L. A. passed a resolution approving the project and the Library Committee of the College Section of the N. C. E. A., delegated to pass on the resolution by Rev. George Johnson, did so on December 6, 1940.

Supervision:

Charles Shaw, Editor of the *List of Books for College Libraries.*

Mr. Shaw has willingly consented to supervise and advise in the compilation of the C. S. S. L.

Purpose:

(1) To supply a list of the standard Catholic works in each subject field now lacking in the *Shaw Lists.*

(2) To serve as the measuring stick (in conjunction with

the Shaw lists) by accrediting agencies in more adequately evaluating the collections of Catholic-college libraries.

(3) To serve as a check list and buying guide for librarians of Catholic institutions.

Procedure:

Step 1. A bibliography on cards is made by the compilers on each curriculum subject from all known Catholic subject bibliographies.

Step 2. These lists are submitted for evaluation and recommendations to the faculties of Catholic University, St. John's University (Brooklyn), and the College of St. Elizabeth.

Step 3. The works marked indispensable and highly recommended are mimeographed and sent to subject specialists and faculties of some of the outstanding Catholic educational institutions in the country.

Step 4. The combined judgment of the authorities is used to compile a tentative final list and this is resubmitted for final balancing and checking to the most interested subject authorities.

Step 5. The combined lists are then submitted to a selected list of Catholic librarians in the country for final checking and criticism.

Principles of Selection:

(1) The list is to be only a *supplement* to Shaw's work. Therefore, it will not contain any titles already in the original lists.

(2) The works included are to be highly selective. Only literature of recognized high standards is to be listed. They must compare favorably with selections already in Shaw.

(3) The works included are to be only those which the undergraduate student in a liberal arts college is expected to use in preparation for his courses or in his general outside reading.

Size and Scope:

The list will include all titles, without limitation to date, which, in addition to Shaw, will form a basic list for Catholic-college libraries. Approximately 2,000 titles divided according to curriculum subjects will be included.

REPORT OF THE COMMITTEE ON FINANCE

Your Committee on Finance reports that it has carefully considered the financial items presented to it by the Chairman of the Department, and has approved them.

Respectfully submitted,

FRANCIS L. MEADE, C.M., *Chairman.*
JOHN A. ELBERT, S.M.
ANDREW C. SMITH, S.J.

PAPERS

NATURALISM IN AMERICAN EDUCATION, AND DANGERS OF ITS INFILTRATION INTO CATHOLIC EDUCATION

REV. GEOFFREY O'CONNELL, Ph.D., PASTOR, ST. ELIZABETH'S CHURCH, CLARKSDALE, MISS.

What is naturalism? It is primarily an attitude of mind characteristic of all systems of thought which deny the existence of an order transcending nature and seek for ultimates in nature itself. It has three practically universal principles:

(1) The universe is self-sufficient; there is no first efficient and no last final cause, no room for formal causes. In singular terms, the one principle of all things is matter. This is materialism not in the crass, mechanical sense of nineteenth-century materialism, but in the no less drastic sense of modern naturalism, in the sense of a denial of the supernatural, of the spiritual, of the immateriality of intellectual content and process.

(2) Everything is variable. The one constant in the universe is change; there cannot be absolutes under pain of stagnation. And this is true with absolute universality in the field of intellect, of will, of the individual, and of society.

(3) The one valid method of acquiring knowledge is the scientific method of experiment and particular observation. What exceeds the limits of this method simply does not exist and cannot be the object of our knowledge, cannot be the truth. This is positivism. In this sense the great majority of American educators are positivists. As Adler says: " . . . most of (the professors) are positivists. I know that there are enough varieties of positivism to permit the professors to retain their individuality, but I insist that behind the multiplicity of technical jargons there is a single doctrine. The essential point of that doctrine is simply the affirmation of science, and the denial of philosophy and religion . . . the professors, by and large, are posi-

tivists, and, furthermore, I say that the most serious threat to democracy is the positivism of the professors, which dominates every aspect of modern education and is the central corruption of modern culture. Democracy has much more to fear from the mentality of its teachers than from the nihilism of Hitler. It is the same nihilism in both cases, but Hitler's is more honest and consistent, less blurred by subtleties and queasy qualifications, and hence less dangerous."

Hostile to Christianity which it rejects and denies, naturalism uses the method and spirit of empirical science to explain everything in the universe. Man is purely a product of nature, not the creation of God. Morals are man-made, relative as to time and place. Education is limited to earthly life and consequently should be a development along natural lines toward changing earthly aims and purposes. Immortality, eternal sanctions, unchanging permanent moral values are obsolete.

The adherents of naturalism which holds the dominant and strategic place in the orientation of non-Catholic philosophies of education are divided into two groups: the instrumentalists, who stress the implications of experimental naturalism, led by Dewey, Kilpatrick, Counts, Bode, and Rugg; and the positivists, who stress the ultimacy of science, led by Thorndike, Judd, Snedden, Ernest Horn, Charters, and Bobbitt. We might add that while the humanist and essentialist philosophers of education approach closely to the philosophy underlying Catholic education in many instances they are not entirely free from the attitudes of naturalism and naturalistic tendencies.

Naturalism in American education has been gaining steadily in momentum since the turn of the century. Its present dominant position is quite evident from the findings of the National Survey of the Education of Teachers made by the Office of Education under the direction of Doctor Raup of Columbia University. This survey, published in 1935, shows that fifty per cent of the philosophies

of education held by two thousand faculty members of seventy American schools for the professional education of teachers were definitely based on the naturalistic theories of Dewey, Kilpatrick, and Thorndike. If fifty per cent of such a representative sampling of the faculties of teacher-training institutions adheres to naturalism, what percentage of professors of education throughout the country subscribe to these same doctrines? This is not a difficult question.

The growth of naturalism in education is one of the chief factors of contemporary secularism in America. Secularism is the concentration of man on the temporal affairs of this life, to the denial or disregard of the hereafter with its fundamental principle that all human conduct is to be guided solely by earthly considerations. This all-embracing philosophy of life has increased to alarming proportions. *Recent Social Trends in the United States*, the report of President Hoover's Research Committee, gives us a fairly adequate picture of the climate of opinion in the United States. It shows that the grip of traditional Christianity upon educated opinion has weakened, that this is evident in the intellectual periodicals, in scholarly journals, in the attitudes reflected in mass circulation magazines, moving pictures, and stage plays. The net result of this devolution from traditional Christian idealism has been a certain amount of disillusionment and skepticism in the present generation of college-bred youth. The question is whether or not this present generation has lost as much faith in democracy as it has in religion? Certainly, the faith of the regimented youth of the totalitarian states presents an astonishing contrast to the increasing doubt and criticism of democracy by American youth. For this condition American education permeated by naturalistic positivism must accept the chief blame. It has completely failed the democracy which established it and depended on it for self-preservation.

While this disillusionment and cynicism of the present generation has not affected our Catholic youth to any great

extent, the possibility of contracting the disease exists. Catholics, young and old, teachers and students, are constantly exposed to the naturalistic climates of opinion of the day. The danger becomes greater from the fact that naturalism is primarily an attitude of mind, a tone, a temper, a kind of spirit begotten by a disobedient creation, as if the after-consequences of all the errors of mankind rested in the atmosphere and fired it with a highly powerful but intangible miasma. The Catholic teacher or student who catches this attitude suffers a perversion of values. The secondary takes precedence over the primary, the visible over the invisible, the body over the spirit, this life over the next. All this is very possible even when the person concerned knows that the spiritual is primary and yet in practice treats material goods as more valuable than spiritual goods. In other words, one while not theoretically a materialist may practically be so. Then we have the cult of success, wealth, utilitarianism, and all the other worldly ideals of the time. Again this naturalistic attitude can be caught by Catholic teachers and students who are more impressed with the changing and the impermanent rather than the abiding and unchangeable elements in life and education. The whole debate of tradition against innovation enters here. For the naturalistic-minded, the question is not whether a thing, a belief, an institution is true, is good, but whether it is modern, useful, progressive. This can produce disastrous results in training youth for this life and the next. The astonishing progress of technical science has increased the tempo of modern living. Its tendency is to carry over into realm of unchangeable truths which common sense, philosophy, and revelation have given to mankind. Signs of this intoxication of change are all around us. The nervous tension which this mood has produced may well be increased in the anxious days ahead. The home, the family, the individual personality can lose their stability to a greater or lesser extent, according to their attraction for this cult of novelty.

Positivistic attitudes can very easily influence some of the teachers in our Catholic colleges and universities. This is always an immediate possibility for those who have not had a thorough training in philosophy. The educator, the sociologist, the economist, the political scientist, the lawyer who is ignorant of, or denies, the competency of Christian philosophy and its principles as they apply to his special field has no place in our institutions of learning and especially in those of the graduate level. The sacredness of the personalities and the high destiny of the souls for which Christ died demands this. The Catholic educator in these days who is not competent in the essentials and spirit of Christian philosophy leaves himself and those committed to his care open to grave errors and tendencies in the matter of interpretation. I think there is no need to stress this. To avoid the dangers of naturalism, dangers which are to be found in the highly impressive and immense educational literature of the day, a thorough knowledge of the Christian philosophy of education at least is a prime essential. Without such a training, the Catholic teacher is exposed to and exposes his students to attitudes and ideals which threaten the very foundations of Christian education.

In this regard, the survey of Catholic Teacher Training in the United States made in 1937 by the Department of Education of the National Catholic Welfare Conference gives us a picture which is thoroughly disquieting. The special questionnaire which was used as an instrument of this survey consisted of twenty questions. This instrument was sent to more than two hundred universities, colleges, junior colleges, and normal schools in every State and diocese in the country. Seventy-nine of these institutions did not reply and fourteen others which did said that they had no departments of education and did not engage in teacher training. Of the remaining number, 103 replied to three questions which are pertinent to this paper.

The first question (No. 15 in the questionnaire) reads as follows: "What education courses are offered by your

institution?" One hundred and three institutions answered this question either by filling in the questionnaire or by forwarding copies of their catalogues. Fifty-nine institutions out of these 103 did not list philosophy of education as a course. Question No. 16 in the questionnaire reads as follows: "Which of (the courses in education) are obligatory for the college certificate or degree?" Twenty-six of the 44 institutions which in answer to question 15 had listed philosophy of education as a course did not consider it essential for the college certificate or degree. We might add that six of the remaining eighteen replies were doubtful. In reply to question 20 which asked: "What phases of teacher training need strengthening?," there is a marked unanimity of suggestion, notably to the effect that present stress in professional, particularly methods, courses, should give way to a demand for general education background and content courses, but, significantly enough, only two of the entire 103 institutions make a plea for philosophy of education courses. Considering the questions, and the representative nature of these institutions of higher learning, this is a serious state of affairs. Since it is a fact that the philosophy of the educator determines the aims and goals of education, and, therefore, what he shall teach and how he shall teach it—in other words, his curriculum and methods—it is certainly correct to say that allowing for the effects of heredity and the action of other educational agencies, both formal and informal, over which he has no control, his philosophy is responsible for the product he turns out. And some philosophy he will have, good, bad, or indifferent. What kind of explicit philosophy can we expect our future teachers to have who have not had first-class courses in the Catholic philosophy of education? Is it not clear that if such courses are not given to the vast majority of our teacher-training schools that the entire system is exposed to the danger of false educational theories. Any one who has had experience with students who take such courses for the first time is very

patently aware of their lack in this respect. I think that the fact cannot be stressed enough.

What shall we say of those Catholic teachers who go to non-Catholic institutions of learning for graduate studies? While we admit the validity of some of the reasons urged and insist that in certain instances it is necessary to attend these universities, we qualify this statement by saying that such teachers under no condition should be allowed to attend unless they have had a thorough grounding in Catholic philosophy of education and in certain instances in pure philosophy.

In order to find out how much naturalism has seeped into our educational system, it would be necessary to make a thorough scientific survey. This survey might issue an instrument or list of agreement-disagreement statements grouped around basis categories or controversial issues which represent true and false philosophies of life and education. The instrument should be sent to a representative sampling of teachers in our schools and the replies should be correlated with the background and training at the undergraduate and graduate levels of these teachers. Until such a survey has been made it will be impossible to estimate scientifically the seepage of naturalism into Catholic institutions of learning. Meanwhile, we shall have to rely on our own individual experiences.

From an unpublished symposium, entitled "Catholic Education for a Changing Civilization," by graduate students of philosophy of education, it may be well to quote a few excerpts which confirm the existence of certain dangers pointed out in this paper. We may note in passing that many of these students call attention to the very great need of thoroughly Catholic textbooks. "Though it is possible," writes one student, "to have a Catholic spirit permeate a system despite the textbook used, yet we realize how much more effective our work would be if we had at hand the real Catholic background of all we teach." Another student says: "Since we have no complete set

of textbooks by Catholic authors, the only thing to do until we can get them is to choose the best and then watch for the undercurrent or uppercurrent of the philosophy of naturalism. The General Science text that I am obliged to use is naturalistic. . . ." Another Religious asks the question: "Are we Catholic teachers real Catholic educators? Is everything we teach permeated with Catholic principles? To know that our curricula are not 100 per cent Catholic we have but to turn to the course of study that is placed in the hands of the teacher at the beginning of the year. Teachers of English, are we not teaching Protestant England when we think we are teaching English? Where in our course of study do we see the great names of Chesterton, Gerard Hopkins, Father Tabb, Frances Thompson, etc.? Rather, do we not emphasize the works of Byron, Burns, Keats, and Shelley, etc. Why do Catholic schools place in the hands of Catholic students such books as *American Literature* by Blankenship, Lymon, and Hill? Why do Catholic universities place in the hands of teachers such books on education as *Secondary-School Teaching* by J. G. Umstattd? Throughout these texts we find passages which are quite naturalistic." Another graduate student says: "There is much room for scholarly work in the revision of textbooks. The harm being done by naturalistic textbooks is crying to Heaven for vengeance—yet, we Catholics are inert. To me the position of the textbooks in the curriculum is that of a subordinate instrument; yet, the harm of its subtle false philosophy is only too widespread. The English text adopted for the next five years in the diocese where I have been teaching is not only by a non-Catholic author but it is saturated with the false philosophy of the day, naturalism." Another says: "I hope that in the near future a study will be conducted of all the texts used in our Catholic system in order to find out just how much naturalism actually exists in the books we now use." These quotations are representative of over fifty papers

written by graduate students after they had taken a philosophy-of-education course for the first time.

The following quotation from one of our outstanding Catholic educators represents an important section of opinion. He says: "I am wondering whether the infiltration of naturalism has not actually taken place in some cases. You know that the conveyors of this virus are such things as textbooks, magazines, studies, and radio talks by out-and-out naturalists. I suppose it is brought to our teachers, too, through the courses given at State normal schools, colleges, and private and State universities where professors unconsciously naturalize the atmosphere. Perhaps it would be interesting to know what percentage of Sisters, Brothers, and lay teachers at Catholic schools make up the enrollment at such secular educational institutions both during the school year and the summer sessions. If an analysis were made of the writings of some of these people in some of our Catholic educational magazines, wouldn't evidence for their naturalistic leanings be revealed? I suspect, that infiltration has taken place to some extent and that the danger of its spread truly exists."

In conclusion, we may say that the dangers of the infiltration of naturalism into Catholic education really exist. These dangers can only be obviated by teaching our teachers fundamental truths in conjunction with the reasons that prove them true. This means that our teachers must be thoroughly grounded in philosophy. A very good case can be made for teaching philosophy, not only to our college and university students, but, also, to those at the high-school level. Today, more than ever before, the Faith needs this protection. The social philosophies of the day threaten the existence of Christianity. In the immediate future we shall have to face this issue. And in the last analysis the issue will depend upon the teacher in our institutions of learning. His chief weapon of defense and offense must be the Catholic philosophy of education. Without it, he will be more than useless. He will be a danger to his pupils and himself.

THE PLACE OF THE HUMANITIES IN A CATHOLIC COLLEGE

MOTHER HELEN CASEY, R.S.C.J., DUCHESNE COLLEGE, OMAHA, NEBR.

Our time is too short for preambles, so I shall go directly into the subject assigned me without apologies for abruptness.

"The Place of the Humanities in a Catholic College." In giving me this title, I believe it was not the intention of the executioners that I speak broadly of a theoretical curriculum. I am led to believe that a few persons here might be interested in a particular curriculum—one which has been in formation for the last half dozen years. We have been building this curriculum at Duchesne College in Omaha.

Six years ago our faculty began discussing the possibility of setting up the humanities in a kind of backbone position in our plan of studies. We wanted it to be a required course, to run through two or three years, and to use up about one third of the student's hours each semester. Of course, so large a cultural bite would call for curtailing in other fields. There would not be as much time for required laboratory nor for departmental specializations. The humanities would be taking the most important place in the student's program. The then dominating departments would henceforth draw their importance more from their significance to the whole than from their individual prominence. I don't need to tell you that anything so general met with violent opposition from the specialists among us. There was much blood and thunder at faculty meetings and the meetings were cruelly frequent and endlessly long. Finally, however, over dead bodies, we emerged with a reorganized lower-division curriculum. Students could take science and English and other branches as they usually do, but all subjects were built around a single organization of the humanities, a required course, if we must use the word course, and we

had compromised on running time by giving it two years with a total of twenty hours credit, out of the sixty earned in lower division.

Before explaining the place of this humanities plan in the curriculum, perhaps the course itself needs more explaining.

Nine members of the staff contribute part-time work to it. Of the nine, two bear the burden of general supervision, examinations, and grading. These two are called chairmen, one of the freshman group, one of the sophomore group.

The subject-matter includes all humanistic subjects set against an historical background and arranged in chronological sequence. The Freshman half carries the students through the period before Christ down to the end of the sixteenth century. The Sophomores cover the remaining periods. Because of the chronological order, this may sound like the description of a survey course. It is not a survey in its purpose nor treatment. It is true that, because of the poor background of so many students who enter college, those two full years of work which cover the whole of man's cultural achievement do fill in gaps in education as much as would a survey. But the primary objective of the course is not the mere acquisition of information.

If you will look at page fifteen of the catalog, copies of which have been passed, you will read, about half way down, a rather full explanation of the objectives.

"Unlike a survey, the Humanities course informs not just to inform but to bring out the development of man's thought and expression, to bring out the inter-relations of the various forms of expression"—social life influencing art forms, as we know it does in architecture, literature, music, painting; these in turn reacting on social life and on the thinking trends of a period—"the inter-relations of decadence and renascence processes"—how these stages of ripening and over-ripening succeed each other in all human developments whether artistic, political, or social—"the inter-relations of trends and of causes. Life problems, whether public or

private, as they are seen to repeat themselves in the evolutions of our civilizations call for at least a minimum of comparative reflection from all who follow the course. Such comparisons tie up a student's own life and times with the past in a way that deepens thinking for functional activity and equips the mind for the formation of a philosophy of life." * We say equips for the formation. So often philosophies of life are formed without the necessary preparation.

We have no illusions, of course, about a one hundred per cent success in these high and mighty ambitions. Facts are too often against us for that. When a student writes that Cassandra was the place that Henry IV met Gregory, neither the history nor the science lecturer is happy. This does not really argue against our course. Other students in other courses are just as original: one in one of our English classes wrote recently—"Lady Macbeth's powerful personality was effective, because she was bent on one end."

The actual running technique of the humanities is not unconventional. The classes meet five periods a week, one of these five being a discussion hour. At varying intervals of a week, or ten days, or two weeks, according to the length of the unit of work covered, there are examinations. Our nine humanities teachers lecture at irregular times. On Monday the history professor may give the background of a certain period of revolution. On Tuesday the English instructor shows perhaps how literature helped to bring about the historical development, or grew out of the events. On Wednesday one of our philosophers may indicate that certain ideas in the period account for both the revolution and some of the literature. On Thursday the fine arts professor might attempt to prove that such and such architecture or painting or music was a reaction against the events or in harmony with them. If scientific developments have had their share in directing the trends of the age, then a professor from our laboratory lectures on the same period.

---

* Page 15 Duchesne College Bulletin.

Because of its central position in world developments and world inspiration, there are many lectures on religion in our syllabi—some on dogma, some on Church history.

In the meantime, the student's assignments in outside reading are making her acquainted with some of the best minds of the age, whether their books deal with philosophy, religion, science, or life, whether they are poetry or fiction. The reading list begins with translations of Greek classics—the *Iliad* and *Odyssey* and Greek drama, Aristotle, Plato, and the historians. Virgil, of course, and Marcus Aurelius have a place; then the Old Testament and the New and selections from the Fathers. After *The Confessions* come early literary masterpieces of England and France and Spain. The Middle Ages call for parts of the *Summa*, of the *Divine Comedy*, of the *Canterbury Tales*, and, after Shakespeare, for Montaigne and More and Erasmus. So the list goes—covering a great many of the best books. The students devote ten, twelve, or more hours a week to this reading. The complete volumes of most of the works listed are in their hands even though the required reading may indicate only certain parts of the whole.

By way of showing that the humanities lectures are not mere separated talks on history or literature or philosophy or art, there have been passed to you a few sample outlines of lectures—those mimeographed on the yellow sheets. Any one interested in examining these sheets can see the integration easily enough.

SAMPLE OUTLINES OF LECTURES

The partial outline below is preceded in the syllabus by the outline on *Transitions* which stresses the transition from the Hellenic to the Hellenistic.

F. Trends in the Humanities: Cultural Evolution

(1) Definition and influence.
(2) Distinction between trends and transitions.
(3) Trends in religion
    (a) Oriental religion: astronomical religions, naturistic religions, mythology as an outgrowth of polytheism, cults of the dead, animal worship, tendency to unite philosophy and religion.
    (b) Greek and Hellenistic religion

(1) Pre-Homeric cults: stone worship, animal worship.
(2) The Homeric gods: Anthropomorphism.
(3) The gradual wave of skepticism.

(4) Trends in literature
(a) Ancient Orient
(1) Transition from picture-writing to alphabets.
(2) Religious and ethical note in literature: Book of Dead, Precepts of Ptah-Hotep, Zendavesta, Code of Hammurabi.
(3) Note of gloom and fear.
(b) Greek and Hellenistic literature: beginning of the epic, note of hope and love in Iliad and Odyssey, sacrificial rites merge into the literature and religion.

(5) Trends in art
(a) Ancient Orient: stiff, tendency to great display at the expense of taste, highly developed state of practical arts.
(b) Greek and Hellenistic art: restraint of Greeks in contrast to Orientals, the gradual change at the Hellenistic period.

(6) Trends in government and social customs
(a) The gradual evolution of organized governments through family, clan, tribal forms, to the city state.
(b) Attitudes toward family life, the status of woman.
(c) Caste systems, slavery.
(d) Attitude toward human life.

VIII. Christianity

A. Christianity in World History and Culture
(1) The world before Christianity
(a) The darkness of paganism: moral, religious, and cultural degeneration, political and economic oppression, traces of primitive revelation.
(b) Providential preparations for Christ's coming: the chosen people, the Hellenistic movement, the Graeco-Roman philosophers, the Roman conquests.
(2) The birth of our Lord: the central point in history
(a) The prophecies fulfilled.

(b) His divinity proved.
(c) His teachings.
(3) The Christian world
(a) The dawn of a new era.
(b) The foundation of the Church.

B. Christianity in Roman History
(1) The spread of Christianity.
(2) The power of Rome and the power of Christ.
(3) The relation between the Church and empire.
(4) Early Christian art.

C. Christianity: Great Teachers and Doctrine
(1) Christian doctrine explained
(a) Christianity essentially different from other religions.
(b) Christianity: Christ-centered.
(c) The Church: the perpetuation of Christ in the world.
(d) The sacramental system.
(2) Early teachers of this doctrine.
(3) First contacts of the Church with pagan thought.

D. Christianity: Heresies
(1) Christian doctrine attacked.
(2) Effects of the heresies on the Church.

HUMANITIES 99 (Second Year)

Note: The second year takes up the material at about the middle of the seventeenth century. The following is a sample lecture scheduled in November:

XXXV. The Eighteenth Century: Philosophic Setting

A. The Age of Reason
(1) Scholasticism, rationalism, empiricism.
(2) Roots of the age of reason
(a) Descartes 1596-1650.
(b) Spinoza 1632-1677.
(c) Leibnitz 1646-1716.
(3) Locke (1632-1704), Berkeley (1685-1753), Hume (1711-1776).

B. Allies of the Age of Reason
(1) Loss of confidence in authority.
(2) The new scientific outlook—Newton's *Principia.*

C. Corollaries of the Age
(1) In religion: Deism, Pietism.
(2) In philosophy: "The Age of Nature."
(3) In literature: "The Age of Prose."

D. Fruits
   (1) In the arts: artificiality, especially in poetry and in painting.
   (2) In politics: enlightened despotism.

The evolution of the classic and neo-classic spirit has been treated of in several preceding lectures. The movement has been traced in literature and music and social life.

XLI. The Eighteenth Century: Painting

A. Neo-classic Spirit in Painting
   (1) Royal Academy 1648.
   (2) Classic exemplars: Poussin and Claude.
B. Influence of the Classic Spirit
   (1) Watteau (1684-1721), Boucher (1703-1770), Greuze (1725-1805), Fragonard (1732-1806).
   (2) David (1748-1825) and Ingreo (1780-1867).
   (3) English Portrait Painters: Reynolds and Gainsborough.
C. Outside the Classic Spirit
   (1) Chardin (1699-1770).
   (2) Hogarth (1707-1764).
D. Goya (1745-1828).

As the lectures within the course are not treatments of independent and unrelated matters, neither is the Humanities course itself a thing separate from the rest of the curriculum. The nine staff members who teach it also teach in their own departments. It is part of our system to require that a humanities lecturer audit the other lectures dealing with the period that he himself will discuss. This not only fits the lecturer to better deal with his own subject, but it makes him link up his facts with related facts in other fields. When he returns to his department, even his specialized work becomes more enlightened, because he sees his subject in the light of its relationships. We find that department teachers are now habitually referring to some kindred knowledge in fields not their own. We have to admit that there are certain minds that never can be first-rate teachers in the humanities. There was one, I remember, whose worship of facts could not endure some of the returns that came in on her papers. She was in the classical

department and, therefore, felt personally insulted when a girl quoted Gregory VII's last words as "I have loved justice and hated antiquity, therefore I die in exile." She finally resigned from the course when a student wrote: "The vassal received a ring and then a sword or some kind of a synod." However, by a process of trial and error, administrators can gradually establish a group of instructors who really grasp the idea and succeed with it.

The integration of the humanities with our freshman English course has been one of the best experiments we have made. For the first semester, the Freshmen have no English text. Instead, they receive a syllabus, copies of the first page of which have been passed to you.

FIRST SEMESTER FRESHMAN ENGLISH AS CORRELATED WITH FIRST SEMESTER HUMANITIES

HUMANITIES	FRESHMAN ENGLISH
Reading Assignments	*Class Work and Assignments*
First Week Collateral reading.	*Sept.* 16-20 Class Work: How to read. Note-taking. Outlining. Assignment: Note-taking on and outlining of material selected from collateral reading assignment (Humanities).
Second Week *Odyssey* (complete).	*Sept.* 23-27 Class work: Literary forms: The Epic. Map of the *Odyssey*. Word-study. The technique of w r i t i n g character sketches. Criticism of outlined work. Assignments: (1) Student selection of character delineations in Homer's *Odyssey* and comment thereon. (2) Word-usage: frequently recurring word groupings. List hyphenated words for future comparison with those in Beowulf. (3) List provisions of Greek hospitality as seen in the *Odyssey*. (4) Study of the functions and characteristics of the gods.

Third Week

Homer: *Iliad:** Books I, VI, XXII
Sophocles: *Antigone.*

Sept. 30-*Oct.* 4

Class Work: Compare translations of the *Iliad.* The nature of a classic. What to look for in reading the *Iliad.* Comment on last week's assignments.
Assignments: (1) Compare and contrast the characters of Andromache and Helen. (2) Character sketch of Hector and Achilles. (3) Short paper on *Iliad* and *Odyssey* as epics.

* The complete *Iliad* is in every student's hands.

Fourth Week

Aeschylus: *Agamemnon*
Euripides: *Medea*
Aristophanes: *The Frogs*
Aristotle: *Art of Poetry.*

Oct. 7-11

Class Work: Outlining the *Art of Poetry.* Definite work-out of part of it in class. The direct, clear style of Aristotle. Work on the plays as plays and as exemplifying the laws of Aristotle.
Assignments: (1) Short paper comparing Aeschylus and Euripides in their power of character delineation. (2) Explain the satire of *The Frogs.* (3) Complete the outlining of the *Art of Poetry.*

Fifth Week **

Plato: *Republic,* Chap. I and II
Plato: *Phaedo*
Plato: *Apology.*

Oct. 14-18

Class Work: Plan of Plato's *Republic;* questions to guide reading. Ideal states: Utopia's as a type of literature. Socratic method. Class work following the argument of *Phaedo.*
Assignment: Sets of questions given out on the *Phaedo* and the *Apology* and the *Republic.* (No further assignment since the reading is heavy this week.)

** The complete volume of the *Republic* is in every student's hands.

Sixth Week

Plato: *Republic,* Chap. VII, X
Herodotus: Selections
Thucydides: Selections.

Oct. 21-25

Class Work: Further elucidation of Plato and preparation of the remaining chapters of the *Republic.* "Composition and rhetoric lesson" on narration. Narration as employed by historians.
Assignment: Paper comparing the narrative styles of Herodotus, Thucydides, and some modern historian such as Belloc.

In the left column the reading assignments for the Humanities course are listed. (The first week's assignment, here summarized as "collateral reading," is given in specific pages and books in the actual syllabus of assignments.) This reading concerns the earliest civilizations and later developments in Greece. As some of us know there are many entering freshmen who have never heard of ancient history, at least there are such freshmen in our area. These ten or more hours of general and wide reading about the period make the lectures on Egypt and Greece more intelligible to them. So much for the first reading assignments required by the Humanities course. Now during this same first week of school freshmen English classes are having some of the usual things taught in freshmen English classes. If you will notice in the right-hand column, we have listed as class work, how to read, how to take notes, how to outline. Students are taught to discriminate between reading and reading—the careful close attention required to grasp philosophical material, the living-through type of attitude needed for enjoying poetry, and, finally, the power of scanning pages for facts or historical points of view. Students are given demonstrations of this third kind of reading. The books used in the demonstration are the same books as are being read for their Humanities course, though this, you remember, is their English class. Similarly, when they are taught to take notes on their reading, actual notes are worked out in class from the same humanities-reading assignments. In the third English period of this first week, the students with the teacher outline a section from one of the same books. The economy of student time in this combination of English and humanities work is obvious. Moreover, what they read is more effectively read since required by two classes and approached from two angles.

Following the syllabus page a little further: in the second week, the humanities assignment calls for a reading of the Odyssey. In freshman English class that week they

learn to distinguish literary forms, concentrating on the epic with the Odyssey as an example. They learn something of the theory of good character description, and they see how far their theory checks with Homer's actual character delineation in the Odyssey.

More work is suggested, as you can see, in the plan. The instructor uses as much as he sees fit to use. Before we had made this integration between English and the general humanities, we found that our Freshmen were floundering badly. As we know four years of high school does not always mean four years of study. Many of our young people were not ready for independent reading of source material. They became haggard and hopeless with the heavy reading assignments—separate assignments in humanities and English. Since the integration has been made, they are eased into the work and have very little trouble.

The third and latest experiment in our curriculum revision is still an experiment. If it becomes successful, we shall have rounded out the program as it was first conceived.

So far the work described has been in the lower division. But we have felt that the backbone course of the freshman and sophomore classes should have its counterpart in the upper division. For two years we discussed possibilities, and only this year have we determined on a plan to carry through. The plan is now in print in our catalog. Its very simple description you will find with the humanities on the page already distributed.

We have headed the description "Honors Minor," because we shall try it out first before daring to make it a requirement. The honor students taking this course substitute it for a minor. In this way room is made for it in the curriculum. Like the humanities, this upper course will continue through two years and will give twenty hours credit. Unlike the humanities, it will not carry a reading list though there will be much reading. Rather, its list (for, of course, all courses must have a list) will be the following array of

men: Moses, Sophocles, Job, Plato, Aristotle, Ptolemy, Saint John, Saint Paul, Saint Augustine, Saint Thomas Aquinas, Dante, Copernicus, Descartes, Shakespeare, Milton, Newton, Machiavelli, Rousseau, Kant, Goethe, Marx, Darwin, William James, Einstein, and Maritain. At the beginning of the course, a few fundamental questions concerning life will be proposed—such simple questions as: Whence came the universe? and, What is man? The answers to these questions as given by revealed truth will serve as a standard. Metaphysical findings will come next in order. After that the students will endeavor to get from these minds of ancient and modern times their answers to these questions. The questions are simple. The ramifications into which they will lead will be complex. The answers must be drawn from indirect expression as well as from clear statement. Attitudes on life will be revealed in a thousand ways. It is our hope that the focusing of attention on so few and so simple questions will relegate irrelevant detail met with in reading to its proper obscurity.

We hope that the student's knowledge will shape itself into a unity wherein values will fall into their right places. There will be much reading, of course, since all that these men have written will be research field for the discovery of their answers to our questions. There will be much discussion, too, as the questions broaden out and are seen to cover all life. Two professors will try to handle the course—one from the English Department, the other the head of the Philosophy Department. There will be seminar discussions at which both instructors will be present. There will be individual conferences with students. We foresee much work and much difficulty, but also much real satisfaction. We can tell you next year, maybe, whether we shall ever dare make this course a requisite for graduation; now it is a requisite for honors graduation only.

Before any one asks me how we handle the problem of books for the humanities and for the Honors course, I had better answer that question. Certainly a problem it was

for us when we first began the humanities. In beginning this new upper-division course, we shall not have to face that difficulty because we can use our humanities library which has already been assembled.

The assembling was made possible by our charging each student a three-dollar fee as book rental. Over several years we have managed, with our multiplied three dollars, to secure about forty copies of every book on the reading list. This provides sets of books for every two students. Of course our Scotch and Jewish blood has worked overtime on second-hand book catalogs, but blood has told, and we now have the books.

I have eight or nine sample copies of our syllabus to give away, if there should be any one who is enough interested to want one.

PAGE 15 OF DUCHESNE COLLEGE BULLETIN

HONORS MINOR

197.-198. *Truth and Man's Approaches to Truth:* Junior Year: Each semester, 5 s.h.

199.-200. *Truth and Man's Approaches to Truth:* Senior Year: Each semester, 5 s.h.

With revealed truth as the standard, the answers of representative philosophers, poets, statesmen, and scientists to the fundamental questions of life: Whence came the universe? Who is God? What is man? will be measured and their contributions to truth evaluated. This course is planned as a minor for honor students in all major departments. Private conferences and a double period for discussion weekly.

HUMANITIES: GENERAL COURSES

49.-50. *The Humanities:* First Year: Each semester, 5 s.h.

99.-100. *The Humanities:* Second Year: Each semester, 5 s.h.

The introductory general course in the Humanities is scheduled for the freshman and sophomore years but is required of all for graduation. Students who enter in the sophomore or junior year must take the two full years of humanities.

The course begins with the Ancient Orient, passes to Greek and Roman civilizations, continues through the Middle Ages and the Renaissance, and concludes with the study of our ruling Western civilization. The materials of history are used chronologically as a framework and background for the presentation of the culture of the ages—their literature, philosophy, religion, and art. Factual detail is unnecessary to the purposes of this study. Unlike a survey, the Humanities course informs not just to inform but to bring out the development of man's thought and expression, to bring out the inter-relations of the various forms of expression, the inter-relations of decadence and renascence processes, of trends and of causes. Life problems, whether public or private, as they are seen to repeat themselves in the evolutions of our civilizations call for at least a minimum of comparative reflection from all who follow the course. Such comparisons tie up the student's own life and times with the past in a way that deepens thinking for functional activity and equips the mind for the formation of a philosophy of life.

The collateral reading in both courses of Humanities is directed very largely to actual masterpieces of thought and literature of the past. By direct contact with the creations of philosophers, poets, and artists the effort is made to stimulate imagination, appreciation, and critical judgment.

SOME FUNDAMENTAL PRINCIPLES IN EDUCATION FOR DEMOCRACY

REV. THURBER M. SMITH, S.J., A.M., LL.B., Ph.D., DEAN OF THE GRADUATE SCHOOL, ST. LOUIS UNIVERSITY, ST. LOUIS, MO.

What the future holds none of us can foretell, but one need not be a prophet to see that in all probability the next five or ten years will be among the most vitally important in the history of our nation. The things to be done, the legislation to be adopted, the leadership to be developed, our response to the problems and events that lie ahead of us in the struggle between dictatorship and democracy will inevitably modify, if not fashion, a pattern of life for us all and for our children's children.

We, who are charged with the responsibility of education. have a duty whose importance cannot be overestimated To us has been given the opportunity, to us has been entrusted the sacred duty of guiding and influencing others, during the formative period of their lives. Hence, our judgments, our words, and our actions must be based, not upon the emotions, but, upon real understanding of the issues and problems with which we as a nation are confronted.

Today we are engaged in the preliminary stages of a program of national defense. The questions confronting us transcend the interest of any party, section, or group. They affect on the one hand our political, economic, and cultural relations with other peoples of the world, and on the other hand our very doctrines and traditional views concerning the scopes and functions of our Government.

As is so well stated in the Virginia Bill of Rights, published June 12, 1776, " . . . no free government, or the blessing of liberty, can be preserved to any people, but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and *by a frequent recurrence to fundamental principles.*"

It is not without profit, therefore, that in these troubled times we recall to ourselves and to those who come under our influence some of the principles which if adhered to will preserve our American way of life.

No apology is needed, in my opinion, for urging our schools to continue, as they have in the past, stressing basic truths. Indeed, I believe that the greatest contribution we can make to a defense program for democracy is precisely along these lines. As time goes on (indeed even now) we hear echoes of the murmur that we must be practical, we must modify our curricula, we must teach students various techniques and various ways of doing things, *how* to do this or that which will fit them into a gigantic war machine. Please don't misunderstand me! Of course our boys and girls should know *how* to do things, of course they have to learn the techniques, the ways of doing them. But to admit this is not to admit that our schools generally can cooperate in the best way by undertaking merely this kind of training for defense. In the first place our schools, for the most part, are not equipped to teach how to run lathes, take down engines, or pilot planes nearly as efficiently as other agencies. More important still, training in such abilities or skills is only part of the problem and the less important part. Some one has said it is not enough to know *how* to drive a tank—one must know *why* he is driving it and in *what direction* it should be driven. If democracy is to be defended it will not be by robots.

During the past few years it has become clearer that the structure of the modern world is changing. These changes are perhaps more observable in the political and economic order, but there is no doubt that they have affected, or will in time affect, the foundations of the moral and religious order as well.

One of the most striking features of this changing structure is the diminishing stature of the individual human being and the increasing importance of the group. No longer is the state conceived of as the mere umpire of disputes nor a

policeman to suppress open discord. The modern state, whether it be looked upon as the organ of the proletarian class as in Russia, or a racial group as in Germany, or the incarnation of national and political aspirations and ideals as in Italy, is considered to be the one social reality which absorbs the individual and replaces *all other forms* of social organization. It is its own absolute end and knows no law higher than its own interests. Its claims embrace the whole life of the individual whom it insists upon moulding and guiding from the cradle to the grave, in order that it may make him the obedient instrument of its will.

This, of course, is *one* answer to the perennial problem which has confronted human beings from the beginning of social life—the problem, namely, of coordinating the forces of liberty and authority so as to attain the highest degree of social happiness. But it is an answer which is not acceptable; the answer of tyranny. A problem is not resolved by suppressing one of its terms. However vague and ill-defined our concepts of authority and liberty may be, we realize at once that they are at the same time complementary and opposed: *opposed* in the sense that they undoubtedly restrict each other; *complementary* because they really support and protect each other. Unrestricted liberty is abusive license; while unlimited authority necessarily implies the negation of both liberty and authority as well as the destruction of society. Liberty and license are as far apart as liberty and tyranny; indeed license breeds tyranny. It would be no exaggeration to say that the essential question for every social group is that of combining liberty and authority properly.

In all discussions concerning the relations of the individual and the state we find, I think, that the source of differences of opinion will be found in our varying ideas of what human nature is. As Aristotle warns us of the danger of a little error at the beginning of philosophical discussions, so from this source momentous consequence can grow.

There are, I think, two fundamental positions which may

be taken concerning the nature of man. According to one, man is the product of a material evolutionary process, or man, nature and that entity which some thinkers are pleased to call God are identified in the same reality which is undergoing a process of emergent evolution. If this is true, then, of course, the whole Christian point of view is a delusion. The human being is not the result of creation nor may look forward to union with God. He has no inalienable rights resulting from his divine origin and destiny, but he is completely subordinated to the state or organized group which is the highest manifestation of the emergent absolute. Right and wrong and the laws commanding the one and forbidding the other are no longer based on eternal plans but merely represent the exigencies of an ephemeral situation.

The other fundamental point of view can, I think, be summed up in the memorable words of the Declaration of Independence, "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." In this passage, I think, we find, to a large extent, the gist of our philosophy of government. First of all, our attention is called to the fact that we are children of God, created by Him and endowed with certain inalienable rights; rights which are given to us as so many means of returning to Him. We are brought face to face with two basic truths, our own human dignity and our divine destiny, and in these truths lie the explanation of all rights.

We are made by God in His own image and likeness and

are destined to be happy with Him for all eternity. Indeed, we are given *life* in order that we may *freely* pursue and attain everlasting *happiness*. In other words, there are at least three basic rights which man may rightly claim in virtue of a divine heritage. They are life, liberty, and pursuit of happiness.

Moreover, governments (in God's plan at least) are not instituted for their own selfish ends, but they are man's agents for the protection of God's gifts. This is the doctrine that our Declaration of Independence sets forth; indeed, it is the foundation of our entire American constitutional system.

Read over slowly and carefully the self-evident truths so solemnly acknowledged in the Declaration. Not only do they give the lie direct to the whole philosophy of the totalitarian state but no complete atheist or pagan could honestly subscribe to them. Indeed, our American doctrines of liberty and of equality are reasonable only if we acknowledge the fatherhood of God and the consequent brotherhood of man.

The question, however, which concerns us more directly at the present moment is that of the limits of the authority of the state or organized group, or more generally the relations between the individual human being and the group of which he is a part. Admitting the evident difficulty of fixing the limits to civil authority in many specific cases, still there are some principles that may help as guides to their solution.

In the first place it is true that the human being is an *individual* and as such is a *part* of the group. But the human being is something more than an individual—he is a *person*, that is, an individual of a *free, rational* nature and, as such, self-directing and master of his own acts. His dignity comes from the fact that he is a person, not from the fact that he is an individual.

The state, on the other hand, is not a mere collection of identical irresponsible individuals; it is an organism involving the mutual dependence and responsibility of its members.

It does not exist *merely* as an instrument to serve man's needs and desires. It is an order, a sacred order if you will, in which and by which human activities are conformed to the Law of God. It is, in other words, a social expression of God's will.

The end or purpose of the state is, of course, the attainment of the *temporal* felicity of all its members by the cooperation of all. By temporal felicity is meant peace and prosperity or, to use the Scholastic expression, the "*bonum commune*," that ensemble of conditions necessary for its members' or subjects' well-being and happiness. Now this common good in the temporal order is not only material but moral in its scope. While it has a distinctive character and integrity of its own arising from its *temporal* end, it must not be forgotten that such an end in the Christian view is not final but intermediate. It is true that the function of the state is not precisely to guide men to Eternal Life; still its function is essentially subordinate to that ultimate end and, hence, in a very true sense it does foster the beginnings of something which transcends its own nature. It may be said, therefore, quite correctly, that its purpose is to aid men to arrive at the perfection of which they are capable and not merely to aid them but to direct them and direct them authoritatively.

It seems obvious that no society, whatever its character, can accomplish its task unless it possesses authority to repress abuses and direct its members to the ends for which it was instituted. There can be no society without authority; and since human nature and the Author of nature demand society, they require also the authority. Without attempting a complete analysis of the functions of authority, we may describe it according to the common concepts as a moral power or right residing in a person to issue commands which are to be taken as rules of conduct by the free will of other persons.

It is to be noted: (1) That authority is not an impersonal necessity; it resides in a *lawgiver*. (2) It is not to be con-

fused with *physical force* or coercion. Coercion may become an instrument of authority (as may persuasion) but it is not to be identified with authority as such. Such an identification leads logically to the conclusion that "might makes right." (3) Authority is not a mere *substitute* for deficiencies on the part of those ruled by it so that if deficiencies were to disappear authority would vanish. Indeed, if this were so, then theoretically anarchy would be the best government.

The essential function of authority is to provide a fixed principle assuring unity of action in a social group. Even supposing a group of adults, all intelligent and of perfect good will, that is, not handicapped by deficiencies, authority would still have its place. The group is aiming at some objective which will be a common good for all. That is part of the very concept of society. Such an object obviously demands common action arising from some decision which binds all the members. Such a decision obviously may be the unanimous agreement. But there can never be any guarantee of unanimity of judgment; it is always precarious and casual. Any member can disagree with the others. Hence the unity of action required by the pursuit of the common good will be ceaselessly jeopardized unless all agree to follow one decision and only one, whether issued by a single individual or a selected part of the group. To submit to the legitimate and reasonable requirements of civil society is to obey the order of human nature in the same sense that it is obeying the law of man's nature to put into practice the essential duties of family life and to respect the property and rights of others.

However, the human mind seems to find it exceedingly difficult, if not impossible, to face an antinomy without worshipping one or the other of its terms. Unfortunately, there is a tendency among many to overemphasize the antinomic character of liberty and authority, while overlooking their complementary character. There seems to be a widespread acceptance of the assumption that *growth of freedom* and

the *decay of authority* are synonymous terms; that we can have one only at the expense of the other, but not both. That is why the world has oscillated between the extremes of apotheosizing the individual and deifying the group. It is not and cannot be true that we are doomed to fluctuate between tyranny and unbridled license.

The exercise of authority is not necessarily an unreasonable invasion of personal liberty. The end of social life is not merely to preserve and extend freedom of choice. Freedom is not really an end in itself, but a means to something else—happiness.

On the other hand, if all individual autonomy, all individual freedom of choice, is completely merged and lost in the autonomy of the state, then the person becomes a mere sacrifice to social utility. Nor do I see how this sacrifice can be logically avoided if one remains on the plane of pure naturalism. Without ultimate reference to God, it seems to me impossible to rescue the individual from complete immersion in the group, because on the naturalistic assumption that the community is the absolute, the *highest* good, man is necessarily and totally subjected to the community. Today, unfortunately, many states, even some who try to reject the label totalitarian, seem to think that man is made for the state and derives all good from the state. This is totalitarianism, however labeled, and I must confess it is a perfectly logical consequence of the assumption of a humanity without God.

The Christian interpretation of man and society is based on the fact that reality transcends the material, the temporal, the purely natural; and that the whole temporal order is subordinated to spiritual ends. This does not mean that the temporal and material is of no importance—much less evil, nor does it mean that matter and spirit, time and eternity, nature and supernature are identifiable. But it must never be forgotten that the common good in the temporal order is not the ultimate end of man's activities. The temporal order is essentially subordinated to the extra-

temporal and the goods of this life to the eternal interests of human personality. It is only when we appreciate this alternating rhythm of subordination that we perceive the true status of the individual human being. Considered as an individual or a part of the temporal order, he is properly subordinate to the order as a whole. That is why it may be perfectly right and just that he should surrender his temporal goods and, if necessary, even his life for the welfare of the community. That is why the community may and perhaps should impose upon him, as a part of the whole, many restraints and sacrifices. But there is a limit beyond which the state or community cannot go. They cannot infringe upon the eternal interests of those human beings who are subordinate to them only from one aspect. States and nations are creatures of time. They have existed and passed away, but the souls of those men and women who once lived in them will exist for all eternity.

This concept of the state as an institution, complementing the individual powers of man, offering him a proper environment for the fuller development of his personality and a safeguard for the rights which flow from his nature, protects him from the extremes of both state absolutism and exaggerated individualism. There are many today who, like Hobbes and his leviathan or "mortal God," look upon the state, the civil power, as the sole source of man's rights and duties, who make temporal welfare the exclusive object of all laws and the standard of all morality. It is this absolute subordination of the whole personality of its citizens which marks the absolute state as an inhuman despotism. Either the state is omnipotent and can do everything or it cannot. If it *can*, you have despotism under the dictatorial, oligarchic or democratic form, benevolent or not as may be, but despotism for all that. If it *cannot*, then there is something beyond its power.

Moreover, the state like any other organism lives and functions in an environment. If the environment lacks some element essential to the development of the organism

it will wither away, become diseased, or afflicted by parasites. When faith and religion disappear from a people, tyranny in some form inevitably appears. Nor is it enough to spray the leaves in order to get rid of dictator parasites; we must restore the deficiency. We must bring back that living faith in God which is the source of all human dignity and human liberty, a faith which as I have said is the real, though not always realized, foundation of our American way of life.

The dilemma which confronts the modern man is not merely a choice between rival economic or political systems. The question is much deeper and more complex. The choice, as Christopher Dawson says, is between the mechanized order of the absolute or totalitarian state (whether it be nominally Communist or Fascist or something else) or a return to that order which asserts the primacy of the spiritual; that is, the subordination of the state and of the whole temporal order to spiritual ends; a return to that concept of humanity as a great community or republic in which all work out their final destinies under the rule of God. However fantastic a dream this may appear to the modern mind, it is a concept which was once accepted without question as a principle of the European social order and the foundation upon which our Western culture has been built.

THE CATHOLIC COLLEGE AND NATIONAL DEFENSE

REV. EDWARD A. FITZGERALD, LL.D., DIRECTOR OF STUDIES,
LORAS COLLEGE, DUBUQUE, IOWA.

We hear much today about defense and the necessity for every one to become defense-minded. This includes not only the individual but institutions as well. It was for this reason that I was asked to discuss "What Can the Catholic College Do for Defense." Unfortunately, in this as in every emergency, people think of military preparedness as the sole need of the hour, but if the question is examined unemotionally we shall realize that we need to get back to fundamental principles.

What are we to defend? We are not as yet at war, hence it would seem that we should prepare ourselves for "total defense" against all attacks upon the institutions and principles that have made our country what it is. We are to prepare ourselves to defend democracy. But what is democracy? Democracy means not only an external mechanism of political organization in which each citizen casts his vote at election time, but an inner attitude toward life and toward our neighbor, our community, and our nation, a spirit of loyalty to authority. The attitude of a democratic nation is the sum total of the attitudes of individual persons who make up that nation. Each individual will form his own attitudes because each is endowed by his Creator with an intellect and free will, but there are many influences today exerting pressure upon the individual. The true democratic way of life is that which recognizes the fact that the individual has definite inherent rights that governments are bound to respect. Such a principle does not make sense unless the existence of God is recognized and unless there is a Creator to whom the individual is responsible in life and at death.

Christopher Dawson wrote: "We need a political philosophy that is more catholic and more humane—one which does not exclude or depreciate the non-economic functions

and values, but which treats man as a free moral personality, the creature of God and the maker of his destiny."

Such is the political philosophy of our government as enunciated in the Declaration of Independence. This is more important than our Constitution for the reason that the Constitution did not create our American Government; it merely distributed powers and limitations for a government that was in existence when the Constitution was adopted. The founders of our American system quite properly stated the object and purpose of our Government before they attempted to describe its powers and procedures. In language which the materialists would have us forget, they stated: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights: that to secure these rights governments are instituted . . ." This doctrine clearly repudiates Communism, Fascism, Nazism, and all forms of a totalitarian state.

It is this philosophy that aetheistic materialists are attempting to drive out of our colleges and universities and to all practical purposes—out of existence.

In our country, "the land of the free," have not our educational institutions been lax in a positive action against the spread of policies and practices that may seriously endanger democratic freedom? In stressing "freedom of speech" have not our colleges and universities permitted the dissemination of doctrines which are subversive of self-discipline. In the maintenance of "freedom" without license our Catholic colleges and universities will offer the best, yes, the absolutely necessary, contribution to long-range defense. Lack of social control which makes possible too much *laissez faire* in business has resulted in the enslavement of the many—with a consequent acceptance by the lower group of the communistic theories or the development of a totalitarian state which seems to promise better things. Too much "progressiveness" in education, in which the child is permitted to do as he pleased lest he

develop inhibitions and complexes, will result in the disintegration of the realization of a need for self-discipline. The Catholic philosophy of education, stressing, as it does, man's responsibilities to his fellow-men, will restore that right order of loyalties to right principles, true cultural values and self-discipline without which there can be no true democratic society.

Monsignor Sheen in a recent radio address has well described the dangers existing for our democratic way of life when he said that it is not merely the fifth column of outside agitators, but the four columns within that constitute the real danger for us. These columns he described as the publicists and journalists who are promoting—perhaps unwillingly—the lowering of our moral standards, those business men and political leaders who for monetary gain are encouraging communistic doctrines by our recognition of Russia, the educators who ignore God and advocate "liberalism" in education, and those parents who adopt the modern theories of the progressivism of our day and thereby fail to train their children in the realization of a need for self-discipline.

If the greatest danger to our nation lies within rather than without, then the importance of preserving true democracy depends upon the attitudes developed by our institutions of higher learning from whence must come our leaders of thought and action.

Doctor Bruening, ex-chancellor of Germany, in a recent address stated: "To meet any crisis an individual must have staunch backing, something to cling to and serve him as an inspiration." Catholic colleges, following Catholic tradition, recognize God as the Creator and Ruler of the universe and accept Christ as the Divine Teacher without peer. Formed upon this fundamental concept we conceive the dignity and worth of the individual, the principle of human equality and brotherhood, the concern for the good of the community, the idea of the responsibility and nobility of labor, the acknowledgment of an immutable

code of morality including integrity, honesty, and fairness to others, the need of self-discipline which is absolutely essential if a free democracy is to survive.

The responsibility of the Catholic college or university is to maintain those age-old traditions which have built up our culture and democracy. Being faithful to the ideals of Catholic education or being truly "Catholic" will be the best contribution that we can make to the defense of our country by placing God at the masthead of our political institutions so that this government of ours may not lose Him.

If Catholic teachers and teaching institutions will have the courage to be truly Catholic, then will we have the right to urge upon our political leaders the recognition of the place of the institutions of higher learning in a defense program.

The National Selective Service Board makes it possible to secure deferment for "a necessary man engaged in training for activities essential to the national health, safety, or interest of our country."

What can be of greater interest to our country and its institutions than moral and intellectual leaders who will help to fashion the mental attitudes and to solve the problems of our modern day.

Our responsibility to our students shall be to convince the local draft boards that students in liberal arts colleges can be potentially necessary men and that those who show promise of intellectual leadership should receive deferment until they have completed their college or university course.

Catholic colleges and universities should be the training ground for moral and intellectual leadership which is more essential than military preparedness. Right leadership is needed today more than ever before. How are we meeting this challenge for leadership?

EDUCATION AND ACCREDITING TODAY

ROY J. DEFERRARI, Ph.D., SECRETARY GENERAL, THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

In order that we may discuss education and accrediting today, we must review at least briefly the development of the accrediting agencies from the beginning to their present status. When the founders of the Republic wrote the Constitution, in the interest of States' rights, they declared that all supervision of education should be the concern of the individual States. Although the States as a group were slow to exercise this power, eventually the present condition of affairs was reached whereby the State departments of education, sometimes assisted by local educational institutions, supervise and issue lists of approved educational institutions of all kinds within the particular State. Only in rare instances does a State group operate outside the boundaries of its own State. The chief purpose of State accreditation has been to protect the public against educational fraud. Educators generally, however, felt the need of lists of institutions of learning of all kinds based on higher standards than those applied by the States, for the purpose of facilitating on a more satisfactory basis the admission and transfer of students. This gave rise to the so-called voluntary accrediting groups, educators banded together of their own volition to conduct lists of approved institutions of learning according to their own view. Gradually there arose the so-called regional accrediting groups, covering the entire territory of the United States and even some of the countries of Europe. These are the New England Association, the Middle Atlantic States Association, the Southern Association, the North Central Association, the North Western Association, and the Western Association. It should be noted that the Western Association has not as yet taken up the actual work of accrediting. From the beginning, the work of

these groups was to maintain lists of approved secondary schools, colleges, and certain of the professional institutions. The practice is now fairly well established of permitting the professions to carry on their own lists of approved institutions within the appropriate fields. Representative of this class of accrediting agencies are: the Engineering Council for Professional Development, the American Association of Schools of Social Work, the American Library Association, the Association of Collegiate Schools of Nursing, the American Medical Association, the American Bar Association, and others. The Association of American Universities, established originally with no thought of accrediting, has by a curious train of events found itself maintaining, presumably on a higher educational basis, approved lists of colleges and technical schools. Its membership list is supposed to consist of those graduate schools that are conducting superior graduate studies. These organizations just mentioned may be regarded as the "main stem" of the accrediting process in the United States—the individual States, the regional associations, the professional groups, and the Association of American Universities.

In addition to the main stem, educational associations were established, not to maintain lists of approved institutions, but, to discuss burning questions of the day touching on educational institutions of their groups and to consider educational problems in general, of special interest to them. The appearance of the names of educational institutions among these lists of membership, however, is regarded as lending some prestige, and so the question of the academic status of our educational institution is made more complicated. I have reference to such groups as the National Educational Association, the Association of American Colleges, the American Council on Education, the American Association of University Women, the United Chapters of Phi Beta Kappa, Sigma Xi, and others.

Within comparatively recent years, representatives of

individual fields of education, ordinarily considered among the basic subject-matter of a liberal arts curriculum, have begun to set up their own accrediting processes, and this has led to the most recent outbursts against the entire plan or lack of plan for supervising and approving educational institutions in the United States. I have in mind such groups of educators as those in the fields of art, music, and recently chemistry.

Discontent with accrediting practices and the general condition of accrediting has been evident since the turn of the century, when these groups began to give evidence of their power. The first serious criticism was made at the annual meeting of the Association of State Universities in 1924, arising from discontent with the accrediting practices of that time. A committee was appointed to examine these practices and it enlisted the services of Dean F. J. Kelly, then of the University of Minnesota, now chief of the Division of Higher Education of the United States Office of Education. The results of Mr. Kelly's investigation appeared in a report entitled "A Study of Recent Standardizing Activities of Certain Associations Affecting University Organization and Curricula," and is contained in Part II, Volume 24, 1926, of the Proceedings of the National Association of State Universities. The observations made by Mr. Kelly in this report on the disadvantages of accrediting agencies are regarded as about as complete as could be made today. Some regard the disadvantages to be the same today, only worse.

In 1933, however, a constructive move was made, undoubtedly stimulated by Mr. Kelly's report, to improve the techniques of accreditation. I have reference to the proposal to establish evaluative criteria for institutions on the basis of quality rather than quantity. Dean M. E. Haggerty presented the matter thoroughly before the North Central Association, and since that time definitely improved methods for accrediting have developed throughout the

land, notably in the areas of the North Central and Middle Atlantic States Associations.

The most recent formal protest against the practices of the accrediting groups crystalized in the formation in 1938 of the "Joint Committee on Accrediting representing the Association of Land-Grant Colleges and Universities, the National Association of State Universities, and the Association of Urban Universities," of which President John J. Tigert of the University of Florida is Chairman. This Committee is still active and its Chairman thus expresses its purpose: "The Joint Committee is aware of the value and importance of accrediting agencies. As the Government of the United States has no authority to accredit as do European governments, voluntary agencies have been necessary to discriminate between satisfactory, unsatisfactory, and even fraudulent institutions. This Committee has been established for remedial purposes and is not, therefore, attempting to make a complete evaluation of accrediting agencies. . . . It is hoped that the criticisms offered may be the basis for very thorough and frank discussion, out of which may come some constructive measures and positive relief to the institutions."

Recognizing the increasing friction between institutions of higher education and the accrediting agencies, the President of the American Council on Education invited a number of accrediting agencies and other professional associations to send delegates to a conference in Washington on April 7 and 8, 1939. In Doctor Zook's words, the purpose of the conference was "to talk over the various problems in the present accrediting situation in order to see if any activities can be undertaken which may be of mutual interest and benefit. It is assumed, of course, that any actions which might be taken by the conference would be only advisory in character and would be reported to the respective associations by their representatives for such attention as they may wish to give to them."

It must be said that the representatives and advocates of

the accrediting agencies were in a measure caught unaware of the exact nature of this meeting. Samuel P. Capen, Chancellor of the University of Buffalo, and John J. Tigert, President of the University of Florida, gave the two formal papers and devoted themselves to presenting the criticisms of these agencies. The representatives of the agencies answered them more or less on the spur of the moment.

The criticisms as expressed at this meeting may be summarized as follows:

(1) The accrediting agencies are too numerous.

(2) Through their accrediting practices and requirements they are invading the rights of institutions and exerting a measure of control that should be exercised by the legally constituted authorities only.

(3) Accrediting agencies tend to put institutions in a strait-jacket. It has been noted by Doctor Works that in some aspects this point is related to the one immediately preceding, for it is the external nature of the pressure for uniformity which is regarded as especially objectionable.

(4) The costs of accrediting are becoming excessive. These involve fees charged and work imposed on institutions supplying data.

(5) Duplication in activities has become excessive with the multiplication of accrediting agencies of all kinds—state, regional, and national, and institutional, divisional, and departmental.

(6) Sometimes accrediting agencies do not confine themselves to an investigation of the field in which they profess to be engaged, and take up matters which clearly cannot be relinquished by the institutions to outside organizations or individuals.

(7) The standards of accrediting agencies are now largely outmoded; for example, they tend to be quantitative rather than qualitative.

(8) The scheme of accrediting has been invaded in a measure at least by trade unionism. Practitioners composing professional and vocational groups sometimes are

represented in an accrediting agency, and sometimes seem to dominate it; for example, the accrediting of medical schools seems to be controlled by the American Medical Association and not by those engaged in medical education. The same situation, more or less, exists among the nursing groups.

The following is a very brief summary of the other side of the picture—the purposes and functions of the accrediting agencies—as brought out at this meeting:

(1) The purpose of the accrediting groups most frequently mentioned is to provide the public with a list of institutions which, in the opinion of the members of the profession, offer a worthy program of study in that field.

(2) A second major function is to assist in the transfer of students from one school or college to another.

(3) The representatives of several agencies mentioned assistance given to executive officers in improving certain phases of the educational program.

(4) A related activity of these same agencies is concerned with obtaining adequate financial support for each of the schools or divisions in a university.

(5) Another purpose is to protect the integrity of the educational programs within the member institution from the encroachment of non-educational agencies such as political groups.

(6) Many reported that both those institutions which are approved and many of those not approved are grateful for suggestions made by inspectors, and other officers of accrediting associations, concerning the improvement of the educational program.

(7) Another practice designed to improve the educational program is the requirement that approved institutions regularly review their own aims and objectives and determine the extent to which they are being achieved.

(8) Almost every accrediting association holds an annual meeting where matters of educational policy are discussed.

(9) The increasing tendency toward early specialization and the encroachment of the professional schools on the liberal arts college has moved one accrediting agency to launch a counter offensive. (The A. A. U. W.)

(10) The same organization has as one of its principal purposes the promotion of higher education of women.

(11) Finally, one organization believes that a chief function is to reduce the number of inadequately trained workers in the profession by raising admission standards to the professional school and by improving the educational program.

The representatives of all the accrediting agencies recognized that their activities are burdensome to educational institutions, and that this burden will become greater as the number of the groups increases. However, they did not see any practical device available for reducing the demands now being made on these institutions.

The problem of the voluntary accrediting agencies has been complicated further by a recent development. The Association of Chief State School Officers has requested the United States Office of Education to furnish its members with the means whereby they can accredit higher institutions of learning and so displace the work of accrediting carried on by the voluntary groups. This has resulted in a bulletin by Mr. F. J. Kelly and some of his assistants entitled "Summaries from a Forthcoming Bulletin of the Office of Education on Existing Accrediting Practices by Agencies Within States." Incidentally, the Bullctin itself, entitled "College Accreditation by Agencies Within States," has just appeared from the Government Press and may be obtained by addressing the U. S. Office of Education. Chapter VII, "A Concluding Proposal," is of interest to us here and I shall quote from it. Briefly, his conclusion is that the function of accrediting must be taken over by the several States. After presenting the weaknesses of the present conditions, he says:

"In the light of all these factors in the present situation,

it seems inevitable that some fundamental change in the machinery of accrediting must take place. After months of study of the problem, the authors of this bulletin are convinced that such change should be in the direction of strengthening the programs in the several States. While the building up of machinery in the States adequate to overcome the great obstacles now present in many of them will be a difficult problem and slow of accomplishment, it is believed that only as the movement veers in that direction will some of the present serious and growing troubles afflicting accreditation tend to disappear."

Mr. Kelly and his associates present three possible plans for the accrediting of institutions of higher learning by the several States, and the possible importance of these suggestions is so great that they should be quoted at least in part.

Plan A. Accrediting by the State Board or Department of Education.

"In a few states, the State Board or Department of Education has at its center a governing board with the State Superintendent or Commissioner of Education serving as executive officer of the board, has a staff adequate in number and qualifications properly to appraise institutions of higher education, and has widely recognized and comprehensive official relationships with institutions of higher education in the State. In such States, the State Department of Education should have large and perhaps complete responsibility for the program of accreditation.

"This plan of organization recognizes the essential unity of the entire program of education from the nursery school through the university and thus avoids the division of responsibility for the successive levels of education. The State Board or Department of Education, which in all States looks after the State's interest in elementary schools and high schools, is also given in States operating under this plan responsibility for the State's interest in higher education."

Plan B. Accrediting by the State Board or Department of Education through a special arm created with the cooperation of the institutions of higher education.

"Certain other states, while placing the control of part or all of their institutions of higher education in boards other than the State Board or Department of Education, either have at present or may readily develop a State Department with such official and unofficial relationships with institutions of higher education in the State, that those institutions will cooperate in creating an accrediting agency as an arm of the State Board or Department of Education. When such an arm has been created, the full responsibility for accrediting institutions of higher education should be placed upon the State Board or Department of Education, the activity to be carried on by the accrediting agency within the Department, upon the terms agreed upon at the time of its creation.

"Such a type of organization looks to the strengthening of the State Board or Department in its relation to higher education. It has the distinct merit of not creating new educational machinery, but utilizing the machinery already existing. It tends in fact toward the same unity of educational programs on all levels as that which characterizes plan A, heretofore described."

Plan C. Accrediting by a special commission or board set up by the cooperative action of the institutions and agencies concerned.

"A considerable number of States have State Boards or Departments of Education with responsibilities limited largely to elementary and secondary schools. In these States, other boards have been created to govern the institutions of higher education. Many of these States have strong State colleges, universities, and teachers' colleges, in addition to privately controlled colleges and universities. While the problems of incoordination arising from the divided responsibility are growing more and more serious, it would probably not be desirable at present, even if feasible,

to place responsibility for accrediting institutions of higher education in these States upon the State Board or Department of Education.

"In such States, it is recommended that a plan for accreditation be formulated and adopted, through the cooperative action of the State Board or Department of Education, of publicly controlled institutions of higher education and of privately controlled institutions of higher education in the State. Preliminary conferences or other action for this purpose may be initiated by any of the cooperating units, but it is appropriate that the State Board or Department of Education should take the initiative. Such a plan might involve the creation of a new board or commission, but consideration should also be given to the possibility of adding the function of accrediting colleges to the duties of some existing board such as the State Board of Higher Education. Or it may appear that the time is opportune to establish a State Board of Education where no such board now exists, and make accreditation one of its functions. Regardless of the make-up of the board or commission which is charged with the responsibility of accrediting, the executive officer of the board or commission should usually be the representative of the State Board or Department of Education.

"The accrediting agency here suggested should include representatives of at least the State Board or Department of Education, of the State university or land-grant college, of the State teachers' colleges as a group, and of privately controlled institutions of higher education as a group."

The two alternatives regarding supervision of education in the United States have now been made definite and clear —either accreditation is to continue as at present, on any appreciably high standards evaluated by educators themselves organized in appropriate groups and with needed reforms, or the Federal Government will do it either directly or through the individual states. No one need waste

his time, as some educators do, thinking that after abolishing the voluntary agencies no supervision of any kind need be endured. If we could be certain that, whenever trustees, administrative officers, and faculty attempted to establish an institution of higher learning, they were able in every respect to undertake such a task, that they would set up such an institution as was really needed in the locality or country, that they would try no expansion or project of any kind without the necessary means, that they would attempt to do nothing in their college or university through any motive of rivalry or any other unworthy cause, but solely for the good of the institution and its fundamental aims, then we could well seek the ideal existence of which such educators dream. Until then such complete lack of supervision would be bad indeed for higher education, even if we could attain it.

On October 4 and 5, 1940, the President of the American Council on Education, Doctor Zook, called a second meeting of representatives of approving groups to continue the consideration of the problem of accreditation. This differed from the first in that the formal papers were specifically on the constructive side. Doctor Works, of the Department of Education of the University of Chicago, presented a very definite plan for the retention and reform of the voluntary accrediting agencies which has been favorably received in many quarters. I shall give you a summary in Doctor Works' words:

"In spite of the weaknesses of the voluntary accrediting agencies, which have been repeatedly pointed out by the critics of the movement, they offer a far better solution of the problems involved in the accrediting of higher institutions than does Mr. Kelly's proposal for accrediting through the States only. Instead of inviting the dangers involved in State accrediting alone, it would be much better to attempt to correct the weaknesses of accrediting by means of the voluntary associations. The following is suggested as the broad outline for such a program:

"(1) Responsibility for accrediting of all work at the master's degree level or below should be handled by the regional accrediting agencies, unless it consists of a professional program beginning after the bachelor's degree, or it is a highly specialized professional program at the undergraduate level.

"(2) The Association of American Universities should take the responsibility for the accrediting of all graduate work above the level of the master's degree, if such work is to be accredited. Some may question the wisdom of omitting the work for the master's degree.

"(3) Voluntary accrediting associations for professional work should be formed only in those fields in which the preparation required is of a highly technical and professional nature; e. g., medicine and engineering. In fields in which work is closely related to general education, e. g., chemistry, teacher-education, and journalism, associations should not include accrediting among their purposes, but the work should be done through the regional associations. The regional associations should make provisions for such fields in their accrediting procedures.

"(4) Continue to improve the accrediting procedures of the regional agencies. Work out the relationships between them, on the one hand, and the Association of American Universities in its accrediting of graduate work and those associations involved in the accrediting of highly professional fields, on the other hand, so that the accrediting done by both will be in cooperation with the work of the regional accrediting agency in whose territory the institution is located. A relationship of this nature will make for the elimination of duplication in data collected from institutions, as well as open the way for a reduction to a minimum of the number of visits made. It would have the further advantage of giving a picture of the institution as a whole, thus reducing the danger of accrediting a professional school connected with an anemic institution of general education, or vice versa.

"(5) Agencies for accrediting in professional fields should be formed only when the work is highly technical, and there should be no more than one agency in any given professional field.

"(6) At intervals, conferences should be held of representatives of regional and national accrediting agencies for the consideration of ways and means by which accrediting procedures in use may be improved and the work more closely coordinated."

At the end of the second conference on accrediting held by the American Council on Education the following resolutions were passed:

(1) The President of the American Council on Education was asked to appoint a committee of the Council to make a study of the possibilities of a master schedule for use in obtaining information from institutions in order to avoid needless duplication in many requests.

(2) To ask the same committee (referred to above) to address an inquiry to institutions of higher education for the purpose of ascertaining their attitudes toward accrediting and their desires concerning future accrediting policies and procedures.

(3) With full recognition that it is not only appropriate but necessary for the state agencies to accredit institutions of higher education for the purpose of maintaining such educational and professional services as they deem satisfactory within their boundaries, it is the consensus of this conference:

(1) That voluntary regional and national accrediting associations, through their activities are rendering a service to institutions of higher education that transcends the services that can be rendered by the State agencies.

(2) That every effort should be made to develop close cooperation between voluntary and State agencies and among the voluntary associations themselves.

In November 1940, at the last annual meeting of the Association of American Universities held at the Catholic

University, Doctor Works presented his plan again and on the whole was favorably received. There were some who, while acknowledging many good points in the plan, would like to simplify and, as one person put it, arrange matters so that still fewer groups and persons "with an ax to grind" would have a part in the scheme. No constructive suggestions in this direction were forthcoming, however, although the representatives of State institutions clearly favored some form of State control.

The Association of American Colleges at its annual meeting in January of this year in Pasadena established a committee to contribute its share to the solution of the accrediting muddle. Even though this Association does not conduct any list of approved institutions it is interested in all educational problems of importance to its constituent members, and the accrediting difficulty certainly is one of these. Other educational groups will undoubtedly take a hand in the constructive work of this problem, if they have not already done so. All educational organizations, with the possible exception of the National Educational Association, are opposed to control of education by the Federal Government or to more control by the individual States.

In the meantime, also, the Committee on Classification of Institutions of the Association of American Universities has adopted a policy in approving colleges of liberal arts which is not likely to help the general situation any. This Committee, through its Chairman and Secretary, has said to interested parties, both in writing and by word of mouth, that it is not interested in accrediting the small college which necessarily can send few, if any, of its graduates to graduate schools of the Association for higher studies. Other reasons given for this attitude and applicable to small Catholic colleges are: Faculty in-breeding, and lack of good and complete administrative organization. The last, if true, should be remedied of course. The second, faculty in-breeding, is explained as the practice of religious communities selecting Religious from the community in

question who have graduated from that community's college, then sending them to any Catholic graduate school, and bringing them back to serve on the faculty of the community's college. This, of course, is *not* in-breeding as generally understood, and the mistaken notion must be corrected. In taking the position that it is not interested in a small college, or even a large college for that matter, that does not send a large number of its graduates for advanced work among the members of the Association of American Universities, regardless of all other considerations, the Committee seems to me to be very arbitrary, but fortunately does not, as yet, represent the feeling of the Association as a whole.

Curiously enough, this same Committee has expressed itself as approving highly those institutions of higher learning for women that train successful home-makers but they do not approve them for purposes of accreditation by the Association of American Universities. The Committee is ignoring, intentionally or otherwise, the responsibilities placed upon it by other educational groups who lay down, as a prerequisite for consideration by their group, accreditation by the Association of American Universities. When the American Association of University Women, some of the professions, and even some of the State Departments of Education lay down accreditation by the Association of American Universities as a prerequisite for colleges, before these colleges may enjoy certain privileges at the disposal of these groups, they indicate already what qualities they wish to find. We also know that many small colleges possess these qualities to a high degree, and, if these institutions are eliminated on account of their small enrollment alone, they are suffering an injustice. It is greatly to be hoped that the Association of American Universities as a whole will reconsider thoroughly the purposes and aims of the work of its Committee on Classification of Institutions.

In this connection some mention must be made of the American Association of University Women and its policy of granting membership only to those graduates of women's

colleges that are on the approved list of the Association of American Universities. When the Committee announced its firm intention of not considering small colleges, however excellent otherwise, its attention was called to the large number, taken in the aggregate, of worthy college women who would be excluded from membership in the American Association of University Women. On approaching the Executive Secretary of the American Association of University Women to inquire whether, if the Association of American Universities held to its rigid requirement of numbers for accreditation, the American Association of University Women might not consider the possibility of granting membership to women graduates of colleges accredited by the regional association, the reply was very definite that the American Association of University Women was interested primarily in the institutions that were training its graduates for professional and learned careers. I have learned since that there is a serious question about this among the members of the American Association of University Women, and I urge all of you who have membership in that organization to get its general purposes straightened out, with a view to doing the utmost service to all American womanhood.

My picture of "Education and Accrediting Today" is before you. As you see, it is at the moment a very live issue in spite of all the distractions of war and preparedness. For the very reasons of these distractions, I think that it behooves us to be awake to the possibility of more stringent government control of education and less and less initiative and power for educators to work out their difficulties by themselves, and to carry on their own experimentations. After all, the accrediting problem is not so far afield from emergency organization to meet a national crisis. The danger is that in reorganizing the supervision of higher education in a hurried and superficial manner, we may lose the very features of our accrediting scheme which permit a liberal education to thrive and to function as an important factor in our democracy.

COLLEGE PUBLICITY: WHY, HOW, WHERE?

REV. CHARLES J. DEANE, S.J., FORDHAM UNIVERSITY, NEW YORK, N. Y.

In his Encyclical on the Christian Education of Youth,* our late Holy Father, Pope Pius XI, wrote "that the proper and immediate end of Christian Education is to cooperate with Divine Grace in forming the true and perfect Christian," and for this precise reason "Christian Education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social—in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ."

With this definition as my foundation and background, my thesis on College Publicity is, that whatever and however and wherever this kind of education can be made better known, can be furthered, strengthened, promoted and publicized, that is good publicity. On the contrary, whenever, and however, and wherever that ideal of education is lowered, lessened, minimized, and harmed; where applicants are kept from enjoying its privileges, and profiting by the lessons it teaches, that is bad publicity.

WHY

Christian Education is both apostolic and apologetic. Its mission is to teach Christian truth in all branches of learning and to defend that same truth from the attacks of its enemies. It has been doing this great work in the world all down the centuries. It is the "light of the world" and the "salt of the earth." At a time when there is so much confusion in education, much loose thinking, much error in educational pronouncements, and much to be desired in the savor which its teaching, its textbooks, and its products give to the world, there is every reason why we should make Catholic Education better known.

Because Catholic Education has so much to offer, so much

* Pius XI, IV p. 32.

of what is sane and sound and reliable, so much that has been gleaned from the experience of nineteen centuries, that we must, if we are true to our belief in it, proclaim it to the world, let the world know what we have to offer now, what we have done in the past, and what we can promise for the future.

Apart from the teachings of philosophy and religion which are characteristically ours, thoroughness, discipline, accuracy are also traits which are woefully lacking by the very admission of the advocates of modern education.

If I needed a text for this viewpoint, the why of Catholic-College publicity, I would take it from the lips of the Great Teacher Himself, as He stood among His enemies on the night before His death. When asked by the High Priest of His disciples and His doctrine, our Lord replied: "I have spoken openly to the world, I have always taught in the synagogues and the temple—and in secret I have spoken nothing. Ask them who have heard what I have spoken unto them; behold they know what things I have said." (John XVIII, 20-21.)

HOW

Our students and our graduates should be our best publicity. They have heard what Catholic colleges teach; they have been trained in their discipline and methods. And, for the most part, these are our best publicity. Throughout the length and breadth of this land, if we confine ourselves to the United States, there are men and women who are day after day, and year after year, showing in their own lives, and in their participation in the religious, civil, and social events of their time and place, the permanence and the solidarity of the training they received. Sometimes they fail us, because they are, after all, human. Some succumb to the tendencies of the times and to the temptations of wealth and position, and a place in the sun which the world offers them for the sacrifice of their principles and of their heritage and sometimes of their faith. But for the most part it is comforting to know that they are making known,

wherever they are, the value of the education they received.

Recently F. P. A., a well-known columnist, in the New York *Post* of March 4, 1941, noting the celebration of the 400th Anniversary of the Founding of the Jesuits, said some very complimentary things about the graduates of Jesuit Colleges. I am sure that what he said of this group could be said of the graduates of every Catholic College in the country. I quote him: "On March 23rd the Jesuit Colleges and Universities will celebrate the 400th Anniversary of the founding of the Society of Jesus. We have met many university graduates, and for wide education—which means knowledge that comes and the wisdom that lingers—we'll back any number of Jesuit grads, taken against an equal number of degree holders of non-Jesuit institutions."

Next to the value of the lives of the students and the graduates is what they themselves write and publish. Catholic teachers and administrators can point with real satisfaction to the writings of their pupils, to the defense of the best in all phases of life. This opportunity to express themselves should be given them during their college years. Colleges should publicize the work which their students accomplish. It will not be the last word on any subject, and that should not be expected, but it will show what their training is doing for them, whether it be in athletics, in debates, dramatics, through the college magazine and paper, whether it be glee club or orchestra or band; whether it be the offerings of academies in history, literature, in philosophy, in modern languages, or in physical science; wherever possible it should be publicized and made known to high schools and academies as an expression and an example of what college education and training are doing for these undergraduates. This, it seems to me, is very worth-while publicity.

Again, we can see to it that the courses of study, the advantages of extra-curricular activities, the opportunities for original work in congenial surroundings is made known by the publishing of brochures, pamphlets, and bulletins which give the real picture of the college and what it represents.

These can be sent to high schools (private and public), to libraries, to mailing lists of desirable high-school graduates. These lists of almost every kind, for men, for women, for one religious faith, can be bought at a very small cost. These Bulletins must be made attractive and give through pictures that viewpoint of the college which cannot be suitably given by the ordinary catalogue. This is reliable, desirable, and dignified publicity.

WHERE

I think that it is quite clear to all that it is practically impossible to determine with any amount of accuracy just what returns our publicity efforts bring in. We may ask that applicants send their requests to Desk A, or Drawer B, or Bureau C, or any other similar designation. Rarely indeed do we get the results we hoped for.

It is a conviction with me that prospective students or the parents of prospective students do not go to the daily paper in search of a college. Newspaper advertising as such is very expensive, especially in large centers. In fact, it seems to be a kind of unwritten law that colleges and educational institutions do not use the daily press as their medium of publicity, that is, in the form of an advertisement. Another type of publicity in the papers can be very good publicity. The celebration of an anniversary, the opening of schools, commencement exercises will usually find space in the papers. Perhaps we do not try sufficiently hard to get into the papers something of the value of the courses we give, the training entailed, and the permanent results obtainable. We would not, even if we could, want to introduce a course in janitorship or traffic directing. We would not, it seems to me, want to do what has been done rather extensively these past months in the matter of so-called courses for defense which show young ladies investigating the underside of an automobile. But we might very well in such a time show that the training in right thinking, the training in right living, the training of character, of disci-

pline, and self-sacrifice are characteristics very much worth while in these days of world distress.

There should, I believe, be some one in every college, no matter how small, who would be responsible for the publicity of that college. It is astonishing how much can be done by a zealous Dean and one or two N. Y. A. assistants. They can, with little effort and a typewriter and perhaps at times the use of a mimeograph, get a great deal of information about their college and their work into the papers. Large institutions will need an efficient publicity director to coordinate the news of the various departments, and who will act as a center from which information will go out to the interested public. Even here it seems to me that a faculty or administrative officer should be the moderator of the publicity and of the director. For publicity directors, the very best of them, may at times, in order to show that they are working, get into the public print incidents and persons which will not promote the best interests of the college. Catholic colleges have to be especially on their guard in this matter. For what is often looked for and expected in other institutions is made the subject of disapproval when coming from a Catholic college. It is not difficult to understand that at times some of our students do not live up to the training they have received—but that is no excuse for publicizing them and their doings. These publicity moderators should always keep a scrap book, not only to prove at times to doubting higher officials that news does get into the papers, but, also, to serve as a diary and history of the work the college is doing.

This type of publicity will embrace the secular papers, the Catholic weeklies, the various magazines which deal with education, such as *School and Society, Journal of Higher Education, Classical Journal, Classical Weekly, Classical Outlook,* the *Bulletin of the Association of American Colleges,* among the more important. This, too, will embrace the *N. C. W. C. News Service* which has done a marvelous

piece of work in publicizing Catholic educational opportunities and events.

This will embrace, too, the radio which often welcomes debates, dramatics, musical selections from college orchestras and glee clubs, certain types of educational forums which may be of real value. What we must avoid is allowing ourselves to be taken in by radio-program makers and finding ourselves on a fourth-rate, almost unknown station, with a sponsor of everything but educational products. No amount of free time on the radio will compensate for the harm done in this way.

Frequently, however, the local radio of a college town will give very desirable publicity, even though we would prefer one which would make our college known to a larger and wider audience.

Up to this point, I have been talking of the publicity which originates with the college, is of its own making. But we all know that the college is approached by all the agencies already mentioned with solicitors for advertising, under the plea of publicity for the college, making it known to a large range of readers. I am convinced that the publicity which originates in the college is by all odds the best and most effective, without denying that some of the commercial agencies may be the means of giving that publicity a much wider scope.

So far I have dwelt on what the college itself on its own initiative and responsibility can do. However, as we all know, there are many agencies whose business it is to publicize and advertise education, and to bring to the public information about colleges and college education. Which of these, if any, should we use, and to what extent should we use them? The answer to this question will depend greatly on the needs of each college. What I have to say of these agencies, various as they are, is, of course, my own opinion which has been formed by some thirty years' experience in a variety of public-relations assignments.

If a college feels that it needs more students and a larger enrollment, how are we to choose from among the varied and numerous agencies which look for our support. Again, it is my opinion that prospective students do not look for a college in the advertising columns of a secular paper. If these papers have, as most do at times, an *Educational Supplement,* and if these same papers have been generous in giving the college much space, it may be a sign of our good will to give them a paid article rather than a paid advertisement. This is, I think, particularly true in the smaller college city or town.

I do not feel that the Catholic papers and magazines fall into this same category. Catholic papers are doing a splendid work for Catholic education and Catholics do look to them for information on Catholic schools. They give generous space to the events of the Catholic colleges in general and in particular to those of their locality. At opportune times, then, it would seem wise and profitable to in one way or another support them by our advertising. Of course, it would be impossible to do this for all, and so each one must choose according to its budget and experience.

School magazines and papers, year books and souvenir programs, church bulletins, and a host of other similar publications solicit our patronage. Here, too, our locality, our experience, and our budget must be the guide.

There is another group quite different from those already mentioned. These are agencies whose sole business is advertising. Some issue pamphlets containing a page of information with an appropriate picture. This pamphlet may include all the colleges, secular and Catholic, in a given locality, or a number of Catholic colleges in a wider area. This pamphlet is sent out by the agency to a mailing list and all names of inquirers for your college are sent to you. Most of these pamphlets are attractive and dignified. Whether the results are in proportion to the price paid is a question which each college must answer for itself.

Still another group look for an advertisement and in re-

turn give a scholarship to a young man or woman of their selection who meets the entrance requirements. I would caution here that you not only know well the type of magazine in which your college will appear as also the companion colleges. I think in most cases the year's scholarship is a too high price to pay.

Another type asks a college to give its name and information. This agency sends out circulars to various schools and does not collect any payment unless and until they actually enroll a student though their agency. Some of these need very careful investigation, and there are disturbing rumors of their methods.

From what has been said it is clear that the speaker's conviction is that information from the college itself, and that pamphlets and bulletins prepared by the college itself, bring best results.

Whatever plan or method is followed, the college should see to it that its ideals and its system of education are kept continually before the public. They will avoid anything that will lessen or lower these ideals—they will avoid sensational things—they will avoid patronizing agencies whose methods are not reliable—and they will show to the world that Catholic colleges make the best use of all those elements of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, and that their use elevates and perfects them into the making of the best citizens of this transient world and, also, the best citizens of that City of God which is eternal.

INTER-AMERICAN RELATIONS AND THE CATHOLIC COLLEGE

REV. WILLIAM F. CUNNINGHAM, C.S.C., PH.D., UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.

In the letter which brought me the invitation to present this paper, the President of the Department suggested that in the present world situation there was little need of emphasizing the necessity of developing cordial relations with our sister nations to the south; rather, this occasion should be devoted to giving practical suggestions with regard to what our Catholic colleges and universities could do in a practical way in promoting the "good-neighbor" policy. This suggestion confirmed my own thinking on the problem. There is one phase of the situation, however, that I feel cannot be too often called to our attention; namely, that we, the twenty-million Catholics in the United States with our Catholic institutions, have the one bond of union—a common religion—that gives a real basis for developing good neighborliness. If our government has made any mistakes in the past in this field, it has been in not capitalizing this situation in its appointments of the personnel dealing with these countries. This was the thesis of the article in *America* last October by Senator Chavez, entitled "The Way to Good-Will," reprinted in *The Catholic Digest* for March. A turn for the better in this regard is in evidence now. What activities should our Catholic colleges and universities be engaged in now as their contribution toward promoting this good work?

At the North Central meeting held in Chicago last month, my interest was attracted by one of the addresses entitled "The Cooperative Approach to Inter-American Unity," delivered by the President of the Pan-American Council, Harriet Shanks Platt. In this address the statement was made that our efforts in developing friendly relations with the Latin-American countries fall into two classes: those that

are under the direction of a centralized bureau, and those that are carried forward by groups of like interests, scientists, artists, teachers, etc. or by individuals. Following this analysis, our first need is for some centralized agency under Catholic auspices, and I am happy to report to this assembly that one is now in process of becoming an effective instrument for this work.

I

THE CATHOLIC BUREAU OF INTER-AMERICAN COLLABORATION

In late August and early September in 1939, the International Congress of Pax Romana was held in this country for the first time, one week at the Catholic University and one week at Fordham. With the mention of this name, "Pax Romana," I feel that I should explain that the Pax Romana is not a pacifist organization as the word is commonly interpreted. Rather, the Pax Romana is the international secretariat of national federations of Catholic college and university students, the one purpose of which is to spread the peace of Christ throughout the world through university organizations and, in this way, reach the intellectual groups in every nation whose leaders come from the student bodies of the institutions of higher education. One of the outcomes of this first Pax Romana meeting in the United States was the project undertaken by the North and South American delegates to organize a "Catholic Bureau of Inter-American Collaboration." In the first release from the office set up at the Catholic University, the purposes of the Bureau were stated in these terms:

> (1) To foster mutual understanding between the Catholics of North and South America.
>
> (2) To offer mutual aid whenever possible in combating antichristian and anti-Catholic propagnda.
>
> (3) To direct the services of existing Catholic institutions into the field of inter-American collaboration, and by so doing to foster the extension of those institutions best adapted to the needs of Catholic life in the Americas.

Fields of activity were listed under three heads: (1) Cinema and Radio; (2) Publications, and (3) Exchange Professorship and Scholarships. The organization of the Bureau was described in these words:

> An office of the Bureau is to be established in each country of the Western Hemisphere. These offices are coordinate, but special tasks may be entrusted to different ones to take advantage of special circumstances. Each office is to secure the approbation of its own Ecclesiastical Authorities. The office is ordinarily to be in close contact with a Catholic university or other Catholic cultural institution of national scope. Each office may choose whatever internal organization it finds most appropriate for accomplishing the purposes, and engaging in the fields of activities outlined above. The task of organizing the services of the Bureau and coordinating its activities has been entrusted by the delegates to the Washington office.

This Department should know that at the February meeting of the Executive Board of our Association, $500 was voted for the support of the Bureau. In the statement on organization which I have just read to you, the reference to "approbation by Ecclesiastical Authorities" suggests that the Bureau be taken over by the National Catholic Welfare Conference as an outlet for its activities in developing inter-American relations among Catholics. This has already taken place. The Bureau is now located within the Department of Education of the N. C. W. C. where it will work with the College and University administrations on the projects under way: Inter-American Scholarships and Exchanges, Inter-American Teacher Placement and Exchange, and a survey of all Catholic institutions of secondary and higher education in the Hemisphere. It will be an excellent development if the administrations of Catholic colleges and universities of the United States can work out some way by which they become collectively responsible for this office in the Department of Education, building its resources and its personnel with their own people, so that it will coordinate

their efforts in this important field. Meanwhile the office exists, and it is at our service for any work which we may desire and which its present pioneering resources will permit.

II

OUR CATHOLIC COLLEGES AND UNIVERSITIES

Turning now to the opportunities lying before our Catholic institutions of higher education, we look first at the curriculum. Two subjects here are of paramount importance; namely, foreign language and history. These are the mediums which offer first-hand acquaintance with the cultures of these countries.

Language.

Among the twenty-two independent nations of the Western Hemisphere, Portugese is spoken in one, Brazil; French in two, Haiti and the province of Quebec in Canada; English in two, the United States and the other provinces of Canada, leaving eighteen countries in which the language is Spanish. French has been well provided for during the past century in the Liberal Arts college. Some of our larger institutions, particularly those in the larger metropolitan centers, should offer Portugese, but the extension and intensification of the study of Spanish is where the major emphasis must be placed. If, two years ago, before I had the privilege of serving on the Social Service Commission to Venezuela, some one had told me that at this time I would be standing before a group of college administrators and teachers, urging that Spanish become the language of second importance in the Liberal Arts college curriculum, I would have told him he was *loco.* Such, however, is the import of the situation now confronting us. Spanish must become for us our second language, as English is already accepted as the second language in the schools of many of the Spanish-speaking countries. I realize that the Medical Schools demand either French or German as a prerequisite for en-

trance, but if what has happened to the German and French universities continues for many years, we may look for a change even here. The graduate schools of our universities commonly place the same restriction in the foreign-language requirement on their candidates for advanced degrees. But certainly here, particularly if a student's thesis problem demands the reading of Spanish or Portugese, there should be no hesitancy in accepting them as meeting the language requirement. From the point of view of literary appreciation, surely no one who has any acquaintance with the field will deny that there is rich literature in Spanish, and the Latin-American countries have been adding to that for many years. Entering this field, and the same must be said for history, means that the sections of the library dealing with these fields will have to be built up, in most cases starting from almost nothing.

History.

Turning now to history, I believe here is where we are most deficient. The three universities that have developed strong departments in Spanish-American history are all State institutions, California, North Carolina, and Texas. Many of our collegiate institutions have never offered a course in any phase of Latin-American history. Yet, how can we ever expect to have any intelligent insight into the problems confronting these countries, if we know nothing of their history? How can we appreciate their problem of making democracy work today, for example, if we are ignorant of the fact that for more than three centuries they lived under a form of government in which everything was controlled from Spain; in which the Spanish people themselves were divided into *peninsulares*, those born in Spain, and *criollos*, those born in America, with no higher office open to the latter class other than *alcalde;* that is, justice of the peace, or, at best, mayor. Then, there is the race problem. Besides the two groups already mentioned and large immigration groups from both Europe and Asia, there are the *mestizos*, Indian and white; *mulatos*, Negro and white,

and the *zambos*, Negro and Indian with the addition of the pure Negro and pure Indian. The latter group, in a country like Mexico, numbers many millions, but in the present situation the *mestizos* are in control. Surely, if we are to understand these countries and the problems they are facing, we must study them. And they are worthy of study. In spite of all the problems they are facing, in every country, at the top there is a small minority highly educated and highly cultured in the traditions of old Spain. Their economic and political problem is to bring into being a strong and stable middle class which must be the basis of any true democracy.

Teacher Preparation.

Our problem here is the preparation of teachers who can present these problems to our students with an intelligent and sympathetic insight into their magnitude, and thus lead our students to a sympathetic appreciation of their difficulty. Our universities must develop graduate departments adequately equipped to prepare these teachers. In the case of the foreign-language teachers, an exchange of instructors with Latin-American institutions offers a practical way to meet this difficulty immediately. Positions are now opening up for instructors from the United States teaching English in these countries, at the same time learning Spanish or Portugese, and instructors from these countries will welcome the opportunity to teach Spanish or Portugese here, at the same time learning English. The Catholic Bureau of Inter-American Collaboration should be of great aid in making arrangements for such exchanges.

Scientific Research and Publications.

Turning now to the field of scientific research and publications, a leading Catholic agency in this field at the present time seems to be the Institute of Ibero-American Studies founded last year at the Catholic University of America. As an instrument of the Catholic University of America, the Institute aims to stimulate research in Ibero-American mat-

ters, and to supervise a program of public lectures on Ibero-American culture and civilization. As an incorporated body, the Institute of Ibero-American Studies aims to promote the work of scholars in the field. This Institute also plans to assist in the preparation of bibliographies and research tools, scientific monographs and general works in the Catholic Inter-American field. Work has likewise been begun on a program of Inter-American Summer Schools and Seminars, offering opportunities for study next summer in Mexico, and planning collaboration with other groups through recognized Catholic leaders and institutions in South America.

Outside the curriculum, there is a fertile field for student clubs. The language of these countries will be the primary interest, but their history, their struggle for freedom in the past and in the present, their customs and their culture are rich sources for interesting programs. A good example of such a club is the "Club Menendez y Palayo" of St. Bonaventure's College, with its monthly publication in Spanish, *El Eco Español.* At the larger institutions there will be clubs also of Spanish-speaking students. The club of Spanish-speaking students at Fordham, *La Academia Espanola,* has its own publication called *La Fordhamense.* The English-speaking and Spanish-speaking groups should plan occasions when they come together. At Notre Dame an annual affair is a Communion breakfast on the feast of Our Lady of Guadalupe, at which three clubs unite: the girls of the Saint Teresa Club of St. Mary's College, *La Raza* Club of Spanish-speaking students, with the Notre Dame Spanish Club all taking part in a program following the breakfast at which Spanish is the medium of communication.

Webster College, I understand, is awarding scholarships to students from foreign countries whose one obligation is to conduct these clubs of English-speaking students in their own language, and I have heard of other colleges that are planning the same for next year. Here is another field in

which the Catholic Bureau of Inter-American Collaboration should be of real assistance in locating likely candidates for these scholarships.

Guidance Program.

Colleges which have a number of Ibero-American students in residence should set up a special guidance program to serve them. A member of the faculty should be appointed to be officially the chaplain or adviser to these students. This adviser should be chosen for sympathy and skill in guidance and for his understanding of the problems of the students; not for his ability as a disciplinarian. We must recognize that the Ibero-American students have a serious difficulty which they must overcome in passing from their own culture, where they have been taught a certain reliance upon the community in questions of conduct, into our culture where responsibility is centered in the individual and the community ordinarily offers no support whatever. Many Catholic colleges seeing the unfortunate results that have arisen from failure to take this difficulty into consideration, have even gone so far as to discourage the enrollment of Ibero-American students, since they felt that they could not handle them. Once the fundamental problem is recognized, however, it is capable of fairly simple solution, and the advisers to the Ibero-American students could have their own meetings annually inside the convention of the N. C. E. A. in order to develop effective methods for their work. In the course of four years of college training, an effective transition could be made from this reliance on the community which is characteristic of the European and Latin-American Catholicism to the greater self-reliance that has been developed in the United States in the midst of hostile forces. It is this self-reliance and the spirit of personal responsibility which can, perhaps, be our greatest single contribution to the Catholic life of the Latin-American countries which have ceased to be entirely Catholic in fact, and now approach a situation somewhat similar to ours.

Student Travel.

Another activity in which our colleges and universities should play a part is in organizing or, at least, interesting students in travel trips to these countries. This is one way we can help them economically. *Turismo* is becoming a rich source of revenue to some of them. This winter, one of our Catholic magazines carried an article which called Mexico "the poor man's Europe," meaning by this, that a trip to Mexico could be made for a mere fraction of the cost of a trip to Europe, if any one should be tempted to go to Europe in the present situation. The Pax Romana office at the Catholic University is planning a student trip to Colombia and Ecuador this summer for the second Inter-American Pax Romana meeting at Bogota, Colombia. The trip, taking 35 days, will cost something less than $400. This low rate of about $10 a day is possible because the students in the several cities at which stops will be made will be lodged in the homes of the Pax Romana students in those countries, and the passage on the boat will be student accommodations with first-class privileges. At Notre Dame this past year, in preparation for this trip, a Spanish class has been meeting every Monday night for a two- to three-hour session conducted in Spanish by a graduate student from Chile. In addition to the several students planning on making the Pax Romana, this class has been followed with great interest by three priests, several other faculty members with their wives and daughters, and also several Spanish-speaking students whose presence has made it possible to have *charlas* delivered dealing with their countries, and whose participation makes the conversational part of the period flow along in a natural way.

With regard to these trips, a knowledge of the language spoken in these countries is not absolutely necessary to make them enjoyable since English is spoken by some attendants in all hotels; but it adds greatly to the interest and the profit of the trip. To be able to interpret the signs along the street, to read their newspapers, to pass a word of greet-

ing even if one cannot carry on a conversation, can be achieved by any one in a few months' intensive application, particularly, if he has a Latin background.

Moving Pictures of our Catholic Life and Institutions.

I was impressed by the statement of a graduate student, with whom I have been exchanging Spanish and English, that we Catholics must make use of the moving picture to acquaint the people of those countries with our Catholic life here and our Catholic institutions. For years Germany, France, and Italy have been doing this, but the only American product they have seen is the type that issues from Hollywood. As an outcome of this suggestion we are making a picture of Notre Dame, stressing the intellectual, the religious, and the recreational life of the student body. We plan an edition of this picture in Spanish for the Pax Romana trip and I have heard that one of the larger Catholic institutions in the east has a similar project under way.

Scholarship Program.

The scholarship program already begun by the Catholic institutions which collaborated in the Catholic Bureau of Inter-American Collaboration should be enlarged and strengthened. As is pointed out, both in the scholarship blank, and in the printed report for this year, the present offerings, although they form an imposing total of 109 scholarships worth approximately $30,000, are yet deficient in two important respects:

(a) Most of the scholarships are for tuition only and hence do not permit a free choice of the best candidates for Catholic leadership. The cost of transportation, board, and lodging is so great in proportion to the value of the tuition scholarship, that as a general rule such scholarships can be awarded only to students who already have sufficient means to come to this country even without the scholarship, with the result that they have a tendency to view the grant as something they "got away with." This view, when it exists, is destructive of any sense of obligation, on which one could count to engage the students in projects of Catholic leadership or Catholic Inter-American Collaboration. Moreover,

some of the best leaders and most generous characters among the candidates for scholarships are often to be found among the poorer students, who cannot take the advantage of partial scholarships.

College—Alumni Cooperation.

The administrations of the colleges could readily work out a plan with their alumni associations whereby the latter, in the interests of Catholic Inter-American collaboration, would pay to the college the cost of board and lodging for the students receiving tuition scholarships from the institution. This would permit complete freedom in awarding the scholarships, and would assure a much higher level of ability among the candidates presented.

Greater Effort by Catholic Graduate Schools.

(b) A second deficiency in the scholarship program as it exists at present, is that practically all the grants are for undergraduate students. With but few exceptions, the institutions which offer graduate work have failed to respond to the appeal that they make graduate scholarships available. Since this condition is so general, there must be some sort of reason for it; and the officials of the institutions offering work on the graduate level might do well to discuss this problem among themselves to find a solution for the difficulty, whatever it may be.

An Opportunity and an Obligation.

You will agree with me, I believe, when I say that there is now before our Catholic colleges and universities both an opportunity and an obligation to play a real part in developing cordial relations with our sister nations to the south. As institutions of higher education, our primary attack must be through the development of the study of their languages and their history, and through these two mediums to come to know and to appreciate their culture. If time now permits the discussion of this topic, perhaps there are some here who can tell what their institutions are doing or are planning to do in the immediate future as their contribution to the promotion of this work.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

Theme: *"Catholic High-School Education in Terms of Present-Day Needs."*

FIRST SESSION

WEDNESDAY, April 16, 1941, 2:30 P. M.

The meeting was called to order by Brother Eugene A. Paulin, S.M., President of the Department. After the opening prayer by the Reverend Robert J. Slavin, O.P., His Excellency, the Most Reverend Gerard P. O'Hara, Bishop of Savannah-Atlanta, was presented. Bishop O'Hara delivered a paper on "How to Make Better Catholics." A lengthy discussion followed and the many questions from the floor clearly indicated the timeliness of His Excellency's remarks.

The second part of the program was devoted to a panel discussion on "How Can Our Schools Produce Better Citizens?" Mr. Paul D. Williams, Executive Secretary, Catholic Conference of the South, Richmond, Va., presided. The speakers were:

(1) The Catholic Approach to Better Citizenship. Brother Eugene A. Paulin, S.M., Ph.D., Maryhurst Normal, Kirkwood, Mo.

(2) The Moral Basis of Citizenship. Rev. Robert J. Slavin, O.P., Ph.D., School of Philosophy, The Catholic University of America, Washington, D. C.

(3) Rev. Thomas J. Quigley, A.M., Superintendent of Schools, Diocese of Pittsburgh, Pa.

(4) Rev. Goeffrey O'Connell, A.M., Ph.D., Pastor, St. Elizabeth's Church, Clarksdale, Miss.

Before adjournment, the President appointed the following committees:

On Resolutions: Rev. Laurence M. Barry, S.J., A.M.,

Chicago, Ill.; Brother Henry C. Ringkamp, S.M., A.M., San Antonio, Tex.; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Hill, Ill., Chairman.

On Nominations: Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Sister Mary Joan, O.P., Ph.D., Chicago, Ill.; Brother William Sharkey, S.C., A.M., Muskogee, Okla., Chairman.

Adjournment. Closing prayer by Father Mulhern, S.J.

SECOND SESSION

THURSDAY, April 17, 1941, 9:30 A. M.

In keeping with the custom of the Department, the program of the second session was devoted to "Religion." The Reverend Julian L. Maline, S.J., Vice-President, presided. Father Goebel said the opening prayer.

The Reverend Gerald Ellard, S.J., Ph.D., of St. Mary's College, St. Mary's, Kans., read a very interesting paper on "Teaching the Mass in High School." A general discussion followed.

Brother Peter, S.C., President, St. Stanislaus College, Bay St. Louis, Miss., then delivered a paper on "Some Tangibles in Character Training." His familiarity with the subject clearly reflected wide experience in the field of boy-training.

Adjournment. Closing prayer, Father King, S.J.

THIRD SESSION

THURSDAY, April 17, 1941, 2:30 P. M.

The meeting was opened with prayer by Father John P. O'Connell, C.S.C. Brother Eugene A. Paulin, S.M., presided.

The program opened with a report of the chairmen of the various committees:

(a) Regional Units—Brother Eugene A. Paulin, S.M.
(b) Policies—Father Julian L. Maline, S.J.
(c) Libraries—Father Bernardine B. Myers, O.P.
(d) Religion—Father Julian L. Maline, S.J.

Of these, the Report on Regional Units alone has been included in the Proceedings.

The formal part of this program was a panel discussion on "The Need for Individual Guidance in Catholic Secondary Schools." Dr. Eugenie Leonard, Department of Education, The Catholic University of America, presided. The panel speakers were:

(1) As Shown by Trends in Juvenile Delinquency. Rev. John P. O'Connell, C.S.C., Sacred Heart of Jesus Church, New Orleans, La.

(2) As Shown by the Work Experiences of Pupils and Alumni. Brother Colombiere, C.F.X., St. Joseph's Preparatory School, Bardstown, Ky.

(3) As Shown by Problems of College Adjustment. Sister M. Madeleva, C.S.C., President, St. Mary's College, Notre Dame, Ind.

(4) Guidance in the Classroom. Rev. Edmund J. Goebel, Ph.D., Superintendent of Schools, Archdiocese of Milwaukee, Wis.

In the general discussion that followed, the effectiveness of the specialized guidance director was constrasted with that of the work done by the classroom teachers. It was maintained that our secondary schools must not overlook the importance of guidance in its program, both from the viewpoint of good to the pupil and from the viewpoint of duty on the part of the school. Throughout the discussion, the lines of responsibility were definitely clarified by the presiding officer, Doctor Leonard.

Adjournment. Closing prayer, Father Bernardine B. Myers, O.P.

FOURTH SESSION

THURSDAY, April 17, 1941, 9:30 A.M.

Brother Eugene A. Paulin, S.M., presided. Father Gainor, O.P., said the opening prayer.

The Department was privileged to hear as the first speaker of the closing session Dr. Howard Y. McClusky, American

Youth Commission, Washington, D. C. His paper elicited widespread interest and discussion.

The Secretary General of the N. C. E. A., the Reverend Doctor George Johnson, concluded the program with a statement on the current issues of education as they affect our Catholic schools. In his own inimitable way, Doctor Johnson clarified the position of Catholic-school leadership in a national emergency.

At the business session which followed, the report of the Committee on Resolutions was presented by the Reverend Bernardine B. Myers, O.P. The following resolutions were accepted by the assembly:

RESOLUTIONS

(1) WHEREAS, The delegates to the Thirty-eighth Annual Meeting of the N. C. E. A. have experienced in its perfection the fine hospitality of the Southland from the graciousness of our host, His Excellency, the Archbishop of New Orleans to the concern of every one who has rendered us the slightest service, not forgetting the welcoming street decorations and the extreme kindness of the daily press,

Be it resolved, That the membership of the Secondary-School Department hereby voice the deepest and most sincere gratitude to His Excellency, the Most Reverend Joseph Francis Rummel, the Reverend Edward C. J. Prendergast, Chairman of the Local Committee and his associates.

(2) WHEREAS, Those who have addressed our Department have provided us spiritual and intellectual inspiration,

Be it resolved, That the Department express its thanks to the Most Reverend Gerald P. O'Hara, Bishop of Savannah-Atlanta, along with all the other eminent speakers on the program.

(3) WHEREAS, It must be admitted that the upheaval in Europe and the uncertainty here in our own beloved land have had their effects in a constantly growing confusion in the minds of many educators,

Be it resolved, That there be written hereby in the records of the Secondary-School Department the great satisfaction of its membership with the timely, sane, and Christian observations of our esteemed President General, the Most Reverend Bishop Peterson, in his masterly keynote sermon.

(4) WHEREAS, A most efficient and benign leadership,

which has brought real and continued growth and progress to the Secondary-School Department, comes to an end as Brother Eugene Paulin, S.M., steps from the rostrum today,

Be it resolved, That the deepest measure of thankfulness be tenderd the same Brother Eugene Paulin, our retiring President, together with the hope that Divine Providence may make available to us for many years to come his invaluable example and counsel.

(5) WHEREAS, Fordham of New York and Xavier of Cincinnati are celebrating during the current year, 1941, the centennial of their institutions,

Be it resolved, That the Secondary-School Department congratulate and felicitate these eminent schools on this happy occasion.

Respectfully submitted,
BERNARDINE B. MYERS, O.P.,
Chairman.

Nominations for officers were submitted by Brother William Sharkey, S.C., and the Secretary was empowered to cast a ballot for the following candidates:

Members of General Executive Board: Rev. Leo C. Gainor, O.P., A.M., Columbus, Ohio; Brother William Sharkey, S.C., A.M., Vicksburg, Miss.

President of the Department: Rev. Julian L. Maline, S.J., Ph.D., West Baden Springs, Ind.

Vice-President: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.

Secretary: Brother A. Philip, F.S.C., A.M., New York, N. Y.

Department Executive Committee: Very Rev. John B. Moriarity, A.M., Ironwood, Mich.; Rev. Leo C. Gainor, O.P., A. M., Columbus, Ohio; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Rev. Norbert C. Barrett, A.M., Dubuque, Iowa; Very Rev. Philip J. Furlong, Ph.D., New York, N. Y.; Rev. Leo M. Byrnes, A.M., Mobile, Ala.; Brother Eugene A. Paulin, S.M., Ph.D., Kirkwood, Mo.; Brother Alexis Klee, S.C., A.M., Bay St. Louis, Miss.; Brother Joseph Matthew, F.S.C., A.M., Memphis, Tenn.; Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.;

Brother Bernard T. Schad, S.M., Ph.D., Dayton, Ohio; Brother Oswald, C.F.X., A.M., Baltimore, Md.; Brother William Sharkey, S.C., A.M., Vicksburg, Miss.; Brother William, C.S.C., Ph.D., Notre Dame, Ind.; Sister M. Josita, B. V. M., A.M., Santa Barbara, Calif.; Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.; Sister Mary Joan, O.P., Ph.D., Chicago, Ill.; Sister M. Loyola, C.S.C., A.M., New Orleans, La.

Regional Members:

Eastern: Brother Benjamin, C.F.X., A.M., Baltimore, Md., Chairman, 1941; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa., Delegate, 1941-1944.

Southern: Brother Henry C. Ringkamp, S.M., A.M., San Antonio, Tex., Chairman, 1941; Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La., Delegate, 1939-1942.

Central: Brother John Berchmans, F.S.C., A.M., St. Paul, Minn., Chairman, 1941; Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill., Delegate, 1941-1944.

California: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif., Chairman, 1941; Rev. James A. King, S.J., A.M., San Francisco, Calif., Delegate, 1941-1944.

The retiring President, Brother Eugene A. Paulin, S.M., was warm in his expression of gratitude to the members and the committees of the Department for their generous support during his term of office. He then turned the chair over to the newly elected President, the Reverend Julian L. Maline, S.J. After appropriate remarks by the incoming President, the meeting adjourned with prayer by Father Mulhern, S.J.

Respectfully submitted,

EDMUND J. GOEBEL,

Secretary.

REPORTS

REPORTS OF THE COMMITTEE ON REGIONAL UNITS

REPORT TO THE EXECUTIVE COMMITTEE OF THE SECONDARY-SCHOOL DEPARTMENT OF THE N. C. E. A.

NEW ORLEANS, LA., April 15, 1941.

Since my last report to you at Rosary College, River Forest, Ill., December 30, 1940, the following regional meetings were held:

The *California Unit* with representatives from five dioceses, convened in Hollywood for the Second Annual Meeting, January 2 and 3, 1941. The sessions opened with Holy Mass celebrated by the Most Reverend John J. Cantwell, D.D., Archbishop of Los Angeles. The sermon was preached by Rev. Patrick Dignan, Ph.D., Superintendent of Schools. At the conclusion of the Mass, His Excellency, the Archbishop, welcomed the delegates. The opening address was delivered by Rev. Gerald Ellard, S. J., Ph.D., who spoke on "Sacrificial Worship, the Primary Motivating Influence in Christian Life." Other speakers were: Dr. Myrtle Collier, Rev. Merlin Guilfoyle, J.C.D., Rev. James T. O'Dowd, Ph.D., and Dr. Hiram Edwards. Panel discussions by priests, Sisters, and Brothers featured the program. At the conclusion of the meeting, the following officers were elected:

Chairman: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.

Vice-Chairman: Rev. Patrick J. Dignan, Ph.D., Los Angeles, Calif.

Secretary: Brother S. Edward, F.S.C., Sacramento, Calif.

Delegate: Rev. James A. King, S.J., A.M., San Francisco, Calif.

The *Central Unit* held its sessions at the Stevens Hotel, Chicago, Ill., March 25, 1941. The meeting was opened by Brother John Berchmans, F.S.C., Principal of Cretin High School, St. Paul, Minn., Chairman of the Unit. "Defending

Democracy Through Student Government," by Mother M. Charlotte of Ursuline Academy, Kirkwood, Mo., was the first paper of the morning. She maintained that the formation and functioning of a student council in the high school is one way of meeting this responsibility. A lengthy and spirited discussion followed. The next paper, entitled "The Opening of a Catholic Placement Bureau," was presented by Mr. George H. Glennon, Director of the Catholic High-School Placement Bureau for the Archdiocese of Detroit. Mr. Glennon's remarks were most practical and valuable. He stressed the importance of the interview and of the necessity of being entirely objective in evaluating pupils who are candidates for positions. Delegates showed their appreciation of Mr. Glennon's paper by taking part in a lively discussion at its close.

The meeting was adjourned for a joint luncheon with the Midwest Regional Unit of the College and University Department, at which His Excellency, the Most Reverend Samuel A. Stritch, Archbishop of Chicago, addressed a numerous gathering.

The afternoon session was taken up with a paper by Very Rev. Msgr. Carl J. Ryan, Ph.D., Superintendent of Schools of the Archdiocese of Cincinnati, entitled "An Academic Graduate Looks for a Job." He outlined what the academic type of Catholic high school can do to help prepare graduates for jobs. The speaker drew a careful distinction between vocational education and vocational training. The final feature of the program was a dramatic skit showing the right and the wrong way of interviewing a prospective employer. It was given by Miss Fitzsimmons of Sears-Roebuck Co., aided by Mr. Tom Moore of St. Ignatius High School, and Miss Mary Davey of Trinity High School.

The Nominating Committee presented the following list of officers, which was accepted by the Unit:

Chairman: Brother John Berchmans, F.S.C., A.M., St. Paul, Minn.

Vice-Chairman: Sister Mary Celestine, S.S.J., Nazareth, Mich.

Secretary: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.

Delegate: Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.

Respectfully submitted,
EUGENE A. PAULIN, S.M.,
Chairman.

REPORT OF THE SECONDARY-SCHOOL DEPARTMENT OF THE N. C. E. A.

NEW ORLEANS, LA., April 16, 1941.

Since the Kansas City Convention, the following events were staged by the various Regional Units:

The *Central Unit* held its Third Annual Meeting at Hotel Stevens, Chicago, Ill., April 2, 1940. There were two sessions and two luncheon meetings. Rev. Laurence M. Barry, S.J., presided. In the morning there were two papers, one on "Preparing Students for Catholic Action," by Rev Stephen A. Leven, National Director of the Confraternity of Christian Doctrine, and the other on the "Relations Between Catholic and State Associations of Extra-Curricular Activities," by Rev. Richard Gregoire, O.S.B., President of the Illinois Catholic High School Athletic Association, Peru, Ill. "The Measurement and Prediction of Teaching Success," by Dr. R. L. C. Butch, of the Department of Education, Marquette University, Milwaukee, Wis., and "Creative Writing in Relation to Other Phases of the High-School Curriculum," by Sister Mary Luke, S.N.D., of Cleveland, Ohio, were the two papers of the afternoon session. At the luncheon, Rev. John M. Voelker, Principal, Messmer High School, Milwaukee, Wis., spoke on "Attempting to Develop Cooperativeness," and at the joint luncheon, held with the Midwest College Unit, Dr. Franklin Snyder, President, Northwestern University, Chicago, Ill., developed "My Creed as a Teacher."

The following officers were elected:

Chairman: Brother John Berchmans, F.S.C., A.M., St. Paul, Minn.

Vice-Chairman: Sister Mary Celestine, S.S.J., Nazareth, Mich.

Secretary: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.

Delegate: Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.

The *Southern Unit* held its Third Annual Meeting at the Biltmore in Atlanta, Ga., April 12-13, under the chairmanship of Brother Alexis Klee, S.C., of Bay St. Louis, Miss. Forty-seven schools were represented by ninety-two delegates. Hon. Paul D. Williams, Secretary, Catholic Conference of the South, was the first speaker on the program. His topic, "Naturalism in Civic Education," was treated in a most interesting way. The other papers were "Seepage Into Catholic Education," by Right Rev. T. James McNamara, V.F., Rector, Cathedral of St. John the Baptist, Savannah, Ga., and "Tangibles in Character Education," by Brother Peter, S.C., President, St. Stanislaus College, Bay St. Louis, Miss.

The next morning, the delegates assisted at Holy Mass celebrated by the Most Reverend Gerald P. O'Hara, D.D., J.U.D., Bishop of Savannah-Atlanta, in the Cathedral of Christ the King, after which they were welcomed by His Excellency. They then repaired to the Biltmore and were participants in a very instructive panel discussion on "Progressive Education," conducted by three Sisters of St. Joseph of the New Orleans Province: Sister M. Veronica, Sister Anthelma, Sister Julia Marie, and Sister M. Frances. His Excellency, Bishop O'Hara, joined in the discussion and added his comments on the comparative standings of graduates from our schools and other schools.

A Membership Committee was appointed with chairmen in each of the eleven States constituting the Southern Region. The election resulted in the following officers:

Chairman, Brother Henry C. Ringkamp, S.M., A.M., San Antonio, Tex.

Vice-Chairman: Rev. P. N. Dagneau, S.M., Atlanta, Ga.

Secretary: Sister Mary Frances, S.S.J., Baton Rouge, La.

Delegate: Rev. Joseph C. Mulhern, S.J., New Orleans, La. (1939-1942).

The *Eastern Regional Unit* held its Fifth Annual Meeting in the Little Flower Catholic Girls' High School in Philadelphia, December 27, 1940. Five hundred and forty-three

schools were represented. Brother Benjamin, C.F.X, Chairman of the Unit, opened the meeting and the Reverend William A. Scully, S.T.L., Director of Religious Education in the Archdiocese of New York, spoke on "Catholic Youth Attending Secular Schools." The second talk was by Right Rev. Henry M. Hald, Ph.D., who advocated greater publicity for high schools. The afternoon session comprised interesting talks on "Commercial Education," by Sister Mary Concepta of Aquinas High School, New York, N. Y., and on "Vocational Training," by Brother Cassian, who gave information as to how to secure government aid for this kind of work. Probably the most interesting feature of the day's convention was the panel discussion on "Vocational Training," conducted by Mr. Paul D. Williams, Secretary of the Catholic Conference of the South, Richmond, Va.; Brother Nathanael, Principal, Our Lady of Good Counsel Branch, Cardinal Hayes Memorial High School, New York, N. Y.; Dr. Robert Connery, Director of the Commission on American Citizenship, The Catholic University of America, Washington, D. C., and Rev. Thomas J. Quigley, Superintendent of Schools of the Diocese of Pittsburgh, Pa. This was followed by a spirited open forum discussion.

The election resulted in the following officers:

Chairman: Brother Benjamin, C.F.X., A.M., Baltimore, Md.

Vice-Chairman: Brother Denis Edward, F.S.C., Ammendale, Md.

Secretary: Sister Mary Bernardita, New York, N. Y.

Delegate: Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.

The *California Unit* (see report to the Executive Committee).

The *Central Unit,* Fourth Annual Meeting (see report to the Executive Committee).

Respectfully submitted,

EUGENE A. PAULIN, S.M.,
Chairman.

PAPERS

HOW TO MAKE BETTER CATHOLICS

MOST REV. GERALD P. O'HARA, D.D., J.U.D., BISHOP OF SAVANNAH-ATLANTA, GA.

It is the supreme task of the Church to save souls. She fulfills this task by preaching the truths which Jesus Christ gave her, a mandate to teach, and by administering the sacraments. But the Church's activity does not stop there. She strives valiantly and tirelessly to purify and sanctify every human activity and to bring to bear upon every human problem, the only enduring and salutary solution, that which proceeds from the teachings of the Gospel.

It is a stupenduous task to convert a people to the true Faith. It is equally difficult to preserve the Faith amongst a people, especially now-a-days when they are subjected, day in and day out, to the impact of false ideals and breathe in the contaminated atmosphere of unbelief and immorality—the bitter fruits of heresy, schism, apostasy, and of every form of Godlessness.

To preserve the gains that have been made, the Church has been unwearied in establishing institutions and programs of various kinds, calculated to keep alive in her children a love for their Holy Faith and an appreciation of its priceless value.

In this gigantic task, the Church has always employed the Catholic School as a powerful ally. Experience has shown that the Sunday preaching of the Gospel does not constitute enough religious instruction to counteract the irreligious influences in the midst of which our people live. To give a deeper and wider knowledge of Christian truth to her children, and to arm them intellectually and spiritually against theological and philosophical error, the Church has always looked upon the School as essential.

Generally speaking, it can be safely said that our Catholic schools are abundantly fulfilling their purpose. If we have reason to rejoice so often over the edifying spectacle of crowded churches, Sunday after Sunday; if our American

Catholics give an example to the whole world by the frequency with which they receive Holy Communion, this is due in large measure to the schools, in which our Catholic children are taught to have a great love for their Holy Faith and a deep spirit of loyalty to their Church.

However, we are not to be lulled into a false sense of security by crowded churches and long altar rails of communicants. Many a pastor will tell you that if all his people went to Mass every Sunday, he would have to enlarge his church. And it is a distressing fact that many Catholic youths, graduates of Catholic schools, will abstain from the sacraments for many months at a time, even years—and this, of course, is a bad sign.

It is timely, therefore, that we should ask the question: "How can our schools produce better Catholics?" By *better* Catholics, I mean not merely those who consistently obey the laws of God and of His Church, but rather those who are *enthusiastic* Catholics, who possess an apostolic spirit of interest in the work of the Church and who are willing to help the Church, *personally*, in the task of spreading and preserving the Faith. Such Catholics have a *special love* for the Church. They *think with the Church*. They are deeply interested in the Church's program for the religious, social, economic, and cultural betterment of the world.

Now what means should be employed in order to have our schools produce better Catholics?

A primary requisite, of course, is to make our schools *really Catholic*. Religion must be taught not as though it were merely *one* of the several branches taught in the school, but *the* subject, the basic, fundamental subject, around which all the others revolve and from which they derive their truth and meaning. Religion must *integrate* the entire teaching program. It must *penetrate* every subject that is taught. I do not care what the subject may be: it can be illuminated, made avid, more interesting and—what is more important—it can be so handled as to make of it an

element in building up a rich spiritual life in the pupil, and in directing his thoughts toward God. A little thought and skill will show that the laws of all the arts and sciences are but reflections of the eternal law of God, and that all truth, no matter where found, in mathematics, physics, chemistry, philosophy, is derived from Eternal Truth, and that the good, the true, the beautiful are all but faint images of divine goodness, of divine truth, divine beauty.

In his Encyclical on Christian Education, Pius XI, of blessed memory, wrote: "A school does not become conformable to the rights of the Church and of the Christian family, and worthy to be attended by Catholic children, simply because religious instruction is given there (too often parsimoniously). That a school may be such, all its teaching, all its arrangements, teachers, program, and books, at all levels, must be inspired by the Christian spirit, under the direction and maternal vigilance of the Church, so that Religion be truly both foundation and crown of all instruction, in all grades, not only primary, but also intermediate and higher."

Another point that is essential in producing better Catholics, is to develop in the student a spirit of pride in his Church. We all know the "inferiority complex" that some Catholics have. The Catholic student should be taught what a glorious privilege it is to belong to an institution that has come from the hand of God and which has exerted such a beneficent influence on the world. The Church's achievements in every field should be emphasized. Her great saints in every age should be extolled. Her triumphs should be sung. Her unparalleled contributions to the arts and sciences should be illustrated, and it should be shown that all that is good and holy, all that is fine and noble and cultural, is all due to the Catholic Church.

It is imperative, particularly in our country, that pride in the Church be developed, because we live in a nation in which the non-Catholic scientist and writer is extolled and publicized and in which we hear precious little about Cath-

olics in this respect and hardly anything at all of the great debt that the world owes to the Catholic Church.

The student should know that the Catholic Church has possessed, from the beginning, the allegiance of the greatest intellects and that in our own time she attracts to herself some of the most brilliant men and women.

In developing pride in the Church, history is a magnificent apologetic, for if the true glory of the Church is somewhat obscured in our own day, turning back the pages of history will reveal a splendor that no other institution can boast of. After all, there is no history but the history of the Catholic Church. Since God placed in the world this divine institution, universal in time and space, divinely commissioned to affect every human being, regardless of race, color, creed, or condition of life—Kings, Dictators, Presidents—as well as the humblest citizens, it must hold true that all human events, wherever and whenever they occur, by whatever agencies and to whatever persons, must necessarily bear a relation more or less intimate to the Catholic Church.

Another point that should be insisted upon in our efforts to make better Catholics, is to develop in them a sense of their dignity as members of the Church of Jesus Christ. "*Agnosce, O Christiane, dignitatem tuam,*" Saint Leo would say to each of us.

Many Catholics have a very imperfect idea as to what membership in the Catholic Church means. They have what may be termed a negative idea of the Church. It is a divine institution: that they believe, but for them its chief function is to restrict human tastes—by a series of laws that make life, they believe, uncomfortable. Those with this imperfect idea of the Church often speak against the Church; they cherish rebellious thoughts against the Church and can easily find excuses for evading or breaking the Church's laws. Having but a very imperfect idea of the Church and not understanding the nature and function of Church authority, they find many a law "a hard saying," when it inter-

feres with their own pleasure, and are easily tempted to "walk no more" with Christ.

The Catholic student should know that, through Baptism, he has been incorporated into the Mystical Body of Christ, and is a member of that Mystical Body, and that this incorporation confers on him a sublime dignity. As a Catholic he is privileged to share in the inner supernatural life of God through sanctifying grace; that it is his duty to be a sound, spiritually healthy, morally wholesome member of this Mystical Body. He should know that it is not merely a personal and private matter with him whether or not he live a morally upright, even holy life, but that his sins or his virtues, necessarily affect the whole Body of which he is a member. "If one member suffers, the entire body suffers with it."

The great need of our generation, since Calvary is the living of the Life of the Mystical Body of Christ in its fulness. "Jesus has now many lovers of this heavenly kingdom, but few are willing to bear His Cross."

The Church needs *saints;* the world needs *saints* who, by their example, may rouse us from torpor and mediocrity.

We are fast approaching the moment in which the world will witness a terrific struggle between good and evil. Our students should be taught they will have to take part in this gigantic strife.

And right here we might point out that every graduate of a Catholic School should be a *witness for Christ.* In his own personal life; in the bosom of his family; in his recreations; in his social and business life, let him always be a *witness for Christ.* To be less than that amounts to betrayal. Our Lord says: "He that shall confess me before men, I will confess him before my Father Who is in Heaven; and he that shall deny me before men, I also will deny him before my Father Who is in Heaven."

This brings up another point in our program to have our schools turn out better Catholics; namely, that noble apostolate of the laity known as *Catholic Action.*

We will have better Catholics if we *give them something to do* for the Church. That the laity have a vocation to assist the Church in her work of re-Christianizing a de-Christianized society has been insisted upon too often to admit of discussion. Throughout the world we behold the havoc wrought by heresy, schism, secularism, and all forms of godlessness. Priests and Religious are too few in members to counteract so much evil. They need the help of the laity in their efforts "to restore all things in Christ."

"The supreme aim of Catholic Action," wrote Pope Pius XI, "is the diffusion, defence, and application of the Faith and of Christian doctrine to life; alike individual, domestic, and civil. The hierarchic apostolate of the Church, and Catholic Action which cooperates therewith, aim at the entire program of the heart of God: the foundation, expansion, and consolidation of the Kingdom of God in souls, in families, and in society—in all its possible expansions, its extrinsications, in all the depths that human activity can sound when the grace of God is keeping it."

Our Catholic students should be taught the principles of Catholic Action, its aims and objects and the means by which they can help the Church attain these aims and objectives. Unfortunately, not everywhere has there been developed a program of Catholic Action, but it must come eventually, and our Catholic students should be prepared now to take their part in it.

As Pius XI said: "In truth, the world has now-a-days sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it, were the teachings of the Gospel to be flouted and a social order permitted to prevail which spurns no less the laws of nature than those of God."

Through Catholic Action, graduates of our schools are "given something to do"—a mandate to make real their daily prayer "Thy Kingdom come."

To develop in students a sincere enthusiasm to lead better Catholic lives, and more than that, to engage in work of

Catholic Action, I might mention a concluding point; namely, the advisability and the urgency of conducting an annual closed or semi-closed Retreat for all high-school students. This is actually being done in some dioceses. Pope Pius XI in *"Quadragesimo Anno"* spoke highly of retreats as a means of counteracting present-day godlessness. Having urged bishops "to make use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study-clubs on Christian lines," the Pontiff added: "Above all, let them hold in high esteem and employ with diligence for the benefit of disciples, the Spiritual Exercises; a *most precious* means of personal and social reform. These Exercises we declared (*in Mens Nostra*)" in express terms to be most useful for the laity—for in that school of the spirit not only are excellent Christians formed, but real apostles of every state of life are trained and enkindled with the fire of the Heart of Christ. From that school they will go forth, as the Apostles from the Cenacle in Jerusalem, strong in faith, unconquerable in steadfastness under trials, aflame with zeal, eager only for the spread in every way of the Kingdom of Christ."

After all, how can our schools produce better Catholics? By instilling into all hearts a deep, personal love for Jesus Christ. Oh what miracles of zeal are not possible when the heart is filled with love for our Lord!

Our teachers are striving everywhere to instill that love into the hearts of their pupils—by the noble example of their unselfish, self-sacrificing lives, and by the exercise of their teaching office. Above all, they are communicating to the hearts and souls of their pupils something of the love for Christ that burns in their own souls.

Sometimes a teacher does not see the result of his labors and sacrifices. Often he is disappointed in his pupils; frequently enough is treated with ingratitude. But on the whole, our Catholic teachers should be consoled by the knowledge that their noble efforts are rewarded in the kind of life they observe in their pupils when school days are

over. Their labors and sacrifices are bearing rich fruits, visible even in this world, in the sanctity of the lives of the vast majority of the graduates from Catholic schools.

And may I conclude with a tribute to those priests, Brothers, and Sisters who have given up everything in this world in order to devote their lives to the sacred task of teaching others the way to Heaven. They are one of the noblest glories of the Church. Their lives are an inspiration to all of us. It is surely of them that the Sacred Scriptures speak in the words: "They who instruct others unto justice will shine as stars in everlasting eternities."

THE CATHOLIC APPROACH TO BETTER CITIZENSHIP

BROTHER EUGENE A. PAULIN, S.M., Ph.D., MARYHURST NORMAL, KIRKWOOD, MO.

Speaking of bottlenecks in our present defense program, Dr. William Warner, President of the American Industrial Arts Association, grouped them under three heads: Civic illiteracy, industrial maladjustment, and administrative inertia. In all three his criticism is directed against present-day education. Beginning with the last of these, administrative inertia, I think we will admit some truth. Human nature is such that we prefer going on as we have been doing rather than examine into the claims of new ideas and new methods. It was to help in this difficult task of reorientation, that the general theme of the Secondary-School Department of the National Catholic Educational Association is stated as "Catholic Secondary Education in View of Present-Day Needs."

The second criticism, industrial maladjustment, refers to lack of guidance and of vocational education. Both of these phases will be dealt with in a later forum discussion.

In the matter of civic literacy we can map out for ourselves a definite far-reaching program that will result in better citizens, men and women imbued with a real understanding of what is meant by a democracy, a belief in its innate excellence in spite of manifest shortcomings, and a loyalty to its maintenance and defense.

In the outline of Objectives of Catholic Secondary Education, our duties to the state are given as one of the essentials for successful living. It is our duty as educators to develop citizens who have a real understanding of the meaning of the democratic ideal and that it is the highest form of government known to man; that it is a way of private and public life intended to meet our standards of decency and good will. Being a human institution it is necessarily imperfect, but by comparison with other forms of government we have every reason to be proud of our accom-

plishment. As Lord Tweedsmuir has said: "The dictators have done us a marvelous service in reminding us of the true values of life." It is in our social studies particularly that we can realize these objectives, but these results will not be automatic. Unless we go about our work with set purposes there will be no carry over into life.

Knowledge, however, is not enough; we must influence the emotions and actuate the wills. Paging through the current number of a progressive educational magazine the other day, I came across these words: "Our first obligation is an aggressive indoctrination of the meaning of democratic society in the minds of youth." "Indoctrination!" Hateful word! I remember when this word applied to one's teaching condemned you bag and baggage. At long last, educators are coming round to the realization that there are certain undeniable truths just as there are unalienable rights, about which there is to be no cavil. There are eternal verities which persist through a universe of change, which must be accepted; there are some things that are right and others that are wrong; just as we benighted Catholics have taught for ages. The conviction is being born in gradually that the rights of man, with bases in the will of the Creator, is something that all must accept, if our form of government is to continue. How can there be a brotherhood of man if there is not a fatherhood of God? It is consoling to notice that the need of religion is felt by an increasing number of educators and "release time" is permitted in more and more of our cities.

Another word that has been taboo in educational circles for some time is "discipline," and this, too, I found in the same magazine. The second requisite in education for democracy was: "Give each person certain basic disciplines designed to fit him for the part he must play in society," and among these disciplines is enumerated "that which comes from strength of character, and which demands of the individual the realization, that worth-while tasks can be accomplished only through diligent labor, and the willing-

ness to pay the price necessary to such achievement, the willingness to face, when necessary, heavy self-sacrifice for what or for whom one believes to be right; the growing realization that the spiritual elements of life are the most important and that they represent the enduring values toward which the individual and society must constantly strive." These have been the deep-seated convictions of Catholic educators throughout the history of the Church and these should define our approach to the problem of turning out better citizens.

To sum up then, see:

(1) That our pupils understand the fundamental principles of democracy, that these have their roots in the creative purpose of God, that man is always an end, never a means.

(2) That our pupils be led to love their country and all that it stands for, in spite of manifest mistakes and shortcomings, that they be tolerant of their neighbors, recognizing them all as brothers in Christ.

(3) That our pupils be willing to work for their country, make sacrifices for it, even die for it.

I close with the words of Dr. Archibald MacLeish, Librarian of the Library of Congress:

"If the young generation of America is distrustful of all moral judgments of better and worse, then it is incapable of using the only weapon with which fascism can be fought —the moral conviction that fascism is evil and that a free society of free men is worth fighting for. If all words are suspect, all judgments phony, all convictions of better and worse fake, then there is nothing real and permanent for which men are willing to fight and the moral and spiritual unpreparedness of the country is worse than the unpreparedness in arms."

THE MORAL BASIS OF CITIZENSHIP

REV. ROBERT J. SLAVIN, O.P., Ph.D., SCHOOL OF PHILOSOPHY,
THE CATHOLIC UNIVERSITY OF AMERICA,
WASHINGTON, D. C.

The contemporary slogan "Make America Safe for Democracy" might well engender in us a smug complacency in our American way of living. By a surface contrast America towers over European countries now witnessing the supremacy of brute force. Our land is being hailed as the last citadel of freedom; the torch in the hands of the Lady of Liberty seems to shine with greater brilliance when we compare our freedom with the regimentation of the dictator countries. Great though our progress has been, it has not always been rectified in terms of the final goal of all life. Thinking people who insist on a return to sound fundamentals realize that spiritual and cultural lethargy can disintegrate a country far more effectively than Stukas, Heinkels, or Messerschmidts. When men and women become indifferent to the sacredness of human life then they sometimes think that in saving their physical existence they are saving their humanity. When people become indifferent to truth, then they are open targets for the shattering gunfire of emotionalism and propaganda. When the final goal ceases to be the center around which all our hopes and plans revolve, then life becomes a mad scramble to attain the false peak of economic security.

The roots of our American culture and ideals are spiritual and moral, but in the national life of the country little attention has been given to spiritual and moral truths. It is precisely because of the inherent dignity of the human individual that training for citizenship becomes a possibility. It is because of the eternal happiness which is man's destiny that the steps leading to that goal take on meaning and purpose. Man perfects himself in relation to that goal when he builds within himself the virtues both intellectual and moral which fit him for his destiny. Moreover, the divine

gift of Faith roots man solidly in God, Hope challenges him to hold fast to eternal truths despite all passing attractions, and Charity gives him the quiet air of one at peace with God.

It is sometimes questioned whether the good man is necessarily a good citizen but when one reflects that the possession of good habits or virtues embraces not only the virtue itself, but the extension of the virtue to fellow men and to society, then it appears that the really virtuous man is really the good citizen. For example, patriotism or love of country is a part of the virtue of justice or more directly a part of the virtue of religion, which in turn finds its orientation under justice. It follows from the one virtue of justice, sometimes called the social virtue, that the very least requirements of that virtue are religion, piety, and patriotism. To arrive at a more perfect social life, justice must extend itself to gratitude, friendliness, love of truth, liberality, etc. For the perfection of social life, according to the Catholic idea, there must be added the Gift of the Holy Ghost, which is piety. In proportion as these virtues are more perfectly possessed, the individual becomes a better citizen. The task of training for citizenship becomes, then, not an emotional appeal which leads to the waving of flags and the marching of feet, but, rather, an appeal to both intellect and will so that the individual realizes that devotion and love of his country are demands of his own nature.

Within recent years, the unsolved problems of our civilization have focused minds on a half-truth. Individuals have of late become conscious of the fact that the country owes them certain debts. When such concentration darkens the truth of their own debt to their country, then society is in perilous danger of death by violence. Society is no stronger than the seeds from which it grows and these seeds are the individual's obligation to society. The virtue regulating the debt of individuals to God, country, and home is religion. God shares His prerogatives, in a sense, with others and their authority is rooted in Him as a source and

fountain-head. God, of course, comes first in any consideration of man's dependence. Under Him, as so many rungs on a ladder leading to heaven are parents, country, legislative superiors, etc. The debt individuals owe to parents and country is one of strict justice; its payment involves honesty and that debt is paid by piety and patriotism.

Any group that abandons virtue or does its utmost to look upon it as outmoded is the greatest enemy of our country. Education that ignores the development of virtue ignores social life. The following principles which constitute the primer of Catholic Education must be kept in mind if the task of making good citizens be successful:

(1) The aim of education is never limited by any form of government, no matter how good that political form of government may be.
(2) The making of good citizens is one of the products of education, not one of the essentials.
(3) The temporal order closes the broad vistas of the spiritual which are ever present as giving meaning and purpose to Christian education.
(4) The ends of education are properly determined by the nature of man and never by political considerations.
(5) Catholic education aims at educating, not only for learning, but, also, for living, and in this respect its entire curriculum may be classified as perfecting the potentialities of man—moral, physical, emotional, and spiritual.
(6) Catholic education rebels against a country taking the place of God or defying a nation as an end in itself.
(7) Religion, not democracy, must be the integrating factor of education.
(8) Catholic education serves the best interests of the nation, because supernatural men and women, virtuous citizens, are the best guarantees of peace, order, and stability in any nation.

The method to be used in carrying out these principles must take into consideration that learning is an active process in which the student plays the most important role. However, the didactics of good teaching demand stimulation

by the teacher. Over and above the psychological approach which is the background of all teaching, the following must be the essential conditions of good teaching:

(1) Perfection of the teacher's knowledge and virtue.
(2) Presentation of the problems of hierarchy in the universe and the relation of all things to God.
(3) Integration of knowledge in each subject-matter.
(4) Cultivation of true freedom by insisting on subjection to authority—God, parents, country, etc.
(5) Protection of students from erroneous teachings and vicious half-truths.
(6) Insistence on the fact that the individual is not an isolated being, but develops himself fully only when socially developed.

PANEL—HOW CAN OUR SCHOOLS PRODUCE BETTER CITIZENS?

REV. THOMAS J. QUIGLEY, A.M., SUPERINTENDENT OF SCHOOLS, DIOCESE OF PITTSBURGH, PA.

I would like to point out first of all that there is an insidious but a very real danger in the modern stress on citizenship education as it is understood in public-school circles. It arises from the public educator's naturalistic interpretation of the social order. If there is no supernatural life; if there is no God, no eternity, no other world; if man is continuous with nature, wholly mechanistic, without a spiritual soul, without a free will, acting thus and so because of the blind, fortuitous operation of heredity and environment, then either man must be left entirely free, irresponsible, and undisciplined, and there is no social organism at all; or man must be trained, as an animal is trained, to be responsible, to accept external disciplines by force, and the social organicism to which he must pledge his complete fealty must be the State.

The former alternative, which is the essence of the old Liberalism and which was the first development of the flight from the supernatural, has today lost caste. It produced a chaotic world, an unbalanced world of great wealth and power on one side with severe poverty and insecurity on the other. The masses were bound to revolt against such an order and weak nations were bound to rise up against the selfishness and greed of the stronger nations. The world recognized the impossibility of complete Liberalism and the necessity of some sort of social organism.

However, as long as the interpretation of man and the world is a naturalistic one, there is only one other alternative and that is Socialism, National or International. Germany, Italy, Russia, Turkey, the Balkans, some of the South American countries, Japan have definitely had recourse to this other alternative. England and France, even before the outbreak of present hostilities had gone a long way on

the path toward State domination of the individual. Whereas the former emphasis had been on liberty to the neglect of security, the recent emphasis everywhere has been on security to the neglect of liberty.

We in America are anxious to preserve a democratic form of government and to do so we must preserve a balance between liberty and security; we must develop a sense of social responsibility in our people; we must have a disciplined people who of their own will recognize and obey a sovereign authority and live by a sovereign law; we must have a loyal people. The present trend in public education is attempting to achieve these objectives but, by virtue of the naturalistic interpretation of man and his destiny still professed by public educators, its attempts are heading us willy-nilly into socialism. To preserve a balance there must be a fulcrum, a rigid point that doesn't change or move. There must be an absolute, an unchanging code and this the Naturalists will not accept. Democracy is the balance but it is not the fulcrum too. It must depend on something which we all believe and live by and which is outside the Democracy itself. Democracy is a political philosophy and should be part of a wider, general philosophy of life. In the public schools it is being called the way of life itself. We are on the way to establishing America as our God and Democracy as our religion. How, then, can we quarrel with one who calls Germany his God and Naziism his religion?

To develop a sense of responsibility in our people requires that we have a terminus for that responsibility. A man must be responsible to some one. Teach him that he is responsible to himself alone and we have Liberalism, and chaos. Teach him that he is responsible to some other man and we lay the foundation for dictatorship. Teach him that he is responsible to a vague something called Society and we have nothing as the Russians found out. If we leave out God, there is only one other terminus which we can imagine and that is the State. In teaching man that he is

responsible for his acts to the State alone, even a democratic State, we are laying down the basis of State Socialism.

In the modern concept of citizenship education no sovereignty is recognized above that of the State and no sanction for man's human acts exists above civic law. Even granting that this sovereignty and civic law is supposed to be the will of the majority, the State is established as the supreme and absolute sovereign and is in a position to bend the will of the majority to its own ends. If we do not recognize God and divine law we must accept the State and civic law as the final arbiter of right and wrong. It's either God or Socialism. Despite the platitudes written and spoken about God and the Ten Commandments by educators and columnists, a half hour's conversation with any important educational leader of our day will convince you that his God is America and his religion is Democracy. His citizenship course is the substitute for a religion course, or his religion course is to develop fealty to the State, and every other course is to be integrated around this citizenship. True enough he calls it democratic citizenship, but Socialism by any other name still reeks with evil. He thinks he is saving the democratic institutions for which his fathers fought and died, but because he will not accept the commitments of supernaturalism, he is actually destroying those institutions.

We dare not, therefore, follow the trend of the modern public school in placing too much emphasis on citizenship as such. We are desirous of preserving democracy and we, because we admit the supernatural, have the philosophy of life which makes possible a sound, democratic political philosophy. We acknowledge God as the supreme sovereign from whom the State, through the people, derives its sovereignty. We accept divine law as the final sanction of man's acts, from which civic law receives its binding force, and which is an absolute norm of right and wrong. We teach that man must be responsible first and directly to God. We can establish discipline because we admit authoritarianism, but of God, not of the State.

However, while we have the philosophy upon which a sound democratic citizenship can be built, it does not follow that we can sit back complacently and comfort ourselves with the thought that we are, through our religious courses, as presently constructed, turning out good citizens. I suggest that we have a three-fold task to do, in order that our religion and our philosophy function practically.

(1) We need to encourage student activity, clubs, and associations to develop initiative, ability to conduct meetings, to work on committees, to solve problems, and carry out projects by group effort. Through such activities, judiciously selected and guided, and by teaching methods, we develop in our students an attitude of interest in democratic processes, and the skills and techniques of democratic government.

(2) We need to socialize our religion courses. We must emphasize the idea of social virtue and draw from our Creed, Commandments, and Sacraments the social implications contained therein. The tracts on Justice and Rights and on Particular Obligations should be drawn from our moral theology books, and written into high-school courses. The social encyclicals of the Popes also should be woven into these religion units.

(3) We need to supernaturalize our civic courses by directly teaching that man is a citizen of three societies, Family, Church, and State and that he has functions, rights, and duties in each. We need to understand this three-fold social order as ordained by God to assist the individual achieve union with God. The basis for obedience, for brotherly love, for cooperative activity in any one of the three societies depends on the fact that they are themselves dependent on God and are means, not ends.

TEACHING THE MASS IN HIGH SCHOOL

REV. GERALD ELLARD, S.J., Ph.D., ST. MARY'S COLLEGE,
ST. MARY'S, KANS.

Delegates and Guests, Clerical, Religious, and Lay, of the Secondary-School Department of the National Catholic Educational Association:

I am informed that twenty minutes are available for this paper, and thirty afterwards for discussion. I should like to remit, therefore, to the discussion period all consideration of:

A. Norms for evaluating textbooks on the Mass with regard to:
   (1) excessive stress on external features,
   (2) excessive use of allegorical explanations, etc.;

B. The propriety of retaining the division of the Mass into three principal parts, Offertory, Consecration, and Communion;

C. The inculcation of what Father F. J. Connell, C.SS.R., calls "the practices of active assistance at Holy Mass and daily Communion." (*America*, June 22, 1940.)

It will serve further to delimit our present consideration if we state at the outset that we assume as true these three statements:

(1) Events constantly bring out that adult Catholics of our generation lack sufficient knowledge of worship by sacrifice to think of Mass as sacrificial worship, or realize what this type of worship entails.
(2) Many teachers feel that they are not successful in imparting an understanding and love of the Sacrifice of the Mass.
(3) Religion courses on all the academic levels have been found wanting in this most important respect in recent years.

Perhaps a partial explanation of this sad deficiency in our

religious knowledge is that the old *Baltimore Catechism* provided:

On Holy Eucharist in general—twelve questions.
On Holy Communion—eleven questions.
On Mass in general—eight questions.
On compulsory attendance at Mass—four questions.
On nature of sacrifice—*one question.*

Again, God has been pleased to reveal that Mass is the perpetuation of Calvary's Sacrifice, but has not revealed *just how* this is so. In grappling with this subsidiary question of *manner* at great length, theologians by very emphasis may have unwittingly obscured the basic question of *fact.* American Catholics as a body, whatever be the cause, know that the Mass is Christ's Sacrifice, without knowing what a sacrifice is, or that Mass is also *their* Sacrifice, or what that entails.

This paper urges the organization of instruction on the Mass to stress: *first,* the idea of sacrifice in plain, non-technical language: *then,* the three closely-allied concepts of offering; namely:

(a) the relation of inner oblation to outer oblation,
(b) the relation of personal oblation to group oblation,
(c) the relation of our oblation to Christ's oblation;

and *finally,* the three allied and correlative concepts of receiving, namely:

(a) the relation of Communion (getting) to oblation (giving),
(b) the relation of corporate getting to corporate giving,
(c) the relation of union with Christ to union with Christians.

Within the limits set us, we shall touch on each of these ideas.

There is, first, the question of teaching sacrifice, as an act of worship, and, indeed, the highest act of worship, in non-technical language. Here I would urge that the very word, "sacrifice," as now used in English, is a most unfortunate and misleading term, because it means one thing in

the speech of every day, in which we think and feel and pray, and something quite different as correctly designating a certain mode of worship. In our every-day thinking, "sacrifice" means *giving up,* foregoing, self-privation, a concept that is naturally unwelcome, negative, and self-centered. In the language of strict theology, "sacrifice" means "giving," serving God by giving Him a gift. Giving is delightful, positive, and self-effacing. Giving is a sign-language of love as natural to man as breathing, and so I urge we should explain the Mass in terms of *giving,* rather than in terms of *giving up,* in terms of love rather than in terms of self-privation.

The natural language of love, we repeat, is the sign-language of gift-giving. Love never feels that words can do it justice. As children, we unashamedly asked our parents for money with which to buy them gifts. The gift, when offered, was usually something big, because, in its own way, it is the measure of love. Growing affection of a young man for a young woman seeks a gift, the eloquence of which will carry conviction. What he says with flowers is that, lovely as the flowers are, the recipient is fairer still: what he says with candy is that sweet as the bonbons may be, the recipient is sweeter still. When the lover wishes to lay all the prospects of his life before the beloved, he proffers her a diamond ring, something very precious in itself, but a thousand times more precious because of the greater gift, of himself, which it signifies. So at all age-levels, at all cultural levels, the world over, human love calls to human love in the language of giving.

What of the love of man for God? This love, which is compounded of adoration, thanksgiving, petition, and, since we are sinners, of reparation also, finds it has no better expression of devotedness than gift-giving. "How shall I make return to God, for all His gifts to me?" (Ps. 115) is a question that echoed in David's heart because it echoes in every religious breast. The gift, standing for self-giving, and which becomes *sacred* in the giving is called *sacrifice,*

and so David's reply, "I will offer Thee a sacrifice," but bears out the unlettered theology of man's religious nature.

And the love of God for man? Is it, too, expressed in gift-giving? God said it, so to speak, with His only Son: "Herein doth lie the love," Saint John explained, "not in our having loved God, but in His having loved us, and having sent His Son as propitiation for our sins." (I John iv, 10.) Whereat Saint Paul asks in wonder: "How can He fail to grant us all things [along] with Him?" (Rom. vii, 32.)

And the love of God for the Man-God? "For this reason doth My Father love Me," said Christ expressly, "because I lay down My life [for My friends] . . . Such is the command I have received from My Father." (John x, 17, 18.)

And the love of the Man-God for God? Christ said it, so to speak in full reverence, with His Body broken for us, His Blood shed for us. "Greater love than this no man hath, than that he lay down his life for his friends." (John xv, 13.) He said the night before He died, and after that event Saint John pointed to this same proof: "Hereby we have come to know His love, in that He laid down His life for us." (I John iii, 16.) So no matter from what side we approach this shrine of love, the path to it is *giving*. Let us go back and approach God from the manward side.

Gold and gems may be given to God, but there are gifts more eloquent by far: the products of man's creative art may be given to God, but these, too, bespeak love but weakly. Food and drink may be given to God, and these bespeak, in the code of love, self-donation without limit or reserve, because food and drink are life's very sustenance. Their spontaneous donation is our most emphatic expression, in the sign-language of love, that we are willing to offer God our very life itself. So the service of God by giving Him a gift, bespeaking the inner gift of love, is of the essence of religion, is the highest expression of religion, and among all gifts that of food and drink is man's most eloquent voice of love. And if propitiation for sin be also desired, then the guilt of sin is expressed by a vicarious shedding of blood on

the part of the gift-victim given. Saint Thomas found all this so natural that he said: "Sacrifice expresses the right relation of the soul to God." (S T I-II, 102, 3.)

In this worship by sacrifice, whatever it be that is visibly offered, money in an envelope, or the work of one's hands, a lamb or a pair of doves, bread or wine, whatever be the gift upon the altar, if this is real sacrifice, it stands for an inner gift of the soul into the hands of its Creator. "The sacrifice that is offered outwardly," says Saint Thomas, "represents the inward spiritual sacrifice, whereby the soul offers itself to God." (II-II, 85, 2.) The value in God's eyes of the outward gift is the value of the signification attached to it in the heart of the donor, as the Angelic Doctor says in the same context. As for the relative value of the outer and inward gift, Saint Thomas does not leave us in doubt: "Sacrifice is twofold. . . . The first and principal is the inward sacrifice. . . . The other is the outward sacrifice." (II-II, 85, 4.) So any study of sacrificial worship must stress the inescapable link between inner and outward gift.

The relation between personal and group oblation, between what I give in sacrifice and what my neighbors all around me give, has from primitive Christian times to our own been explained by pointing out the unity-made-from-multiplicity in the bread from many grains of wheat, the wine from many single grapes. After our bread and our wine are offered at Mass we pray in a spirit of humility and in a contrite heart "that we may be received by Thee, O Lord, *suscipiamur.*" This prayer, it is not without significance, is from the Holy Writ and is the only offertory prayer in the Mass composed by the Holy Spirit. (Daniel iii, 39, 40.) In the Secret Prayer of the Mass of *Corpus Christi,* Saint Thomas speaks of our "gifts of unity and peace": "This oblation of our service and that of Thy whole family" (*Hanc igitur* of Canon) is the external expression of that inner dedication for accepting the whole will of God, for surrendering the animosities and antipathies, and disaffection, and ill-will, and discord, for the emptying out of all

those small dislikes that are the natural accompaniment of life together. When we have all given up all those, then we are all as one, and there is nothing left in our hearts but love.

Oh, but this is difficult. That is why it is offered in union with the sacrifice of Christ, the one really limitless Act of Love enacted first on Calvary's Cross and reenacted here as often as the Sacred Mysteries are celebrated.

We said that the gift betokening self-oblation, which becomes sacred in the process of giving is called sacrifice. Any and every such gift given to God becomes sacred by contact with the altar. But in the Christian Sacrifice the gift given to God, in the process of our giving, becomes the Real Presence of the Living Christ, the Well-Beloved, the most precious Creature in all God's world. And so, after the Consecration, do we go on giving the now All-Perfect Gift, until, in union with Mary and the saints and angels, in union with the full Church militant on earth and the Church suffering beneath the earth, THROUGH CHRIST AND WITH CHRIST AND IN CHRIST, we offer all honor and glory to the Father in the Holy Spirit.

Then ensues that multiple relationship between giving and getting, which we call Communion. The obscuring of the inner bond between the giving part of Mass and the getting part of Mass is, in my mind, the most fatal consequence of our present defective instruction, and the weakest link in American Catholicism. Most American Catholics think that Mass, for them, is quite complete without their communicating. Of course, the Council of Trent has defined that the Sacrifice is valid provided the priest communicate, and no one else, but sacrificial worship, to be integral, embraces and includes Communion. "Receiving is of the very nature of the Sacrament," says Saint Thomas in words that are hard to escape for their clarity (S T III, 79, 7 ad 3), and in another context he puts it as follows: "Whoever offers sacrifice must be sharer in the sacrifice, because the outward sacrifice he offers is a sign of the inner sacrifice,

whereby he offers himself to God." (S T III, 82, 3.) There is, for the exigencies of necessity, what is called spiritual Communion; but that weakness we have here in mind is the state of affairs in which people ordinarily assist at Mass without ever thinking that the integral completion of the act they are performing requires the reception of communion, sacramentally, if possible, or spiritually at all costs.

In contrast with this vast body of what we may call Mass-Catholics, there are not a few individuals whom we might designate as Communion-Catholics, people (teaching Sisters amongst others) who erroneously think that Communion is more important than Mass, that Mass exists for the sake of Communion, and so forth. Both the one group and the other are unaware of the full *function* of Communion as instituted by Christ, an integral part of *sacrificial worship.*

Neither Mass-Catholics nor Communion-Catholics can readily understand the relation between corporate giving and corporate getting, or what Saint Thomas means when he says: "The reality [effect] of this Sacrament is union with the Mystical Body. . . . The unity of the Mystical Body is the consequence of the real [physical] Body sacramentally received." (S T III, 73 a 2, a 8.) We give a joint gift proceeding from the entire family of God incorporated into Christ: we receive a joint Gift-in-Return bringing us divine grace in Christ. Was it by chance that Saint Paul spoke of only one effect of the Eucharist, a growing into one another, "We are all one body, for we all eat one Bread." (I Cor. x, 17.) If our joint giving has brought us all together in unity and peace, our joint getting puts us all in contact with the Common Guest the Lord and Savior, Jesus Christ. "Now there is a twofold reality in this Sacrament," . . . again it is the Angelic Doctor speaking, "one which is signified and contained, Christ Himself; while the other is signified but not contained; namely, Christ's Mystical Body." (S T III, 80, 3.) Here is our fellowship as fellow-guests at the Table of God, fellowship of our joint-trust possession, of the Head by us, the body. I might, if you wish, illustrate this rela-

tionship between union with Christ and union with Christians by indicating two ways of making thanksgiving after Communion. The one begins with self and escapes not from self's narrow quarters, adoring and worshipping Christ in the recipient's own heart: the other begins with self, but also sees Christ and worships Him and thanks Him and petitions Him in the hearts of the brethren all around, even in those of another class, even in those of another nation, even in those of another race, for we are all joint owners in the Eucharistic Trust, Unlimited. "It is in the cultus of this Sacrament, . . ." said the great Pius XI, "that souls are appeased, and that Philemon and Onesimus, the great and the lowly, masters and servants, governors and governed, again find themselves really brothers."

Our time has elapsed, and it may be that the foregoing remarks are of small aid to those engaged in teaching the Mass in the high school. What a pity if we fail to make the best possible use of the Holy Eucharist! "The All-Wise God," said Saint Augustine, "knew nothing better, the All-Powerful God could make nothing better, the All-Possessing God could give no more." May He teach us to teach children the holy Mass.

SOME TANGIBLES IN CHARACTER TRAINING

BROTHER PETER, S.C., PRESIDENT, ST. STANISLAUS COLLEGE, BAY SAINT LOUIS, MISS.

We may build modern, spacious, beautifully designed factories with all conveniences for the workers, but still the only true test will be the FINISHED PRODUCT. What matter if the automobile factory is perfect in all appointments if the car that is turned out does not measure up to standards and needs? The FINISHED PRODUCT may be a "thing of beauty" but it will certainly not be a "joy forever" unless it can stand up under the wear and tear of service.

Our Country is dotted with magnificent school plants, architectural dreams, show places of their cities, but what about the FINISHED PRODUCT? Do the boys and girls come out ready to face the world as good citizens and good Christians? Will the education they have received "stand up?" Can it survive the wear and tear of competition and temptation? Or will it be like veneered furniture left out in the rain?

In thinking over the subject assigned to me, "Some Tangibles in Character Education," the question came to me, "Why this trend to character education when we have gone on so long without special emphasis on that subject? I believe that the cause lies in our modern system of departmental teaching. Apparently we have had no choice but to place ourselves under State Boards and to submit to regulations and fads. I will always maintain that with the background of centuries of experience the Catholic-School System is far superior. Now in the age of specialists and specialization, our teaching has turned to the teaching of subjects and not, as formerly, a teaching of pupils.

Formerly, one teacher handled a whole class for the entire day. The element of personal influence was there. A teacher had to concern himself with probably thirty or forty boys and his whole time and thought was devoted to them.

The boy had the same style of discipline and personal contact through the whole day and even through the whole year. Now a boy has as many as five different teachers each school day. There is no chance of personal interest or personal character study. No teacher can do justice to the individual character of probably one hundred and fifty boys. The pupil no longer considers the teacher as his lord and master who can influence his whole year or his whole life. To the average pupil the teacher represents no longer an ideal but rather a school subject. Truly we have become teachers of subjects and not of human beings.

I believe that the remedy lies in the considering of character as a special course, one to which the teacher must give thought. Probably the "home-room teacher" would be the man responsible for each group of boys.

The Reverend Father Maline assigned to me the presentation of something tangible in character education. If it is worth your time and patience to listen it was well worth my profound preparation.

I humbly present as my credentials, thirty-five years of actual teaching and contact with boys—not merely in the field of theory, but in the actual laboratory of boyhood and youth. I am not going to be dogmatic. That, indeed, would be ill-advised with so many abler and much wiser than I.

I hold that with Religion, Character Training is the important subject of our curriculum. Our teaching of the doctrine of Religion is idle and wasted if our boys do not develop character. We have no definite course in character training. Our efforts, while certainly well-meaning, are largely haphazard, indefinite, and vague. Probably this is due to the fact that we have no TEXTBOOK for character. We have splendid texts for English, for Algebra, for Geometry, for Physics, and Chemistry—in fact for all the profane subjects—but for the vital and all-important subject of Character we have none. Where would we be in our profane studies if we had as little plan and method?

Our children want it. They are wistfully and eagerly

seeking guidance. Many a boy has said to me: "They tell us that they want us to be men of character, but they don't tell us how." If we try to answer by some exhortation or some definition and let it go at that, it is as practical as telling them to be men of knowledge and then leaving them to work it out for themselves. Instead, we map our daily, weekly, monthly, and yearly programs, and then give them one period at a time. Since we have carefully planned programs in every other subject, why not in the most important one, the fundamental one of character?

You might very properly say to me now: "What can I do about it? How can I go back to my post and take steps for a definite concrete objective?" The question would be very pertinent.

Let's start by defining character. Ah, there you have me. Character, like personality, seems to belong to the abstract, to the ethereal. We should have something that we can understand and appreciate and grasp in a clear light. Let me venture this definition, though you probably know a better one. CHARACTER IS THE DOING OF THE RIGHT THING AT THE RIGHT TIME, WHETHER YOU *FEEL* LIKE IT OR NOT. I use this definition because the boys understand it. I stress "Feel" for it means everything in the definition.

Within the past few years I have talked to classes on the subject of character in as widely scattered places as Boys Town and Boston, Chicago, and Miami and in every place I found the same keen interest.

To start a definite course, I suggest first a talk to the class on Character. Define it. Use for example, the comparison of the making of a concrete pillar. Every boy has seen workmen building concrete pillars or concrete walls. A clear understanding of this example will also make the children appreciate the reason for the discipline of the school, and of the home. I have used it for years with most satisfactory results.

I present it this way:

The first step in building a concrete pillar or a wall is the making of the steel or the wooden forms. The forms are then placed in position and bolted together. The permanent shape of the wall will depend on the shape of the forms. Then the concrete mixture is poured in. These forms represent the rules of discipline of home and school. The forms hold the mixture in shape till it hardens sufficiently to stand by itself. The rules of conduct hold our children to right till they are strong enough in character to act of their own volition. When the forms are removed the wall will stand. When parental and school rules are no longer in force the boy will stand on his own if he has been taught self-discipline. The children easily understand that if the forms were not there or were not rigid, the result would be a shapeless mass. If this is properly presented the child will understand the why and wherefore of discipline and will graciously and voluntarily submit—and will even seek discipline and formation.

After this is well understood it is easy to go further and to explain how important it is that the right elements go into the mixture—how cheating in the amount of cement would mean a crumbling of the wall when any weight is put on it, etc. Compare the cement to the honesty and sincerity that must go into the mixing of the elements in their characters. All this is simple and commonplace, but that is just what we need to bring the consciousness of right discipline and character into the focus of every child.

It is essential that we make the children character conscious. . . . Keep telling them. . . . Let them know that they themselves are the architects, that we are only advisers. That we hold the reins only till their wills are strong enough to guide themselves.

Now we come to the development of the principal elements of character. That will vary, of course, according to the ages of the children. But we should have definite objectives all the time.

I suggest the following as a plan that has worked very well. Present the five following character credits and let each boy grade himself: (1) Promptness, (2) Reliability or Dependability, (3) Ability to "Take It," (4) Truthfulness and Honesty, (5) Cleanliness in Speech. After a careful explanation of each of the five let the boy take time to record his grade, counting twenty points for each.

Promptness: At first blush this might not seem very important, but if you do it WHEN you should, you will more probably do WHAT you should. Parenthetically, if I am not prompt in rising, I may never make that morning meditation. If I don't attend to my spiritual reading or to the correction of my themes when I should, I will probably not do it at all. Explain promptness as a first step in self-control.

Reliability and Dependability: I need not elaborate on this. You can furnish examples appropriate to the age of the pupil.

Ability to "Take It": Slang? Yes, but expressive and they understand it perfectly. To the smaller ones, show the danger of pouting or of resenting correction. They will readily understand how a teacher or a parent feels bad to have to scold or correct, and would rather not do it. Show how they hamper their own correction by not accepting gracefully and gratefully. For the older ones, show the harm of alibiing their mistakes. I remain longer on this one for it is the most vital of all since it includes correction and correction is the all-important element in character training. I do not necessarily mean correction by the teacher. I hold that no discipline is worth while unless it leads to self-control. I like to give the following true example for it has always created a profound reaction. Incidentally, this little occurrence gave me my most profound lesson in psychology. Almost twenty years ago a new lad came to our boarding school. He was about thirteen years old and of the "all-boy" type. About the third week of school he was brought to me for a violent exhibition of

temper. While playing baseball one of the boys held his bat he was about to strike at the ball. The boy flew into a violent temper and had there not been some larger boys there to interfere he would probably have killed one of his companions with the bat. I talked the matter over with the lad and showed him how dangerous his temper was, if uncontrolled. I explained that he might some day even kill his best friend in a moment of anger, etc. . . . I suggested that I would be willing to help him to learn to curb his temper and proposed that I would spank him if another similar display took place. I asked him to return before bedtime to decide whether he wanted to make the agreement or not. He came that night and said: "I wish to make that agreement." I asked why. He answered: "Just as you say, I might do something that I would regret for the rest of my life." Everything went along serenely for about three weeks. During that time I observed the boy and noted that he was making real efforts at self-control. Then one day he was playing billiards and some boy touched his cue. Again he was armed and he lost his temper. As on the first occasion larger boys disarmed him. That night when he sat at my desk very penitent, I said: "Eddie, I don't think I will spank you this time." "Why not?" "Well, I have noticed you very carefully and have seen much effort on your part." He interrupted, "Brother, PLEASE, don't let me off." Need I say that I was astonished. I asked why. Then came the lesson that I will never forget. "Brother it's true that I have not lost my temper for three weeks . . . but you don't know how many times I came near losing it and I remembered our agreement and kept my temper. Now if you let me go, shucks, it'll be the same old thing." I carried out the agreement. I believe that he was corrected twice more before the end of the first year. When his father brought him to school the following September he was unstinting in his praise of the change in the boy. He told me that the boy had been in control at home from about the age of five. Even a threat of denial of anything was enough to cause a

tantrum with the breaking of dishes or vases or windows. . . . I recall his exact words: "This summer was the first time in years that his mother and sister and myself have been happy." The boy spent several years with us and is now a respected businessman, a good husband and father.

I have always found that boys welcomed correction when they are convinced that the teacher has nothing in mind but their own individual good.

The fourth and fifth points, Truthfulness and Honesty and Cleanliness of Speech can easily be developed in a way most practical to your class.

For students of third or fourth year of high school, I generally give the following eight character credits: (1) Home Loyalty, (2) Individuality, (3) Ability to make and keep friends, (4) Sincerity, (5) Ability to "Take It," (6) High Moral Sense, (7) Clear concept and fearless practice of Religion, (8) Willingness to work when the work is hard.

In addition to the general class work, it is very important that the boy be handled individually. This is where the real work can be done. If a boy has confidence in his adviser his advance will be rapid. But there must be confidence. It is well known that you can do very little good to the boy who does not like you. Cultivate the boy's confidence and you will have the power to mold him at will. On the other hand be careful never to antagonize a pupil to the point of hatred. Remember that it is just one step and a short one from the hatred of a Religious to a hatred of religion.

I have found that a splendid opportunity presents itself at the time of the calling of the six weeks' reports. I never call them in public. Each boy comes in turn to my desk and time is taken to talk over his grades and to check on character development. Don't say that it would take too much time. If days and weeks are devoted to study, let's capitalize on the opportunity. Try it and you will find the results are marvelous.

Finally, remember that after all we are but instruments

and that the real character training will come from God. The Decree "*Sacra Tridentina Synodus*" opening the way of Frequent Communion to our children was the biggest step forward in character training. All that we can do is but little, but if we can bring the children to the altar rail, the Master will supply the deficiencies.

THE NEED FOR INDIVIDUALISTIC TREATMENT AS SHOWN BY TRENDS IN JUVENILE DELINQUENCY

REV. JOHN P. O'CONNELL, C.S.C., SACRED HEART OF JESUS CHURCH, NEW ORLEANS, LA.

Communism condemns itself since it is based on a false hypothesis "that all men are equal." Scarcely any truth is more apparent than the fact that men are not equal, notwithstanding the statement in the preamble of our nation's Constitution.

Men are not equals in their physical, mental, or spiritual make-up. Human beings are equals only substantially, that is, in so far as they all possess human bodies and human souls to which grace sufficient is given for their individual salvation.

As accidental differences exist between a $10,000 automobile and a $100 second-hand car, so in like manner do accidental differences exist between human beings. These differences are not only noticeable, but they have far-reaching consequences, since they are found in all three phases of an individual's life. In their spiritual natures all men have souls; yet no two individuals receive the same amount and the same kinds of actual graces. Not all Christians receive the charismatic graces, nor do all receive the Aloysian grace of never having an impure temptation. In the mental nature of individuals, are found persons whose I.Q.'s range from nearly zero to a hundred and fifty. In the physical nature of individuals such differences exist as to make positive identifications of individuals a relatively easy task. Some are blind; some hard of hearing; others are crippled, or left handed; some women are Miss Americas, while others are positively repulsive. To attempt to make equals out of unequals is like trying to put a square peg in a round hole. (Communism cannot work because there is no basis for making all men equal.) Because of the inequalities existing in human beings, there is a definite need for an indi-

vidualistic approach in the treatment of all individuals, and, especially, in the treatment of juvenile delinquents.

Some secondary schools, and some teachers in many schools, are still making the Communistic mistake of attempting to treat all problem children alike. No teacher has the right to expect the same results from each individual child in her classroom. Some children are given ten talents, while others are given only one. The successful teacher is the one who is able to recognize the wide range of abilities and of receptive capacities of her individual children, and then to act accordingly. In dealing with delinquents, the teacher should bear in mind that no one cause can be given for delinquent acts. In fact, sociologists do not use the word cause; they prefer to use the phrase "factors responsible for delinquent acts." The life history of any juvenile delinquent is like a mosaic. There are a multiplicity of factors in the delinquent's social life, mental life, physical life, and spiritual life, that contribute some measure in producing a delinquent child. This being true, there is a need for teachers to study all phases of a child's life if they are to attempt any individualistic treatment, and this is particularly true of the problem child in a secondary school.

All of us, unless we are Calvinistic, agree with Father Flannigan when he says that there is no such thing as a bad boy. However, our own experiences and statistical figures of Juvenile Courts tell us that some children do become bad. In this paper we will be interested in discovering any prophylaxies which teachers in secondary schools can offer against juvenile delinquencies. That such prophylaxies must exist follows from the thesis set forth by Father Flannigan, as also from the statistical records compiled by the Children's Bureau, which show that there is a definite decrease in the rate of juvenile delinquency. If there is a decrease, then some treatment is working.

Teachers in the senior high schools have not the same cause for worry about the problem of juvenile delinquency

as have the teachers of elementary and junior high schools. Juvenile delinquency refers to youths ranging in age from eight to sixteen, and 70 per cent of these never start high school, while 93 per cent never complete high school. The explanation of this large percentage who do not enter high school would constitute another paper. It is conservatively estimated that about two hundred thousand different children pass before the Juvenile Courts each year on delinquency charges. This figure, however staggering as it may sound, does not tell the full story. Authorities are agreed that only about one-third of the children who present personality and behavior problems, or those who constitute a disturbing element in the school, on the playground and in other public places, are actually brought into the Juvenile Court. This means that there are about four hundred thousand cases of problem children handled outside of the Juvenile Courts by the police department, by church authorities, by school authorities, and by the many other different social agencies.

Frequently you read in the daily newspaper such headline news as "Youthful Crime Waves." Newspaper information is often misleading, and, in this instance, is apt to leave with you the impression that juvenile delinquency is on the increase. This is not the case, as I have already stated. Statistical information compiled from Juvenile Court records clearly show that there is a marked decline in juvenile offenses, the crime rate for the country being lower in 1939 than in 1930.

The secondary-school systems and the teachers in these schools have certainly contributed their share in lowering the rate of juvenile delinquencies. How much credit can be ascribed to the elementary and secondary schools in helping to reduce delinquency, I would not even venture to guess. However, the schools, by organizing their parent-teacher associations, by their cooperation with the better-housing programs, by their insistence on the clean-up of slums, by their cooperating with the N. Y. A., by their providing playgrounds,

by the introduction of health programs, vocational guidance, and special classes, by their encouraging the formation of clubs, scout and C. Y. O. programs, and other leisure-time and social activities; all of these in addition to the employment of improved personnel in the teaching system have certainly contributed an immeasurable assistance in reducing the previous high rate of juvenile delinquency. These extra-curricular activities, either provided by, or fostered by the secondary-school systems, have certainly aided the teacher in meeting the individual needs of her pupils. Much credit is due to the teachers in the secondary schools for lobbying and fighting for the introduction of these new activities. I feel that the more conscious the teacher becomes of the individual needs of her pupils, the more conscious she becomes of her own inability alone to meet the needs of the child, and the more she becomes aware of her need for outside aid in treating her problem children.

Here it is well for me to point out a danger. The schools are apt to consider themselves all-important in the forming of the characters and personalities of the children committed to their care. I believe that even our Catholic elementary and secondary schools play only a minor role in forming ideal human characters. Therefore, the role played by the school in either the direct causation, or the direct prevention of delinquency is indirect rather than direct. In the forming of a child's character, many agencies are brought into play. In order to illustrate what I mean, allow me to put you into a meditative mood for just a minute. Imagine that you are in the presence of an individual child whose character and personality you would rate at 100 per cent. In arriving at that 100 per cent character, four forces have played an important role. There is the school, the outdoor play environment, the church, and, lastly, the home. I now ask you to divide that 100 per cent into four parts allowing the percentage which you think should be given to each of those four agencies in forming that 100 per cent character. I have experimented with this idea among many

teachers, and this is the usual result. They have allotted to the home contribution 75 per cent, to the play outdoor environment 15 per cent, to the church 5 per cent, and to the school 5 per cent. In other words, teachers themselves have ascribed little credit to their efforts during the school hours in forming what they consider an ideal character. If this is true for the 100 per cent character, then we must necessarily arrive at the conclusion that the home should be rated 75 per cent in developing the personality and behavior problems found in so many of our children today.

Although the symptoms of delinquency appear in the classroom, yet the germ of delinquency is nourished in the broken home, and, more especially, in the bad home. The bad home has a degenerating influence that impedes and neutralizes the potential powerful influence which the Church and the school should exercise over the child. The school is the only agency that has a legitimate reason for entering the home of every child in this nation. The school has not utilized this advantage it enjoys to improve the home environment. In this matter of applying treatment to the bad homes, I see the efforts of the Church, and also of the school, as futile. I like to compare the Church's fight against bad homes to the fight of the democracies against "Hitlerism." Each of the fourteen nations that Hitler has conquered, has been conquered in separate conflict. I wonder if World War No. 2 would not be different if all fourteen nations had united under one leader and attacked Hitler simultaneously? So, too, I know that a great proportion of the social ills in the home life of children could be conquered if all the social agencies, the schools, the police, the health authorities, the housing authorities, and all the rest would pool all their resources and would unite with the Church, as their common leader, in presenting a united front against the enemy of children, broken and bad homes. This is the only panacea that I can imagine against delinquency. We are getting closer to it in our thinking, but not in our acting. Can the schools start the ball rolling?

Although the school may not be the breeding place of delinquency, yet the school has a great responsibility in helping to eliminate the factors that lead children into delinquent acts. This responsibility is on the school because the early symptoms of overt conduct show up first, and also more clearly in the school, than in any other environment. The delinquent acts of the problem child are set out in relief in the classroom. The good conduct of the non-delinquent children makes the acts of the delinquent children appear even more serious than they really are. The teacher has the advantage of noticing the first delinquent traits in the life of the future young delinquent. I might mention here that truancy is one of the first acts of a young delinquent. Because of her strategic position in being able to diagnose the first symptoms of delinquency, the teacher can be the first to attempt preventative treatment. Let us be definite here. The teacher's responsibility is to recognize the delinquency and then to refer the delinquent to the proper channels existing in the community for the purpose of applying the treatment. The duty of the teacher in handling the social ills of her pupils is similar to her duty when she recognizes the symptoms of physical ills. If no teacher, because of her incompetence, would attempt to treat diphtheria or measles, then certainly all teachers ought to realize that the treatment of social ills is a specialized technique, and requires knowledge of the specialized resources available for the treatment of social problems. Those teachers and those schools that have cooperated with the existing agencies in their community have already contributed much in reducing juvenile delinquency. If the schools are to continue to apply the individualistic approach in the treatment of delinquency, it is necessary for them to do everything in their power, not only to continue to lend their influence in establishing better chaplaincy service, the visiting teachers, special classes, school clinics and probation and truancy officers, but, also, to demand that these functionaries be qualified by training and be compensated by pay for the specialized work that is

theirs. Some cities have gone far in improving their police forces, whose task has changed from that of arresting-officers, to specialized men who apply treatment rather than punishment.

The school must realize that each individual taught has a life outside of that which is led for six hours in the classroom during the class days. If the education of the child is to be complete, the school must take cognizance of the fact that the child has not merely a mental life, but, also, a social life, a physical life, and a religious life. The schools whose religious, educational, social, and health programs are not adapted to advance all these phases of an individual's life are educating only a part of the individual, or, better still, the education of such an individual is a warped education. The teachers in secondary schools should bring to bear all the influence that they can exert, on politicians if need be, to establish adequate health services, trained and specialized attendance officers, visiting teachers, educational and vocational guidance, child-study departments, and clinics for the secondary schools. The elementary schools seem to have a monopoly on the services of these agencies. The fostering and developing of these extra-curricular agencies for their pupils by the secondary schools is necessary if the teachers in these schools are to have any share in the whole development of their children, and in the further reducing of the juvenile-delinquency rate. The need, also, to work on the bishops to improve the religious program.

If the teacher in any division of our school system is to render any personal service to a problem child in her care, it is necessary that she possess a complete knowledge, a mosaic, as it were, of the child's whole life—his family life, his religious life, and his outdoor play life. It is to be regretted that this information is frequently contained in case records of children, and, instead of being made available to the individual teacher, is kept locked in the offices of social agencies and sometimes in the offices of principals. Permit me to cite one such example that occurred in an

elementary school with the horrible consequences that can follow from such a foolish practice. John Doe is a problem boy in the fifth grade. The school psychologist had examined the child and had discovered that his mental ability was only that of a fourth-grade child. The teacher who had John Doe in her classroom was never informed of the findings of the psychologist. John was inattentive and continually mischievous in the classroom. So, for these acts he was punished almost continually by his teacher. Such punishment was inhuman because the teacher was expecting and demanding more than the child was capable of producing. If the teacher had only possessed the information filed by the psychologist in the office of the principal, her treatment of John would have been more lenient and more intelligent.

I conclude this paper by emphasizing the need that the individual teacher has of having a correct and thorough knowledge of the whole child to whom she is supposed to give individual attention. If the teacher can get a complete social history of her pupils, then we might dare hope that she can play an important part in the prevention and in elimination of delinquency. The program of introducing into the secondary schools the various agencies which I have suggested is costly, indeed, but let us not forget that it is cheaper to prevent an accident than to repair one. Current trends in juvenile delinquency show that the schools, by applying individualistic treatment to the individual needs of their pupils, have played an important part in reducing delinquency rates. Schools can do a greater job and can do their work more efficiently by bearing in mind that the Communistic hypothesis cannot be applied to the school any more than in politics. The successful teacher is the one who can recognize the individual needs of her pupils, and who, when once she knows them, uses all the resources available in the community for the treatment processes. Delinquency is not like a disease which has one responsible germ which causes the trouble; hence, the treatment of delinquency must follow only after all the factors that play a

part have been diagnosed. And no teacher should attempt to do this alone. She must have recourse to agencies other than the school, and she will have recourse to these if she knows the agencies that are operating in her community to aid her.

THE NEED FOR INDIVIDUAL GUIDANCE IN CATHOLIC SECONDARY EDUCATION AS SHOWN BY THE WORK EXPERIENCES OF PUPILS AND ALUMNI

BROTHER COLOMBIERE, C.F.X., ST. JOSEPH'S PREPARATORY SCHOOL, BARDSTOWN, KY.

In 1909, the first school program of formal vocational guidance was established in Boston, Mass. Since then, the movement has spread with unbelievable rapidity into all parts of our land. Educators, schools, and individual departments of the schools have evolved their own programs of guidance. In the evolutions which have occurred, guidance work, in too many instances, has fallen away from the principle upon which it was founded. I refer to the giving of individual guidance to the youth of our schools in their choice of educational and vocational opportunities.

It is only when we examine the nature of each pupil as an individual, and utilize the facilities of the school that he may attain his rightful place in accordance with his special abilities and interests that we are adhering to the correct concept of a guidance program. In many schools today, too great emphasis is placed upon the necessity of knowing the individual occupations that our youth may follow; too little emphasis is placed upon the necessity of knowing the individual youth himself. Recently, I was speaking to the principal of a large city high school. He pointed with pride to the files filled with data on many of the 20,000 different jobs that his graduates may follow. He did, however, complain of the vast amount of statistical data on occupational information which his guidance department has to digest and simplify for the local board of education, in order that more statistical data may be compiled. What about individual guidance? "Well," he said, "we have no time or program for that as yet." No, his school was so busy taking care of the forest that it had no time for the individual trees.

Have you ever had the occasion to hear two of your fellow teachers discuss the case of the graduate of some years ago whom one met and talked to about his present job? He or she mentions, perhaps, that the young man now has obtained a permanent job as a clerk in a nearby grocery, but that he is quite dissatisfied and discouraged. The other teacher possibly remarks that it is quite a pity that one who had the intellectual ability and natural aptitude to do such splendid work in drawing had never made use of his talents. Yes, it is a pity, and quite possible, it was force of circumstances or lack of ambition which was responsible for this boy not making the best use of his talents. But quite possibly, this boy never had the advantage of individual guidance. No one had ever considered the necessity of advising the young man.

Have you ever discussed with a boy in his teens what occupation or vocation he is going to follow? The answers run the gamut from an aviator to a deep-sea diver. Perhaps you have gone merrily on your way with the thought that after all it is no real concern of yours, and that these things have the happy faculty of straightening themselves out. But many times they do not straighten themselves out and the confusion of early life is replaced by one of disillusionment or frustration in later life. The case of the boy with the natural talents for drawing was not a complex vocational problem, but it definitely was the case of a boy who failed to find himself "vocationally."

The problem before us today is to consider the need of individual guidance in our Catholic secondary schools. The particular phase of guidance work that I hope to place before you is the need for individual guidance as shown by the work experiences of our alumni and pupils.

That there is a need for guidance in our schools most of us will agree without question. That there is a need for individual guidance is one of the problems to be considered in this panel discussion today.

Of course, the proper discussion of this need would be to

learn just what these work experiences are, to evaluate our guidance program in the light of this knowledge, and to formulate our guidance policy for the future to take care of any deficiencies which now exist in our counseling and adjustment program.

In order to show you the need of individual guidance, I should, of course, produce for you statistics based on a representative sampling of a large number of boys and girls some few years out of school. Unfortunately, time did not permit me to make such a survey. Some research on the matter produced the disquieting conclusion that of the surveys made by others there was only one that considered in any detail the problem in which we are interested. This study, called "Occupational Adjustment and the School," was made by Mr. Edward Landy under the auspices of the National Association of Secondary-School Principals, and with the collaboration of staff members of that organization. The authors of the study have very generously offered me the privilege of telling you of their findings inasmuch as they concern our problem. The *Study* is more than a survey of the occupational conditions of youth. Though it is rather limited in the number of schools and alumni participating, for the sample consisted of only 914 youth from six different communities, the results were carefully checked for validity and reliability. In passing, I am glad to mention that the Associations make their plan of a "Follow-up Program" available to all schools at an exceptionally low cost.

First of all, we wish to assure you that we do not intend to bring any indictment against group guidance which would call for its abolishment. But we do intend to suggest that group guidance should be supplemented with individual guidance.

To provide effective guidance there are three essential factors which must be understood and evaluated. There must be an appreciation of the innate or native ability of the one we wish to guide. Secondly, there must be an understanding of the interests or aims of the individual; and

thirdly, we must appreciate the financial status of the individual. Now with the many differences in these factors which we may confidently expect to find in the various personalities who are before us in a normal class, we cannot hope to do justice to the problem other than by individual guidance. It is precisely because of our attempt to evaluate these factors by group guidance that we find so many maladjusted cases in those who are our youthful workers.

We sometime meet one of our graduates shortly after he or she has left school, and invariably one of our first questions is "Are you working?" If the answer is "Yes" we pass along well satisfied that our training has had its rightful reward. That first job is important, but what about the time from which the transition is going to be made, what one author calls the "juvenile job, to the job which is to form his life's work? When you and I made our choice, we had the benefit and experience of adult advice. And it was not given in a group conference either. You and I made quite certain of that. It was quite private and individual. Now the same consideration is necessary for finding a correct solution to the problems which face our pupils and graduates. It is a right which cannot be ignored.

In order to advise the individual correctly, we must make a minute investigation and study of his whole personality. We must discover his interests, his abilities, his opportunities, his ambitions, resources, and limitations. We may need to show him how he can make use of the special abilities and aptitudes which God has given him. We may need to show him how he, because of his particular financial or social opportunities, or lack of them, can attain the objective to which he is best suited. Now I feel that you will agree that it is only by holding individual conferences or interviews that we can discover these characteristics and assist the individual. In the educational world we went for many years without realizing the individual differences which are found in the mental processes of those who make up a normal classroom. We now try to maintain small classes in

order to care for those individual differences. We would go back to the tutorial method of teaching if we could. Let us carry over our finding to the work of guidance and make it individual guidance.

Many schools are too critical about the potential ability of their students to make satisfactory progress in their adult life. The Occupational Adjustment study found that a certain school would have been willing to recommend less than 50 per cent of its graduates for any kind of full-time work. The school was determining its recommendations on the basis of scholastic standing. It is very interesting to note that when these same youths were examined on the basis set-up by prospective employers that many rejected by the school would have been acceptable to employers for full-time work. Now what does this prove, if anything? Well, it certainly does indicate that the schools should get a more realistic evaluation of the factors which make for success in a work-a-day world. We may not be justified in bringing an indictment against these schools for depending too much on group guidance, but we are justified in believing that group guidance is sufficient to give a realistic evaluation.

The test as to whether our group-guidance work is getting any place is to ask our graduates and pupils just what relationship they find between their occupational adjustment and any school practice to which they may have been exposed. A representative group in the Study were asked if they had talked with any one while they were at school who had helped them to decide upon a choice of occupation. Now notice this, please, an average of 73 per cent for all the schools involved reported that they had talked with no one at school. Now all these schools had guidance. The only bright ray in the story is that the highest per cent of youth who did report having been influenced came from a school which had an individual-guidance program. The Study also brings out the fact that 50 per cent of the youth felt that the school could have given them better guidance. In a survey made in a city of the midwest a short time ago, about

50 per cent of the graduates reported that to their knowledge their school did not have a guidance program. It did—it had a group-guidance program. But were the graduates entirely wrong? At least we can say that the program was not even effective enough to make them remember that they were exposed to it.

Has group guidance given efficient direction for carrying on with the work the youth is now doing? Time will necessitate covering this point rather hurriedly. An investigation made in some of the larger schools of Iowa revealed that over 505 of the 2,500 investigated had to enroll in school for more training after they started to work. This is not surprising, you may say. Thirty-eight per cent of these youth had to enroll in business courses after being graduated from a school which was offering commercial training. Do you think it possible that a little more individual guidance here might have helped? In one of the schools involved it was discovered that more time was given to commercial subjects than to agriculture, home economics, and industrial arts combined, although this particular district showed a surplus of office workers, and a great demand for agriculture and industrial workers. We just suggest that individual guidance might have directed these youth into the field where workers were needed. It might be well to check ourselves concerning this matter. If you have the N. Y. A. help in your school, is there any possibility that the boy helping the librarian intends to be a chemical engineer in later life? If so, why not have him assist your chemistry teacher.

The problem of adjusting individual abilities, aims, and potentialities, is one that cannot be ignored. For the greater part of our students, the training received in formal classwork is not sufficient to take up any special kind of work. Few of the youth in any class appreciate their ability or aptitudes even to examine adequately or to determine successfully just what potentialities they have for following any basic occupation. The many individual differences in abilities, aims, and potentialities which one will meet in the

ordinary class of young men and young women make impossible any group solution of their problems. This difficulty is going to face us as long as we have individuals with different degrees, and kinds of vocational aptitudes, and occupations which demand different degrees of abilities and aptitudes. To leave this problem to group guidance is to evade it.

THE NEED OF INDIVIDUAL GUIDANCE IN CATHOLIC SECONDARY SCHOOLS AS SHOWN BY PROBLEMS OF COLLEGE ADJUSTMENT

SISTER M. MADELEVA, C.S.C., PRESIDENT, ST. MARY'S COLLEGE, NOTRE DAME, IND.

Individual guidance is the peculiar responsibility of the Catholic Church. Its program begins at the baptismal font. It ends with Extreme Unction and Christian burial. It functions during the period of human life through five other sacraments, numerous sacramentals, and ministers. It sets up in the Christian home the perfect guidance program administered by the parents. It sets up in the Catholic school the supplementary guidance program administered by Christian and religious teachers. Above and with these, it provides the supreme guidance clinic of confession, its sacramental medicine, its correctives and preventives of spiritual direction.

The guidance program in the Catholic school is essentially supernatural. It deals with the baptized child who is or should be in the state of sanctifying grace. It is or should be provided with directors who are baptized and in the state of sanctifying grace. The whole set of values and assets and objectives operates in these terms. Teachers and students realize the presence of Christ in one another. Parents share this mutual and divine relationship. The guidance program in the Catholic school is, therefore, infinitely different from any other guidance program whatever. It becomes immediately evident that the personnel staff should be trained in a Catholic university. Through such training the guidance program will always fortify and supplement the fundamental training inherent in the home. It will build upon the spiritual life of the child.

Every guidance program should begin with a clear recognition of these realities and their implications. Every good guidance program is a development, a fine flowering of them.

The need of individual guidance in the Catholic high

school is not a question. It is a fact. The nature of the need and the character of the guidance become apparent in problems of college adjustment. These problems may be briefly considered.

The most obvious ones are: first, Shall I go to college?; second, To what college shall I go?; third, What courses shall I take? These questions are all familiar, as are their answers. However, they arise every year for the first time to thousands of students. They must, therefore, be met every year with thought and patience and insight.

In regard to question one, Shall I go to college?, the problem student in college is very often the one not intellectually fit. Careful guidance and tactful counseling in high school can discover this incompetence and direct the young person into training more fitted to his or her abilities.

To the question, To what college shall I go?, the high-school student can always be honestly advised to choose a Catholic college. Indeed, high-school students should be made familiar with the great world of Catholic higher education during their entire four years. Loyalties can be finely established and state-university complexes obviated during these years.

A correlative question, What Catholic college shall I choose?, raises the whole problem of recruiting which has no place in this paper. However, it is quite in place to beg that it should be done on the most perfect ethical basis possible.

The problem of the right choice of courses can be shared with deans of studies, class teachers, and sponsors. Of all perennial freshman anxieties, this suffers fewest casualties and enjoys most effective guidance. Indeed, the results of intelligent guidance in high school are more and more evident in the increasing preparation with which freshmen choose their colleges and their courses.

There is a problem amounting to a disease among students entering college. It is, I feel, the most serious obstacle in our education today. This is the students' attitude toward

truth. Some have no sense of objective truth. Some have a very accommodative sense. Some deliberately waive their knowledge of truth to the pressure of the occasion. Some prefer crass ignorance to a responsibility for truth. This works out in endless alibis, devious evasions, and intricate reservations. It springs most often, I think, from mistaken loyalties, false allegiances, and unwillingness to confide in the proper persons and to seek advice from them. It arises from many aspects of fear and cowardice and selfishness.

Almost every major guidance problem with which I have had experience among college undergraduates has had its roots in a defective sense of truth. Here, I believe, is the most important matter for expert and intelligent guidance in high school. If there is only one preparation that the student can bring to life, let it be a knowledge of the truth and courage always to practice it. In the achievement of this, may I make a plea for a confessor for high-school students who will be a true spiritual director, forming the souls of his young penitents as their teachers do their minds. Youth responds to the ideal, to a challenge to perfection. It thrills at being asked to attempt these shining goals. Confession will become a tremendous spiritual experience to every boy and girl if they can find there a profoundly interested director who will talk with them in Christ's stead of their needs and possibilities. It will become a dear and holy school of truth with the confessor for the teacher. Their loyalties will find proper adjustment. Truth will become their only possible choice. Allegiance to Christ will make any violation of it unthinkable.

On such a foundation the guidance staff can continue the supernatural structure of youth to amazing and glorious degrees. They can literally build up the stature of Christ in their pupils.

A guidance program is not its own end. It is aimed at the perfection of the pupil. The academic program hopes to make him a student and, perhaps, a scholar. The personnel program aspires to make him a saint. What the Church

initiates at the baptismal font, what parents continue in the home, the specialists in guidance develop in high school. Of these specialists the confessor can be the chief. Every trained teacher will be proud to serve under such leadership. The one great objective is the holiness of every student. Perhaps the greatest deterrent to holiness among high-school and college students today is a defective sense of truth. The guidance program in high schools can do no greater service than to develop a clear knowledge, a passionate love for truth among their students. Let them know the truth in all its divine integrity that that truth may make them free.

GUIDANCE IN THE CLASSROOM

REV. EDMUND J. GOEBEL, Ph.D., SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF MILWAUKEE, WIS.

Far too many teachers are still of the opinion that guidance is a separate function in the school program. They are firm in the belief that it is a by-product of education. Some have even gone so far as to call it a "fad" or to look upon it as another "modern quackery." However, if we properly analyze the purposes and philosophy of guidance, we must admit that it is not a separate function of education, but an integral part of the total process.

No matter what our opinion may be, even the most calloused must admit that education is at its best when it emphasizes the guidance function. As educators, we must seek to achieve a common end—the optimum development of each pupil. If this is not our purpose, we shall fail in the work assigned to us.

There is hardly a reason to question the need of guidance. It meets us on every side. I believe, however, that the picture can be adequately presented in three summarized statements. First, the large number of maladjusted pupils found in almost every classroom tells us that something should be done to better their school life. If guidance of some form or other is not provided for these pupils, what will ultimately happen to them? Second, the amount of pupils annually eliminated from our high-school classes is a serious indictment against our school efficiency. We must admit that many of this group leave because of inferior intelligence or low economic status, but far too many leave because of the lack of school opportunity. These are hard words, but the majority of our high-school teachers are too reluctant to reach down to the pupil or to adjust a program to meet his present-day needs. Third, the mortality of our college freshmen is an open challenge to the efficiency of our high-school guidance. This number could be cut down if more

care were taken in counseling pupils who are not of college caliber. This bespeaks another deficiency. We must give up the idea that every high-school pupil is a potential college freshman. I believe that it is our sacred duty to properly orientate pupils for the responsibility of life while they are with us in high school.

The more we look at the function of guidance, the more we are convinced that it belongs primarily to the classroom teacher or, if you so desire, to the home-room teacher. This statement is based on the unquestionable fact that the teacher is best fitted to guide the pupil. First, by virtue of her close contacts with each pupil, she is the one who can best help him. Second, her intimate knowledge of each pupil provides her with a knowledge of his limitations also, and this is an important point. In the role of counselor, the teacher must be able to guide the pupil's thinking and planning into areas within his capacity. Pupils should not be allowed to plan a future that is beyond their adaptability and mentality or that is not for their own good.

Obviously, effective guidance must have as its objective the individual pupil. This does not deny the value of group education or group guidance, but it does emphasize the place of the individual in the program. Of course, it is not practicable nor is it advisable to attempt individual guidance for every pupil. A large number of pupils will be able to solve their own diffculties. But the deviates will always need special attention.

If we accept the thesis that guidance is primarily a classroom function, then *de facto* our teachers must know how to use the techniques of guidance. True, every teacher cannot be a trained counselor, but in every school there should be at least one faculty member trained to direct the work of the staff. In our small high schools the work belongs to the principal; in the larger ones it must by necessity be assigned to a member of the staff.

The teacher may use several of the many techniques available. But let us not commit ourselves to the idea that

paper reports are evidences of guidance proficiency. Records, reports, and summaries are only instruments for work and in themselves they do not constitute guidance. They may be regarded as charts for the aid of the teacher and nothing more. But if the work is to be impartial and directive, it must be scientific. And since modern education is definitely committed to the doctrine of individual differences, the objective ratings of any given pupil should be available at all times. With these as a basis, the scientific procedure should not be difficult. In explaining this to the teacher, our great task will be to show her that guidance through proper scientific procedure does not necessarily mean a greater burden or more total teaching effort. In fact the contrary is true. For teaching is much easier if the teacher knows her pupils through scientific data. Of all things, she should experience more genuine satisfaction from working with objective facts before her than from mere guess or subjective fancy.

A natural sequence to teacher guidance is that it be considered part of the curriculum. In other words, it must move in the direction of closer integration with the instructional program, but it must stay within practical limits. If it does not, both the class and the individual will suffer. Our teacher must be able to show the pupils that their present school subjects can help determine their future. If this can be done, our teachers will soon come to realize that guidance is not foreign to the regular school program, but an integral function of the whole educative process.

In good school practice today the home-room teachers are the guidance directors. This, of course, is in line with the principle that since the teacher, or home-room teacher, is in closest contact with the pupil, she is the one who can best help him. As a result, too, the trend today is toward the extension of the home-room period. This extension works in two ways: first, the actual home-room period is lengthened, and second, a teacher has been moved up through the grades with the group. The reason for this is obvious: the

advantage of a longer and more intimate student-teacher association increases as the pupil goes up the school ladder.

In presenting this problem, I have tried to point out the more salient facts. There are still many issues before us, but we cannot enter into them now. However, I would like to bring out one more: if we subscribe to the principle that all students must meet a certain norm, then a vast number of our students will either be excluded from our schools or they will be allowed to carry on with tragic results. Our job is to seek the optimum development of each pupil. Failure to achieve this goal will mean failure in our work as educators. I believe, too, that the teacher is a real motivating force in a guidance program. But we must destroy the phobias of extra work so frequently associated with guidance. The closer guidance moves toward individualized education or individualized analysis, the more effectively will it meet the needs of each pupil.

SCHOOL-SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST MEETING

FIRST SESSION

WASHINGTON, D. C., THURSDAY,

November 7, 1940, 9:30 A. M.

The twenty-fourth Semi-annual Meeting of the Department of Superintendents was held in McMahon Hall at the Catholic University, with the President of the Department, the Reverend John M. Duffy, presiding.

The Vice-Rector of the University, Monsignor McCormick, welcomed the Superintendents in behalf of the University.

The first paper of the morning was presented by Rev. Dr. Thomas Verner Moore, O.S.B., of the Catholic University, on the topic "Clinical Work." Doctor Moore presented several typical cases, and from the analysis of these cases showed the necessity for a Catholic Psychological Clinic. A survey of the country showed that there is a very definite need to establish psychological clinics for Catholic children.

The second paper of the morning was presented by Dr. Rudolf Allers, of the Catholic University, on the subject "The Psychological Nature of Moral Backwardness." Doctor Allers stressed the necessity of studying backwardness as a whole, and fitting into the complete picture the factors of moral backwardness.

The new feature of the morning session was the topic "What's New in Catholic Education." Each Superintendent present spoke briefly on the most important development of education in his area during the past year.

SECOND SESSION

THURSDAY, November 7, 1940, 2:30 P. M.

The meeting on Thursday afternoon opened at 2:30 P. M. The general topic was "Legislation Affecting Catholic Schools."

Rev. David C. Gildea, of Syracuse, spoke on the topic "Recent Legislation in New York State." Father Gildea explained present trends in regard to transportation, medical assistance, physical education, and released time.

Mr. Eugene J. Butler, of the National Catholic Welfare Conference, Washington, D. C., read a paper on national laws affecting Federal aid, transportation, textbooks, social security, and vocational education.

Right Rev. Henry M. Hald, Ph.D., Associate Superintendent of Schools of the Diocese of Brooklyn, read a paper on "The Influence of Publicity," developing the idea that Catholic schools should teach the real value of Catholic education through the diocesan paper, the local press, talks to parents, open school week, and any other means of publicity.

Rev. Norbert M. Shumaker, Ph.D., of Toledo, Ohio, spoke on "Experiences in Legislation in Ohio," giving the history and the experiences in Ohio in regard to State aid plus transportation and Catholic public schools.

THIRD SESSION

FRIDAY, November 8, 1940, 9:30 A. M.

Rev. Edmund J. Goebel, Ph.D., Superintendent of Schools of the Archdiocese of Milwaukee, presented a paper on the topic "Vocational Guidance." Father Goebel explained that guidance is inseparable in the educative process—that it is primarily a teacher's function, requiring close articulation with the curriculum.

Very Rev. Msgr. Carl J. Ryan, Ph.D., Superintendent of Parochial Schools, Archdiocese of Cincinnati, read a paper on "Utilizing Public Placement Facilities," explaining the use of the State employment agencies as a means of testing

students, affording data, and placing high-school students in positions.

Rev. George Johnson, Ph.D., of the Catholic University, spoke to the Superintendents on recent developments in education from the national point of view.

The Committee on Resolutions, composed of Right Rev. Richard J. Quinlan, A.M., S.T.L., Boston, Mass.; Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; and Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis., reported on six resolutions, which were unanimously adopted.

The Committee on Special Study of Teacher Training presented a report on the studies of the past year. This Committee was composed of Rev. William R. Kelly, A.M., LL.D., New York, N. Y.; Rev. Harold E. Keller, A.M., Harrisburg, Pa.; and Right Rev. John R. Hagan, S.T.D., Ph.D., Cleveland, Ohio. A motion was passed authorizing the Committee to continue its study during the next year.

A resolution was adopted directing the Secretary to send a letter of sympathy to Bishop Peterson of Manchester on the death of Father William P. Clancy, Superintendent of Schools in the diocese. A resolution was passed directing the Secretary to send greetings to Monsignor John J. Bonner of Philadelphia and Father John I. Barrett of Baltimore, who were reported ill.

A special invitation to luncheon was extended to the Superintendents by Bishop Corrigan, Rector of the Catholic University. Bishop Corrigan addressed the Superintendents and requested their cooperation in the various activities of the University, especially the Department of Education, and assured the Superintendents that the facilities and resources of the Department of Education were at the disposal of the Superintendents.

SECOND MEETING

NEW ORLEANS, LA., THURSDAY,

April 17, 1941, 7:00 P. M.

The dinner meeting of the Superintendents' Department was held at the Roosevelt Hotel. This meeting was honored by the presence of Archbishop Rummel, Bishop Peterson, Bishop Ledvina, and Bishop Ryan.

In the absence of the President, the Vice-President, the Reverend Edmund J. Goebel, of Milwaukee, presided. Mr. Lionel Bourgeois, A.M., Assistant Superintendent of Orleans Parish School Board, presented a paper on "Evaluation of the Catholic School from a Purely Educational Standpoint," and the Most Reverend Joseph F. Rummel, Archbishop of New Orleans, addressed the Superintendents on the subject "The Danger of Secularizing the Catholic-School Curriculum to Meet State Standards."

A resolution was passed directing the Secretary to send a telegram of sympathy to the Reverend John M. Duffy of Rochester on the death of his father, and a telegram of best wishes for a speedy return to health to Monsignor Bonner of Philadelphia.

The Committee on Nominations presented the report of nominations as follows:

President: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.

Vice-President: Rev. Edward C. J. Prendergast, New Orleans, La.

Secretary: Rev. John J. Voight, New York, N. Y.

Representatives on the Executive Board: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis., and Very Rev. William T. Mulloy, Fargo, N. Dak.

The report of the Committee was unanimously accepted.

The meeting adjourned at 10:00 P. M.

JOHN J. VOIGHT,
Secretary.

PARISH-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 16, 1941, 2:30 P. M.

The Parish-School Department began its first session in Auditorium Hall, Municipal Auditorium, New Orleans, La.

The Reverend William R. Kelly, President of the Department, presided and gave the opening address.

Following, in the order in which they were delivered, are the papers which were presented and discusssed:

"The Role of the Catholic Teacher." Address by the President, Rev. William R. Kelly, LL.D., Superintendent of Schools, Archdiocese of New York, N. Y.

"The Improvement of Instruction in City Schools." Paper by Rev. Carroll F. Deady, Ph.D., Superintendent of Schools, Archdiocese of Detroit, Mich.

Discussion: Sister M. Fidelia, Supervisor of the Sisters of St. Joseph, Archdiocese of Chicago, Ill.

"The Improvement of Instruction in the Rural Elementary School." Paper by Rev. Quintin J. Malone, Superintendent of Schools, Diocese of Wichita, Kans.

Discussion: Sister M. Winfried, S.S.N.D., A.M., Fort Madison, Iowa.

SECOND SESSION

THURSDAY, April 17, 1941, 9:30 A. M.

"The Pastor's Role as Coordinator Between Home and School." Paper by Right Rev. T. James McNamara, V.F., Superintendent of Schools, Diocese of Savannah-Atlanta, Ga.

Discussion: Right Rev. Charles P. Greco, Rector, St. Maurice Church, New Orleans, La.

"The Social Responsibility of the Religious Teacher." Paper by Rev. Edward J. Gorman, A.M., Superintendent of Schools, Diocese of Fall River, Mass.

Discussion: Rev. George J. Flanigen, A.B., S.T.D., Superintendent of Schools, Diocese of Nashville, Tenn.

THIRD SESSION

THURSDAY, April 17, 1941, 2:30 P. M.

"The Objectives and Methods of the Community Supervisor." Paper by Rev. Thomas J. Quigley, A.M., Superintendent of Schools, Diocese of Pittsburgh, Pa.

Discussion: Sister M. Leontine, S.S.N.D., Community Supervisor, Archdiocese of New Orleans, La.

"Diocesan Systems of Uniform Elementary-School Examinations." Paper by Sister Estella, S.C.C., A.M., Faculty Member, Teacher-Training School, Sisters of Christian Charity, Mendham, N. J.

Discussion: Rev. John J. Featherstone, A. M., J.C.L., LL.D., Superintendent of Schools, Diocese of Scranton, Pa.; Thomas G. Foran, Ph.D., Professor of Education, The Catholic University of America, Washington, D. C.

FOURTH SESSION

FRIDAY, April 18, 1941, 9:30 A. M.

"The Use of Periodicals in the Classroom." Paper by Rev. Edmund J. Goebel, Ph.D., Superintendent of Schools, Archdiocese of Milwaukee, Wis.

Discussion: Sister M. Adelbert, S.N.D., Ph.D., Supervisor of Schools, Diocese of Toledo, Ohio.

"Aims and Methods of Teaching Poetry in the Elementary Grades." Paper by Professor Donald F. Connors, A.M., School of Education, Fordham University, New York, N. Y.

Discussion: Sister Maryanna, O.P., McKees Rocks, Pa.

This session was graced by a visit from the Most Reverend John B. Peterson, President General of the Associa-

tion, who reemphasized the importance of the work of the elementary teacher.

At the conclusion of this session, the following resolutions were presented:

RESOLUTIONS

(1) That the Parish-School Department extends its grateful appreciation to the Reverend William R. Kelly, Superintendent of Schools, Archdiocese of New York, and to the Reverend John J. O'Brien, Superintendent of Schools, Diocese of Wheeling, President and Secretary of this Department, respectively, for their very excellent execution of the duties of these offices, and, in particular, for the arrangement of the parish-school program for this 1941 session at New Orleans.

(2) This Department resolves, in view of the present emphasis on health arising from the findings of Selective Service Boards, that Catholic-school authorities take advantage of opportunities offered to secure public-health services for children of Catholic schools; and to aid in meeting the present need, by more actively supporting health in our schools.

(3) Since Catholic education requires harmonious cooperation between church and school, it is recommended that pastors and school administrators investigate ways and means for procuring a more constructive and effective participation of the parent in the school program.

(4) It is recommended that the Department consider the problem of education in the rural communities with a view of adapting curricula of the rural school to better conform to the needs of the community, particularly in cooperation with the National Catholic Rural Life Conference, in order to devise approaches and methods of applying, in a practical way, Catholic social philosophy to rural and agrarian life.

(5) We recommend, finally, an even greater extension of the present use of periodical literature in the classroom; a more active interest on the part of the Catholic elementary teacher in the guidance of the child's recreational and

leisure-time reading; that more emphasis be placed on developing in the child, an appreciation of poetry, in view of its salutary influence in cultivating the aesthetic side of his nature.

The Committee on Nominations reported the selection of the following officers for the next two years:

President: Rev. Carroll F. Deady, Ph.D., Detroit, Mich.

Vice-Presidents: Very Rev. Leslie V. Barnes, A.M., Lincoln, Nebr.; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa.; Very Rev. T. Leo Keaveny, Ph.D., St. Cloud, Minn.; Rev. Francis J. Byrne, D.D., Richmond, Va.; Brother Vincent, C.F.X., Baltimore, Md.; Sister M. Winfried, S.S.N.D., A.M., Fort Madison, Iowa; Mother M. Paulita de H. M., Philadelphia, Pa.; Sister M. Justin, Brighton, Mass.

Secretary: Rev. T. Emmet Dillon, Huntington, Ind.

General Executive Board: Rev. Felix N. Pitt, Ph.D., Louisville, Ky.; Rev. William R. Kelly, LL.D., New York, N. Y.

Department Executive Committee: Rev. George J. Flanigen, A.B., S.T.D., Nashvile, Tenn.; Rev. Edward J. Gorman, A.M., Fall River, Mass.; Rev. Norbert M. Shumaker, Ph.D., Toledo, Ohio; Sister Leonita, S.C., Cincinnati, Ohio.

JOHN J. O'BRIEN,
Secretary.

ADDRESS

THE ROLE OF THE CATHOLIC TEACHER

ADDRESS OF THE PRESIDENT OF THE PARISH-SCHOOL DEPARTMENT, REV. WILLIAM R. KELLY, LL.D., SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF NEW YORK, N. Y.

On behalf of the delegates of the Parish-School Department, I express appreciation of the cordial welcome extended us by His Excellency, the Most Reverend Archbishop and the clergy and Religious of the Archdiocese of New Orleans.

It is gratifying to learn that nearly every State in the Union is represented by our delegates at this annual meeting. By your presence you signalize the solidarity of 7,000 Catholic Elemenary Schools in which 2,125,000 pupils are being educated for a life of service to God and Country.

Your role as teachers is distinctive because of your religious consecration. You are an integral part of the apostolic band which under the leadership of Peter and Paul began to fulfill the mandate of Christ "Go forth; teach ye all nations" because you are the loyal assistants of their successors the Bishops and Pastors of the Church of Christ.

Many of you are identified with religious teaching organizations which for centuries have labored in every part of the world.

One views with respect the garb of Franciscan and Dominican which as far back as the thirteenth century betokened the scholar and the saint. One sees, too, the garb of innumerable other teaching orders of men and women whose contributions to Christian civilization are indelibly inscribed on the pages of history. The record of your achievements in our own beloved land merits a special chapter in the annals of American progress—a chapter which needs only the perspective of time to prove its vital import.

As you move about in our cities and towns; as you journey

between the missionary stations of our vast land you bear living testimony to the Faith that produced our civilization —the Faith that gave us our basic laws and customs and our democratic way of life.

You exemplify for the children under your charge the virtues of faith and hope and charity. You believe in God. You live in the Faith of the Son of God. Because of that Faith you have hope in the promises of Christ, hope of a destiny sublime and immortal. No gospel of despair and futility can weaken your conviction that man is able to overcome all obstacles by means of God-given grace.

You have charity which means the love of God and the love of neighbor for the sake of God. And because of that charity you have been inspired to devote your lives unselfishly to the noblest of all causes the instruction of the young unto justice.

Parents entrust their children to you without hesitation, for they know that you teach, not only by word, but, by example. They realize that you have committed yourselves by vow to a life of religious perfection; and that you are courageously striving to live according to the virtues of prudence, justice, temperance, and fortitude.

In many of our dioceses the current years are marking the centenary of Parish-School foundations; in others there are cornerstones that bear a date far earlier. In all there is an honor roll of Parish-School graduates now running into tens and hundreds of thousands of citizens who have learned from you Brothers and Sisters how to earn a decent living and how to live in peace and contentment with their God and fellow man.

To teach men how to live is the aim of all educators. To teach men how to live in the faith of the Son of God is the explicit purpose of Catholic education.

Ask the youngest pupil in any Catholic school what man is and he will answer in definite language that man is a creature composed of body and soul and made to the image and likeness of God.

Ask him what life is for and he will tell with equal clarity that man has been made to know, to love, and to serve God in this world and to be happy with Him forever in Heaven.

With such a clean-cut knowledge of his dignity, his responsibility, and his destiny, the Catholic child goes through the years of elementary school acquiring, according to his capacity, the fundamental tools and school subjects which he will need for life in society; and, by reason of religious influences, he experiences an increase in supernatural light and supernatural power.

A fair appraisal of our schools will reflect credit upon the courses of study, the intelligent, devoted faculty, the methods of instruction, the wholesome atmosphere, and the general excellence of scholarship attained by the average graduate. There will be evidence, too, of moral as well as intellectual progress.

But the distinctive feature of Catholic schools is to be found in this—that they nourish, protect, and strengthen the life of grace.

That life is a real life, as real as the natural life we enjoy. It is the life of the soul; a share in the life of God; a prelude to the life of glory which is had in the beatitude of heaven.

Infidelity and immorality are fatal to the life of grace. With equal zeal, therefore, must the Catholic school resist the menace of unbelief and the contagion of immoral conduct. A good man gone wrong is usually a bad man found out and in the vast majority of cases his evil action is caused by his want of faith. When religious conviction wanes there is little hope for moral stability.

With reason, therefore, do we emphasize the need of building strong foundations for faith. Our program of religious education must intensify the motives of *living* in the supernatural sense of the word. Knowledge of Christian doctrine and practice is not enough. *Action* must follow from knowledge so that our pupils may say with Saint Paul "I *live* in the faith of the Son of God."

And so, as we enter into the deliberations of these sessions

let us be mindful of Christ's reassuring words, "Behold I am with you."

While, therefore, we seek for and accept and utilize those principles and practices of pedagogy that are consonant with the Christian philosophy of life we depend upon the power of divine grace to supernaturalize our efforts and to direct them to the goal of everlasting life.

PAPERS

THE IMPROVEMENT OF INSTRUCTION IN CITY SCHOOLS

REV. CARROLL F. DEADY, Ph.D., SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF DETROIT, MICH.

INTRODUCTION

There is an old adage that reads: "He that is standing still is getting ready to move—backwards." Another old, old, pearl of wisdom says the same thing, probably a bit more cogently and concisely, "Satisfaction is stagnation." All of which being interpreted educationally means that any school, anywhere, any place, that is standing still is merely getting ready to degenerate. Any school, anywhere, any place, that is satisfied with its present state, is really rapidly declining. Every school, everywhere, wants to improve itself, and especially every Catholic school. Every teacher, everywhere, and especially a Catholic teacher, is profoundly interested in improving her instruction. You don't have to "sell" teachers on the business of improving instruction, they are already sold on it. They merely want to know the answer to the eternal question, "How,"—not "Why" but "How."

There are many and varied means for the improvement of instruction, some of which are within the school systems and some outside the school systems. It is the scope of this paper only to present the role of the principal in the improvement of instruction, and that only in the city schools. As regards the improvement of instruction, the city school presents specific problems that are quite different from the rural school.

CITY SCHOOLS

A typical city elementary school has eight rooms for eight grades with a teacher in each room. In the larger cities it may average two rooms per grade with a corresponding increase in teachers. The city school has a principal who is

entirely free from classes for the whole day or at least for the greater portion thereof. In this paper we are necessarily limited to the activities of such a principal in the work of the improvement of instruction in a city elementary school.

The principal of this average city school (and we speak here of the Catholic school) is a sort of dual personality. First and foremost, she is principal of a school. That is the reason for her being there,—that is what she is being paid for. Secondly, she is the religious superior of a group of religious teachers. This double role makes her a unique person. Many of the things that are written about improving instruction have to be modified and accommodated to this unusual situation, unusual, that is, in the general field of school administration.

The office of the Catholic elementary-school principal has to be considered in the light of this double job. In some cases these two jobs are given to different people, but the typical situation, and far more general practice, is to give the two positions to one and the same person. A difficult task faces the general superiors of religious communities every time they have to assign principals. I am told that the Holy Ghost operates in a very special way on such occasions. I may be a traitor to school administrators when I commend the policy of those Mothers General who, other things being equal, give more weight to the religious-superior angle than to the angle of a principal, even though the principalship is *the* job. It is vitally important that the teachers be happy and contented in their convent life so that they will work effectively in school. The religious motive for the improvement of instruction must always be paramount and dominant. A solid religious background on the part of the teachers will make the improvement of instruction very much easier for any principal. The kind, considerate, local religious superior can be made into a very good principal, but the contradictory of that statement is not true. So I say, the Mothers General are perfectly correct

in placing the major emphasis on the religious-superior part of this dual personality, the principal of the Catholic school.

In developing the role of the principal in the improvement of instruction, it is impossible to give any rules or formulas. This is a bit disconcerting to some people in religious life who live entirely by rules. It must be remembered that in school situations we have to deal with such great variety of practices that the conduct of a school must be based upon principles. Only principles may receive infinitely varied application. Rules and formulas are unyielding and they will not serve in all school situations, above all, in the work of improving instruction. The situation in Cleveland is different from that in Detroit. The situation in Sacramento may be different from that in New Orleans. The principle will remain even though the practice may be different.

FIRST PRINCIPLE

Accordingly, the first principle that I would enunciate for principals as regards the improvement of instruction is THE IMPROVEMENT OF INSTRUCTION IN A PARTICULAR SCHOOL IS THE RESPONSIBILTY OF THE PRINCIPAL. In herself the principal is a person with administrative authority in direct charge of the elementary school and responsible for its functions, including improvement of instruction. She can't "pass the buck" to the pastor in this matter or to a supervisor. In this matter, as well as in any other, responsibility and authority always must go together. A person who has authority without responsibility is a tyrant, and a person who has responsibility without authority can get nowhere. In her work the principal has the assistance of supervisors. A supervisor is a very important person, a specialized expert who supplies wise counsel, valuable information, and technical assistance. Personally, I think it would be of great assistance in this business of improving instruction if we could abolish the name supervisor for these specialists, because supervisor is so frequently confused with "snoopervisor."

If the improvement of instruction is the responsibility of the principal, this responsibility must be clearly defined and carefully outlined so that it can't be dodged. This means that the school organization must be clearly understood by every one so that all people involved may work together in complete harmony in the complex work of education. You can't have a superintendent pulling one way, a supervisor pulling another way, a principal pulling a third way, and a Mother General pulling a fourth way. There has to be a clear distinction in the line of authority with responsibility clearly defined.

This type of organization is found in its pure form in the army, and can probably be readily understood at this critical time in the history of our nation by reference to the army that we see about us. Line officers are those in authority. They issue orders. Authority descends along regularly designed lines from the General to the Colonel to the Major to the Captain to the Lieutenant. Staff officers are specialized experts who are trained in technical fields. They have no authority and issue no orders, although, mind you, they may hold the rank of Colonel, or Major, or Captain. They supply advice and information to line officers.

It is the line officers who issue orders for battle. Of course, they would be very foolish to do so without careful consideration of the advice and information turned in by staff officers. With certain fundamental differences, that is the very plan of a school system. The superintendent of schools is the chief executive of the bishop and is a line officer. The principals exercise leadership within their own schools and are line officers. Staff officers are attached to the diocesan office or to the individual communities. They are experts in various types of school work. They supply information and advice to superintendents and principals, who, *notate bene,* ought to listen.

It has been my experience that any principal will accept responsibility and carefully and conscientiously discharge it. However, this responsibility has to be clearly defined.

Anything has to be perfectly understood before it can be perfectly done.

SECOND PRINCIPLE

The second principle for principals is possibly a corollary of the first. It may be stated THE IMPROVEMENT OF INSTRUCTION IN A PARTICULAR SCHOOL IS THE *MAJOR* RESPONSIBILITY OF THE PRINCIPAL. Or to state the same principle in another way, any principal who doesn't spend most of her time on the work of improvement of instruction is a failure as a principal. She may be a good local superior, she may be a good administrator, she may be a good janitor, or a good clerk, but as a principal she is a failure.

Observation of hundreds of principals in many states, and reflections on my none too successful personal experiences, convince me that I am not fighting the proverbial "man of straw." There was Brother Cleanser, for example. The building he was in charge of is always spic and span. He shows it off to every one whom he can persuade to go through it. Floors, walls, ceilings, desks, windows receive his constant attention. The exterior of the building is in perfect order. Anything loose, dangling, or dusty sets Brother Cleanser into immediate action. He fights with the janitor every morning and again before leaving every night. He constantly chides the pupils and teachers about untidiness. He has discovered that he can do more janitor work and repair work than any one else. In fact, he carries with him, attached to his cincture, as standard equipment, a dust cloth and a brush. In the drawer of his desk is a hammer, pliers, screwdriver, and a monkey wrench. Half his time is spent taking visitors through the building and the other half repairing desks and faucets. He spends his recreation reading about soaps, polishes, and scouring powders. He would have made an excellent Dean of Janitors but as a principal he is an abject failure.

Brother Cleanser takes very little interest in what pupils and teachers are doing in the classrooms. In fact, the only

time he ever goes into a classroom is when he is looking for dust or a leaky radiator.

Mother Filefusser is a very different type, but likewise does nothing in the way of improving instruction. Her weakness is office routine. She will display for you her filing system, her cabinets, her cards and color schemes. She can tell any one who has time to listen how many minutes Johnnie McCarthy was late on November 13. She has a record of all cases of lying, stealing, and fighting but does nothing to prevent such cases. She would have made an excellent Recorder of Deeds.

Lastly, you have Sister Pitterpotter, who spends about 10 per cent of her time at the telephone, receiving messages from mothers to be transmitted to their children, "Will you please tell Harold to meet me at the corner of Grand River and Woodward after school instead of coming home? The shoes I got for him yesterday have to be exchanged because, etc." Then the Secretary of the Married Ladies' Sodality breezes into the office with plans for a sale of hot cross buns to raise money for a rug in the principal's office. It takes a half hour for her motor to run down. An hour or two at the phone, an hour giving messages to children, two hours talking with callers, still leaves a large remnant of the day for office work, checking up on latecomers, selling rosaries, ordering chalk. Sister never questions the value of the material that is being taught in the classrooms, no matter how dull or lifeless. She never helps a teacher with 50 pupils struggling with some poor youngsters that can't even read. Sister Pitterpotter would make a splendid operator of the American Telephone and Telegraph Company. As a principal of a school, she is useless.

I mention these three principals, exaggeratedly, of course, to point out the difficulty of distributing time effectively. Every principal needs to be enough like Brother Cleanser to see that the building is kept in an orderly and sanitary condition, enough like Mother Filefusser to keep records straight, enough like Sister Pitterpotter to keep the parents

in touch with the school, but there is another important angle to the work which is far more important than anything previously mentioned, the supervision of the work that's going on in the classroom. If any principal is not spending half of the school day in the classrooms, she is allowing herself to be drawn too much into less-important work. A typical case of a two-dollar-an-hour person doing "two-bit" work. It is only by visiting each classroom that a principal can know what each group is doing and it is only by knowing what each group is doing that she can suggest means for improving the instruction of that particular group. You have to continually have in mind the question "What can I do to make the time the children spend in this room more valuable to them?" If you are thinking "what flaws in the teacher's work can I find?" these visits will be of little value.

THIRD PRINCIPLE

The third and last principle for principals might be stated THE IMPROVEMENT OF INSTRUCTION IN A PARTICULAR SCHOOL ESSENTIALLY CONSISTS IN THE IMPROVEMENT OF PUPIL-TEACHER RELATIONSHIP. The whole school system exists for the purpose of improving the relationship between the pupil and a teacher. When you improve that relationship you improve instruction, because instruction really is the relationship of the mature mind assisting, guiding, and directing the immature mind.

Therefore, the final test of the improvement of instruction in any school is the effect that it has upon the pupils in that school. The measuring yardstick to use is an educational one, not an administrative one. Any movement in school administration which does not result in an improvement on the part of the pupil-teacher relationship has no place or part in a school system. The purpose of all the work of the line officers and the staff officers is to effect an improvement of the relationship which exists between a pupil and a teacher. It is often said that one soul is a dio-

cese for a bishop. Similarly, one pupil is a class for a teacher.

The pupil-teacher relationship is improved first, by improving the setting of the classroom in which pupil and teacher operate. In the course of her trips to many classrooms, Principal A noticed that the bulletin boards had some nice material on them, but this material did not pertain to the subject at hand. At the next faculty meeting the principal skillfully introduced the subject of bulletin boards. In the course of the meeting, the faculty, as a whole, developed three criteria which would be used to evaluate bulletin boards. These criteria were:

(1) The material on display pertains to the unit of work now at hand.

(2) It serves to connect this unit with previous units and the work of the entire year.

(3) Wherever possible the material on display represents the pupils' work.

Gradually the bulletin boards in that school began to conform to these criteria, which the faculty, as a whole, had developed. The principal had a scale made by the group itself for the evaluation of the classrooms. Needless to say, there was a tremendous improvement in the setting of each of those classrooms.

In the course of her frequent visits to the classrooms, Principal B observed that most of the classrooms of the building were sort of glorified recitation boxes without much charm and with very little color. She suggested to the social-studies' teacher the possibility of making her room look very attractive, so that when you stepped in the door you could tell the subject that was being taught. After this room was attractively arranged, it was miraculous how all of the classrooms in the building really became pleasant and agreeable places in which to study.

Pupil-teacher relationship is improved in the second place by improving the content of what is taught in the classroom. In the course of her frequent visits, Principal C observed

that in an eighth-grade class history was being taught splendidly, but up to last week the teacher had covered only up to the period of the Revolutionary War. In a conference with that teacher that evening, together they looked over the outline of the work and discovered that the most important part of American History is the part that is closest to the life of the child, and that really the most time should be given to the period in the twentieth century. The teacher will do her best to make up for this deficiency this year. Now the teacher realizes that relative value, first things first, has a place in arranging content.

In the course of her work, Principal D noticed that the pupils in the seventh-grade history were studying the Colonization of the Middle Colonies. In the sixth grade she observed the pupils studying the geography of the Middle Atlantic States. From the overview that such a principal has of the whole curriculum, she observed a lack of integration here and appointed a committee of the sixth- and seventh-grade teachers to study the content of social studies for possible integration, putting things together that go together. Those teachers are going to progress a great deal professionally in their study of that problem of integration, inspired by a principal who is first and foremost interested in the improvement of instruction.

Instruction is improved in the third place by improving pupil interest. Principal E observed the pupils in the sixth grade studying the geography of France in a sort of lethargic fashion. She remembered here an oral theme given in a third grade by a child who told about an aunt, who had just come to live with them, who was a refugee from France. An invitation was extended and gladly accepted by this French woman to speak to the pupils in the sixth grade. A tremendous difference was noted already in the enthusiasm which has centered in the study of France.

Principal F asked the teacher of the fifth grade to administer a standard test in reading. The results were carefully tabulated and graphed. Instead of placing them into the

morgue, where test results usually go, the principal explained the results to the pupils and showed them ways and means whereby their speed and comprehension in reading could be increased. She succeeded in building up in this group a great motivation to improve in reading. Since the teacher has 55 pupils in this class, the principal regularly takes out the 10 slowest for a few periods a week and works with them as a privileged group. No teacher can fail to respond to a principal who will work right along with you and even take the hardest part of the work. Loyalty is built on such a foundation.

Instruction is improved in the fourth and last place by improving the methods by which a subject is being taught. Going from room to room, Principal G observed a tremendous variety in the methods of teaching arithmetic, and noted the confusion that was caused in the child mind, as he advanced from grade to grade, under the direction and guidance of teachers who used different methods. In the third grade the child was taught to add from the bottom of the column to the top. In the fourth grade the teacher insisted that the columns be added from the top to the bottom. In the fifth grade the study-test method was used in spelling, while in the sixth grade the test-study method was used. In the first grade the teacher was teaching handwriting with letters in 3 to 1 proportion, and in the second grade it was being taught in a 2 to 1 proportion. From such observations a general faculty meeting came to the conclusion that the methods should be as near alike as possible in all grades so as to allow the pupils to concentrate on content. The faculty, as a whole, agreed that each one would give up her pet methods. Results are never dependent upon this method or that method. The unit method was decided upon for religion and social studies, and study-test method for the drill subjects of the curriculum. The principal herself learned each of these methods thoroughly and gave a demonstration in each of them to the teachers, rather skillfully demonstrating that she wasn't asking the teachers to

do anything that she couldn't do herself. She remembered that the supervisor had told her about Sister Helen at the other side of the city, who was doing a splendid job on a unit method. She invited Sister Helen to meet with her faculty on a Saturday afternoon and discuss common problems. She heard that Sister Patricia in the next parish was doing a marvelous job in the teaching of handwriting in grade five. The principal took the fifth-grade class the next afternoon and arranged for that teacher to go over to the next parish and spend the afternoon observing Sister Patricia teaching handwriting and other subjects.

The public wonders what a principal with no classes does with her time. I wonder how a principal with no classes gets so much done in the course of a day. So much that really counts, because it is definitely in the improvement of instruction.

To crystallize the work of the improvement of instruction in the life of the typical principal in a typical school, may I present to you a typical time schedule of this typical principal.

8:30– 9:00 The principal arrives at school. For the next 30 minutes she checks over serious cases of absences that have been referred to her by the classroom teachers. The principal only handles the serious cases, leaving only ordinary absences to be handled by the classroom teachers, because our typical principal is a good executive, and, therefore, never does anything that anybody else can do equally well, in order to leave herself free for work that no one else can do.

9:00– 9:30 Conferences with the janitor and other people who come to see her at this time. Early in the school year in one of her first communications to parents she tells the office hours at which she will be at leisure to interview them. These hours are 9 to 9:30 A. M., 12:30 to 1 P. M., and early in the evening at the convent. The

principal very seldom sees anybody outside of these hours because that interferes with the main job that she has to do—the improvement of instruction in school.

9:30–11:00 Around the school in the classrooms engaged in her major activity—the improvement of instruction.

11:00–11:30 Administrative details in the office. The priests of the parish give instruction in each room for one period per week and usually finish at 11 and the principal talks over common problems with the priests at this time.

12:30– 1:00 Conferences with parents or other items of administration.

1:00– 2:30 In the classrooms of the school engaged in the improvement of instruction.

3:00– 4:00 Administrative details.

4:00 P.M. Leaves for the convent. The end of a perfect day, a day conceived and dedicated to discharging her responsibility—her major responsibility in the improvement of instruction—the improvement of pupil-teacher relationship.

THE IMPROVEMENT OF INSTRUCTION IN THE RURAL ELEMENTARY SCHOOL

REV. QUINTIN J. MALONE, SUPERINTENDENT OF SCHOOLS, DIOCESE OF WICHITA, KANS.

In an article entitled "The Rural Parish School," appearing in the August 1937 edition of the *Catholic School Journal,* the Reverend Joseph H. Ostdiek deplores the fact that Catholic educators have given so little formal consideration to the probem of rural education, pointing out that it has been treated only in the 1928 and 1935 conferences of the N. C. E. A. The same citation is equally true now, almost four years later. This very article referred to, however, is itself an illustration of the fact that rural education has not been entirely forgotten during that time and put away in a pigeon-hole for future reference. All those who have been intimately associated with rural education during that time can also testify to that fact. However, Father Ostdiek has pointed to a real need in rural education, the necessity of getting those together who are vitally interested in the progress of our schools in the rural districts and discussing their needs and interchanging experiences that will contribute to their improvement. It is with this in mind that I am reading this paper today. I shall not presume to point out *all* the improvements that have been made in rural elementary-school instruction during that time, nor all the needs that manifest themselves at present. I do, however, hope to be able to point out some significant aspects and trends in that field which, I feel, will more than justify the time taken if they but suggest some constructive thought and discussion on the part of those present for the improvement of instruction in the rural elementary school.

For purposes of this discussion, I have in mind as a rural elementary school, a school in a community of 2,500 or less, accommodating children from kindergarten or pre-primer through the eighth grade. Now, the first problem to be

faced, and possibly the first field for improvement, is the definition and specification of the objectives of a rural elementary school. Are we to prepare rural children to go on to high school or should we prepare them to go directly out into life? And, in either case, should they be prepared for rural or urban life? Then, do any of these various terminals demand a different type of instruction?

We are all familiar, of course, with the statement of the late Holy Father that "education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created." In answering the above questions we must attempt to foresee what the child is going to be and what he is going to do and then prepare him for those things in such a way that he will be able to work out his salvation through them. Most vitally affecting all of these things, then, will be his religious training, which raises another question. Should the religious training of a child who will spend his entire life in a rural community be different than that which is given to a child who is going to spend the greater part of adult life in the city?

Let us turn briefly, now, to the answers to these questions. Recent studies show that about two-thirds of our rural children do not go on to high school. Therefore, if the rural elementary school is going to do justice to those entrusted to it, it must prepare them, in as far as possible, to go directly out into life. The fact that about one-third of these children will go on to high school does not really affect the situation, since preparation for life would logically presume sufficient preparation to enter high school. Secondly, statistics show that, during the past two decades, at least half the rural children have later gone to the city, and that the trend is still about the same despite all the recent "back-to-the-farm" agitation. That being the case, we cannot say that our rural schools should predominately prepare children for either rural or urban life since the product is about fifty-fifty. To give only a rural training in an attempt to force

the children to remain in the rural community would be folly and a rank injustice since one of the largest factors in migration to the city in recent years is the lack of rural opportunity brought about by modern mechanized agriculture. Therefore, we will have to face the fact that we must train and prepare the rural children for both urban and rural life. Finally, the fact that about half of the children will later go to the city from the rural community should definitely affect the religious-training program. It is a known fact that far too many of our young rural people go to the city leaving their Faith, as well as their farm, behind them. We know that in the small rural community there is more community guidance and mutual sustenance in the practice of the Faith than can be possible in the urban centers, and by following the line of least resistance and permitting our children to be totally dependent upon this type of assistance is to pave the way for later apostasy in the city.

Considering these circumstances, then, I think we can logically draw the following specific objectives for the rural elementary school: to give a minimum of formal school training necessary to carry through life; to inculcate a love and appreciation of the rural life and its many opportunities in order that those especially of higher mental abilities may not feel that the city is the only open field for the exercise of these abilities, but that they may as wisely choose the rural way of life; to prepare children to make rapid adjustments to changes of environment in order that those who later transfer to the city may be capable of meeting and coping with its differing requirements; and to establish them in their Faith in such a way that they will practice it regardless of environment.

Keeping these objectives in mind, let us proceed to a consideration of the elements involved in their accomplishment, and in what way improvements have been made or are still necessary to better provide for their fulfillment. The chief elements entering into the rural school which have an effect on the attainment of its objectives are the teacher, the

curriculum, the plant and equipment, the type and population of the community, the nature of the physical environment, and the transportation situation.

As to the teacher, we must assume that she is as well trained in all the fundamental branches as any urban teacher is required to be, since that can be but the barest minimum for any teacher's requirement and the rural teacher is a specialist. She must have a special training in rural appreciation, know what's good about the country and why. Also she needs special training in problems of health peculiar to rural districts, because school nurses are available only occasionally in those schools where they are available at all, and rural health clinics are presumed to be for doctors and social workers, not for the rural people. Then she may not neglect art and music in her school, and since the rural school is fortunate if it even has four regular teachers the music and art are not going to be taught by a special teacher but by each teacher in her own classroom. A thorough acquaintance with the local rural conditions and problems is going to be a necessity, also, if there is to be any common ground of understanding between the teacher and pupil. Finally, branches of biology and agriculture must be taught in the rural school, and it is assumed that the teacher knows the principles of these sciences at least as well as the students, which means special training, too.

How can these requirements on the part of the teacher be adequately met? The first place we must turn is to the teacher-training college. Until quite recently, our teacher-training colleges were not really visualizing the rural teacher and her needs, and comparatively few are doing so yet. It is generally agreed that the teacher of the rural school should have preparatory courses in rural sociology and the rural sciences, as well as some rural appreciation study, such as rural art, culture, recreational resources, and the like. Where these are not offered in the normal training school or college it is exceedingly difficult for the teacher to acquire them by her own personal initiative. It is up to our Cath-

olic colleges to take the initiative in offering these courses, and they are meeting the challenge to some degree. Aside from state requirements, a further aid would be uniform diocesan requirements for all rural-school teachers in these particular rural branches of education. Up to the present, I am not aware of such an attempt being made in any diocese.

Even granted that these courses had been taken as part of the teacher preparation, and far more so if they were not, the teacher must make a positive effort to keep abreast of current rural conditions, opportunities, and problems through magazines, government publications, and the radio. A further aid to the understanding and appreciation of local conditions can be brought about by a plan successfully inaugurated this year by the Bishop of the Wichita Diocese, that of teachers visiting the homes of the children after school hours or on week-ends. I am not aware if this plan has been in use elsewhere or not, but it has met with favor on the part of both Sisters and parents in this diocese. Another device used by some of the more skilled rural teachers to acquaint themselves with local conditions is the submission of "home-interest" stories and essays by the students. This is also helpful in encouraging the children to look for points and objects of interest in their own surroundings, and to express themselves clearly and fluently on familiar subjects.

All of the above-mentioned points are very necessary to the really successful rural teacher, but, after teaching ability itself, there is one requisite that stands out high above all other requirements. That can be characterized best by the term "rural attitude" or "rural appreciation." If the teacher does not have that attitude or appreciation, she should not be sent to a rural school. As Doctor Johnson, in an article in *Catholic Rural Life Objectives,* 1935, has said of such teachers: "Their sense of values has an urban coloring and in the country they are strangers in a strange land. The overtones of their teaching are urban; they explain things in terms of their own past experience, and listening

to them the children come to feel the spell of the city. Meanwhile, of course, the teacher has little or no concept of what life on the land involves and no vision of its future." And in another place he says, "What is needed is indoctrination in a point of view and the enkindling of zeal for the rural cause. It is not so much training to teach in rural schools that is required as is education for rural leadership."

After the teacher, the next element of great importance in the rural elementary school is the curriculum. If it is true in any instance that the teacher makes the school, it is true in the rural school; but the curriculum guides the teacher and without a properly chosen curriculum in the rural school, even the best teacher is going to be at a loss. For purposes of this discussion, I am using the term "curriculum" in its broadest aspect to include the sum total of pupil experiences, and not just restricted to the course of studies.

As for the course of studies, it cannot essentially differ from that of the urban school since the fundamental skills that are to be imparted are the same, and also since we are educating a large portion of future urbanites. Edwin R. Embree, President of the Julius Rosenwald Fund, has listed five items which we might consider as objectives of the course of study in the rural school: (1) The ability to read and write clearly and understandingly. (2) Some skill in the use of figures. (3) Knowledge of farming including some general understanding of biological processes and appreciation of nature. (4) Manual dexterity, especially the handling of wood, fabrics, and other materials, and in simple mechanics. (5) Health. ("Rural Education for Negroes," *N. E. A. Proceedings*, 74:309, 1936.) In the specific "Manual dexterities" mentioned in No. 4, I think that would have more application in the secondary school, but certainly some manual dexterities should be taught in the elementary school, especially in activity periods. I think a sixth objective could also be added, an appreciation of rural art and beauty.

Now a word or two about obtaining these objectives of

the course of study in the rural school: The reading age of rural children is admittedly poorer than that of their urban brethren, and that chiefly because their conversational experiences are more limited. Therefore, more attention will have to be given to reading in the rural school than in the urban (though I think it is commonly admitted that much more attention should be given to reading in the urban schoool also). A well-selected group of supplementary readers will help throughout the eight grades. With regard to this same subject, some selection should be made in the earlier grades to provide reading matter that deals with somewhat familiar subjects, while in the upper grades a great deal of reading should be selected to provide vicariously those experiences which are acquired in every-day life by the urban child.

The health phase of the curriculum is one that may not be overlooked. This may, and should, extend beyond the course of studies since many of the health habits and principles can be invoked and exercised only outside of class. The teacher will have to be equipped to give ordinary health instruction as well as to perform many of those duties ordinarily performed by the school nurse. Certainly the health instruction in the school should aim at hygienic personal habits as well as at a knowledge of general health principles and ideals. The rural child needs special direction in what constitutes healthy conditions around the home, and the teacher's knowledge of local conditions will guide her in how much of this instruction will actually be needed.

The suggestion I made concerning appreciation of rural art and beauty may need a bit of enlargement. So far as I know, there is no specifically rural art course for the elementary school. Why not make use of this particular course to instill a greater love of the rural atmosphere in the children? Instead of having them draw or study pictures of airplanes, mountains, or skyscrapers, why not have them pick out points of interest and beauty in their own community and study those? Perhaps a snapshot of this or

that little local scene might be the theme of a story or the basis for a sketch. The local rural landscape will always have something to offer that need not be looked for in a classical picture gallery, and the child will at the same time learn to appreciate that which he has around him.

In the modern day, the radio cannot be overlooked in the curriculum of the rural school. There are still a good many rural homes, it is true, which do not have access to a radio, but where this is not the case (and again, the teacher's knowledge of the local situation will be necessary) the teacher should at least have the children keep posted on worth-while radio programs. While it will be necessary for her to suggest certain special programs for a while, after a short time the children themselves will learn to watch for such programs and may even be a help to the teacher herself by informing her of special interesting programs.

The curriculum has still a further part to play in the preparation of the children for life. As mentioned above, one of the objectives of the rural elementary school is to prepare the children to make rapid adjustments to changes of conditions and environment. Many little devices will have to be worked out by the teacher in her individual circumstances. But in order to do this, a somewhat flexible curriculum will have to be maintained to provide for variation in procedures and activities, thus offering pupils opportunities for various adjustments and reactions. The rural environment itself, in its varying conditions thoughout the year, will offer much opportunity for this kind of thing and the alert teacher will attempt to make use of every such opportunity.

Another very important note must be added concerning the curriculum of the rural school. Because of the short term which is usually a characteristic of the rural school and because of the limited number of teachers usually employed in such a school, economy of time is a most essential item. In order to effect this, combination and alternation of subect-matter is one of the most satisfactory means found thus far. It is almost a necessity in schools of less than four

teachers, and is a great help even in four-teacher schools. This can be done in grades three to eight, and to some extent in the first two grades. In the first two grades there can be some combination in health, story hour, nature study, etiquette, singing, plays, and certain religious activities. In grades three and four, everything can be combined and alternated except arithmetic and reading; in grades five and six, all except geography and arithmetic, and in grades seven and eight, all save language or grammar.

The matter of religious training and instruction in the curriculum is a whole field in itself. However, the rural school must keep in mind that the community and environment are a large element in the *practice* of religion, and that about half of the children will be in an entirely different atmosphere later on. The school cannot, therefore, teach religion with the attitude that the community is going to constantly sustain its practice, but must develop personal responsibility and encourage religious leadership. Much has been done in this field through Sodality activities, Catholic boy and girl scouts, and Catholic 4-H units in the schools. Such organizations should be encouraged and supported by the teachers in order that a more intelligent Catholic lay leadership may be developed in the rural children.

The scope of this paper will not permit of much more than a mention of the plant and equipment. In this field especially there has been a marked improvement within the last decade. Better, more substantial, more sanitary, and more attractive buildings have been erected, and those already constructed have been reconditioned and brought up to a higher standard in many instances. With recent progress in transportation, some consolidation, formerly impossible, is now practicable and to be commended, enabling the building and maintenance of better plants. It is being found in many places that buses can be used more cheaply and more effectively in conveying children to a centrally located school than a separate school can be main-

tained. Also the use of public-school buses in bringing children along the route in to the parochial school has been found satisfactory in most instances where there are public-school buses available for children attending private schools.

As to the equipment, finances are usually a great handicap in the rural, even more than in the urban, parochial school. Careful selection of materials, both for classroom and playground, must be made to use available funds to the best possible advantage. The superintendent and supervisors should aid in this since it cannot reasonably be expected that each teacher will be sufficiently trained or experienced to make these selections. In this field, too, cooperation of parents in the community should be enlisted. This will give them a more personal appreciation of the school as well.

A final factor to be considered at least briefly in the improvement of instruction in the rural elementary school is the community: Parent-teacher-child relationship. I don't think the schools have improved in this matter in the last several years as much as they have lost. Parents are more and more prone to leave everything to the school, and as long as little Johnny or Sally doesn't come home with some home work to do and continues to be promoted from one grade to the next, the parents are satisfied that the school is doing a good job. At the best, the school is an artificial environment, and it cannot take the place of the home. The home must continue the school training or the school must continue the home training, but this is impossible if each does not know what the other is doing. The practice described above of having the teachers make home visitations is tending somewhat to break down that condition. Other devices have probably been as successfully attempted elsewhere, but the important thing is to do something. I feel the attitude has been in a good many instances, that the parents don't know enough about education and that they, therefore, shouldn't be meddling in the school. The

sooner such an attitude is overcome the better. Perhaps parents aren't acquainted with the latest trends in education, but they might help to stabilize some of the radical trends if they were permitted or encouraged to become more familiar at least with their own local school.

In conclusion I might state, as one county superintendent did in a report for an N. E. A. Research Bulletin, that "no school is entirely unsatisfactory." All of our schools can be improved in some way or other, it is true, but I hardly think there is a parochial school in the country that is not constantly striving to improve its instruction in order to prepare its children to be and to do here below all that is possible to attain the sublime end for which they were created. Keeping that in mind, they cannot help but improve, since the Christian life is one of constant striving for perfection.

BIBLIOGRAPHY

America, June 1937, pp. 276-7, "Some Problems of the Rural School." Rev. Felix Newton Pitt.

Catholic Action, Sept. 1932, pp. 18-19, "Catholic Rural Education." Rev. Leon A. McNeill.

Catholic Action, Nov. 1932, pp. 21-22, "Fundamentals of Catholic Education." Rev. George Johnson.

Catholic Educational Review, March 1933, pp. 142 ff.

Catholic Educational Review, May 1933, pp. 294 ff.

Catholic Rural Life Bulletin, Aug. 1939, pp. 4 ff. "Aspects of Rural School Supervision." Sister M. Theodoretta.

Catholic Rural Life Bulletin, Nov. 1939, pp. 20 ff. "Preparation of Teachers for Rural Parish Schools." Rev. Edward J. McFadden.

Catholic Rural Life Bulletin, Feb. 1940, pp. 16 ff. "Rural Parish School Management." Sister M. Andrea.

Catholic School Journal, Aug. 1937, pp. 217 ff. "The Rural Parish School." Rev. Joseph H. Ostdiek.

Catholic School Journal, Feb. 1936, pp. 31 ff. "Curriculum Differentiations in Rural Schools." Monsignor John J. Fallon.

Proceedings of the N. E. A., 1934, pp. 443-459; 1937, pp. 333-354; 1939, pp. 563-602.

Research Bulletin of the N. E. A., Sept. 1940.

THE PASTOR'S ROLE AS COORDINATOR BETWEEN HOME AND SCHOOL

RIGHT REV. T. JAMES McNAMARA, V.F., SUPERINTENDENT OF SCHOOLS, DIOCESE OF SAVANNAH-ATLANTA, GA.

What I say in this paper must of necessity be a statement or description of an ideal. Whether the subject be education or anything else, the circumstances in our modern world affecting home, Church, and school are such that the Church's position must appear idealistic in contrast to the world's secularized version of life. Emphasizing this idealistic interpretation are the many and varied and oftentimes conflicting demands that life today makes on a pastor's time. If it were permitted him to have that singleness of purpose that was the driving force, the dominant thought during his years of preparation, then the pastor might, indeed, find himself in a position to assume, in all its literalness, the role of coordinator between home and school. Such singleness of purpose is no longer possible and in consequence the home, the Church, the school must accept oftentimes as progress that which is mere motion. No one perhaps is to blame. It is the tempo of the times. It is, nevertheless, a concession or better still a partial capitulation to secularization.

Fortunately for the pastor who would make a serious effort in his pastoral administration to exemplify the role of coordinator between home and school, there are at hand aids which will render his task less difficult and, perhaps, attractive. In his parish records he has at hand a wealth of information, which, if carefully culled and with charity assimilated, will enable him to assume most effectively the role of coordinator between home and school. Using judiciously the information therein gleaned, the pastor will, indeed, show himself before parent and teacher and child as the Good Shepherd, knowing his own and his own in turn inevitably knowing him. Then, too, to assist him in his

arduous task is the superintendent ready at hand to inform as to school requirements and procedures, so that he may escape the embarrassment and the reluctance and, indeed, sometimes positive unwillingness to cooperate that show themselves when the pastor speaks, as it were, out of turn.

Demonstrating an intelligent charity and showing an intimate knowledge of his school's program, the pastor is in a position to regulate charity also between the principal and her staff and thus contribute to a fuller measure of the Christ life within his school.

If the pastor is to succeed in his role of coordinator between home and school, certainly he must know the duties of the home and his own duty with regard to the home; he must know the duties of the school and his own duty concerning the school, and finally he must have an intelligent and Christ-like understanding of his role as coordinator of the efforts of home and school.

There seems to be no disagreement among authorities on education about the place of the home in the field of education. It has ever been the great educational agency, for better or worse, according to the environment the individual home created. Before the development of our vast modern school system, the child received his preparation for life within the family circle. In the eyes of the Church, the home still remains the prime educative agency, the school of schools, and to those who think with the Church the parent is still the teacher preeminent. Deny this preeminence and all suffer—the home, the Church, and the state. The wise pastor will know thoroughly, then, the duties of the home and will seek to have his people in turn fulfill these duties conscientiously. He will stress the strict duty of parents, arising out of the natural law, to provide for the proper education of their children. Since man is a composite being, made up of matter and spirit, body and soul. he requires not only a physical care, but a moral and intellectual education as well. Under physical care are included shelter, clothing, and nourishment. Intellectual development

includes instruction according to ability and social standing. The proper moral training acquaints the child with moral obligations, develops virtue, and gives the proper religious training which will turn the minds and hearts of the children toward God, and the careful practice of religious duties. The home is the best, and in some instances, the only school of the social virtues, such as justice, charity, obedience, temperance, and so on. The easiest way to learn these virtues is by practicing them in the home. Many of them cannot be learned outside the home and the family. If they are learned in that most intimate society—the family, they are more certain of being carried over into the less intimate society—the state. To attain these ends the pastor must insist that parents teach not by words only, but by example, . . . "words may impress: parents' example will convince."

In this day of "creative effort," parents cannot too frequently be reminded of their duty to correct and admonish their children, and even to punish, for the child is not naturally disciplined and, therefore, needs to be curbed and chastised.

The physical health of the child must not be neglected. Goodness, virtue, and keenness of mind find deeper roots in a healthy than a sickly body. Through an intelligent health program in his school and sympathetic guidance of his Parent-Teacher's Association, the pastor finds himself in a favorable position concerning this phase of parental responsibility. Parents often go to extremes; they are either oversolicitous or undersolicitous concerning the health of their children. Virtue as always lies in a middle course.

There is another duty of parents which has particular significance today, a duty which if neglected will sooner or later result in crushed hopes and broken hearts. The particular significance of the duty is evident when we reflect on the reduced size of the modern family. This duty may be termed the proper socialization of children. In former days when families were large there were numerous opportunities for children to learn how to live with others. Today

the products of our one and two-children families are selfish, egocentric, self-willed individuals. Children pampered, allowed freedom for "vaunted self-expression," obeyed rather than made to obey, furnish the school oftentimes with embryonic anarchists.

Certainly, there is no difficulty in seeing how the pastor fits into the life and the organization of the home. First, he must have a clear knowledge and an intimate association with each home in his parish. That is a large order, particularly today, when parishes and parish organizations are so extensive. However difficult of accomplishment, he must at least work toward the attainment of this goal. If he has a Christ-like grasp of his problem, he will share his responsibility with those whom his bishop has sent to assist him, always, however, having the courage to demand an accounting of the tasks assigned.

In order to know his flock in this comprehensive manner, the pastor must be first a sympathetic student of society, a psychologist, and psychiatrist. This should not be difficult, even though he is conscious of his limitations. In reflecting on this particular phase of the pastoral office, I am reminded of the observation of a professional psychiatrist, twenty years in the field, who said to me on the occasion of a visit to the Georgia State Hospital for the Insane, that it was his experience that a priest showed a keener insight into his patients' condition and helped them more than he. In passing, need we of the Faith wonder at this? If he is truly a priest, the pastor of necessity will at all times be uniformly kind, sympathetic, and understanding. His frequent visits to the homes of his parishioners will offer countless opportunities to use this skill and knowledge. As a psychologist. he will analyze actions and behavior; as a psychiatrist, he will remedy the situation. As a pastor, he will be zealous for the welfare of his people, judicious always in the exercise of his pastoral responsibilities.

This, of course, implies that the pastor is cognizant of the extent and limitations of his authority in the home, cogni-

zant also of the handicaps, often in himself, which would impede its successful exercise.

Because the family is not a perfect society, that is, because it is not, out of its own resources, capable of attaining its end, it needs the help of other institutions or societies. The school is one of these. Next to the home and most intimately connected with it is the Church. The school, according to the encyclical of Pius XI, must form with the other two elements a perfect moral union, constituting one sanctuary of education. The subject of education both in the home and in the school is "man whole, soul united to body in unity of nature, with all his faculties, natural and supernatural, such as revelation and right reason show him to be . . ." It would seem that today more emphasis is placed on the training of the intellect than on the will; and the will is the more important of the two. It is the pastor's task to stress that this most important feature of child development begin in the home and never be neglected there.

In his pastoral solicitude the pastor will ever be on the alert to see to it that no child be unfairly labelled. "Problem children" are often so labelled because of some physical defect. Dull intellects and unresponsive wills may be transformed into average or superior intellects and responsive wills after the correction of some suddenly discovered handicap. Such handicaps are usually unknown to both teacher and pupil, but duty demands that they be discovered.

Another important duty of the school is a thorough understanding of the home background of the child. Who can be more helpful in this regard than the pastor? How often have children gone through school punished day after day because of poorly prepared lessons and even been held back in the same grade another year because of low marks! Yet if the truth were known, it was not the fault of the child but of his home. Teachers are doing an injustice to their pupils when they fail to examine the home conditions. Always care should be taken that pupil initiative is not altogether killed by inflicting a penalty on a child when in

reality the parent is the one to be penalized. After all, habits of study are most frequently determined by the child's past training, by the type of upbringing the child may have had. If the home is at fault, a judicious and Christ-like pastor can do much toward correction by admonitions sweetened by charity and gently but firmly given.

A pastor's first duty is to the sheep and lambs of his flock committed to his care by Christ. If these adults and little ones are to find their way to Christ, the Shepherd of their souls, the pastor must be ever on the alert to guard them against unsalutory influences. These are strong words when reflected on in the light of that noble group of men and women who more than any other factor have made for the greatness and efficiency of our school system. But because this group is so noble that it has succeeded in fashioning so many souls for Christ, the pastor should ever be watchful that within it will not be found those whose dispositions and manners will not reflect credit on the group. Prejudices take root easily in the mind of a child and frequently carry over into life. Since childhood is made up of our "hero-worshipping" years, the child rarely judges objectively but draws its conclusions from the conduct of its elders. It may be an exaggeration to say that souls have been lost to Christ because of an unchristian procedure adopted by some teachers. If it is an exaggeration, it is only slightly so. The pastor under the guidance of the superintendent should be most careful in the choice of teachers. He should see to it that only capable, well-trained, willing and self-sacrificing teachers are placed in his classrooms. More especially should he guard against the dyspeptic type of teacher, who soured by some imaginary or real grievance, does not bring into the classroom the wealth of his or her vocation. Thank God this type is rare but unfortunately not extinct.

In most of the dioceses of the United States there is a superintendent of schools who has the right and duty to say when the scholastic year begins and closes, what holidays are to be given; what textbooks shall be used and when and

what kind of examinations shall be given. It is the duty of the pastor to cooperate closely with the superintendent in all these and other matters pertaining to the school. This cooperation will edify the home and will make for greater efficiency in the school. Above all it will emphasize the diocese in the thinking of pupil, parent, and teacher, and this emphasis cannot but prove fruitful because the diocese is an essential part of that Apostolic Body that Christ personally established to carry on in His name and with His full authority.

In his role of coordinator, the pastor should never by way of impressing the parishioners or for any other motive assume the role of principal. Should he do so he will immediately destroy his effectiveness with both home and school. He may and should set the policies of the school, but, after that, he should leave it to the principal to see that these policies are carried out. His duties may be so exacting that he personally cannot give to the school the time necessary for effective pastoral guidance, but if he is a sensible pastor he will accomplish this end by sharing his responsibility with a priest who has been assigned to assist him in his administration. He should be careful not to change policies often. If during his frequent visits to the school he sees things he does not like or understand, he should discuss them with the principal, not undertake himself to devise a course of action for a teacher. In this respect it should always be his policy to confer with the principal, never to go over her head without first discussing the situation with her. He should heed rather than dictate to the principal, be her adviser and counsellor but never interfere with the means but rather support the plans she may have devised to carry out his policies. The principal on the other hand should not disclose to the pastor the defects and weaknesses of the teacher, unless for some grave reason. The pastor should seek to know and understand both teachers and children. He should be as quick to encourage as he is slow to criticize. Complaints and criticisms about the principal

should go unheeded; such trouble should be ironed out between principal and teachers. Least of all should he criticize or discuss the principal. He should if he has complaints take them to the principal directly.

As he seeks to effect the fullest measure of cooperation between home and school, the pastor should accept as a duty the obligation to see to it that all physical details of the school are well planned and developed consistent with the demands for health and physical well-being. This means that the school building should be well lighted, properly heated and ventilated; that it be properly equipped and that the equipment be conveniently and correctly placed. Seating arrangement is important. In his solicitude for all concerned, the pastor should also see to it that the school is inspected daily, first, for the sake of cleanliness and, secondly, that the result of any accident or breakages which occurred during the day, if not repaired immediately, be placed beyond the power of injury to the children.

In this our day when a false impetus is being placed in the educational field the pastor is in a particularly fortunate position to order all things rightly in this field. Today we find the school greatly emphasized and little attention given to the home as an educational institution. Teacher training is stressed and parent education neglected or taken complacently for granted. As long as this state of affairs is allowed to exist, all emphasis on school and even upon cooperation between home and school, will lead, at best, to but limited results.

The pastor is the connecting link between home and school and is in consequence the one best placed to remedy this situation. He knows both institutions better than any other individual. He knows the duties of each and their personnel. He has the driving force of conscience to see him through even though the task on occasion should prove highly distasteful. He should endeavor to interest parents in the school but should make the parents aware of their limitations with regard to the school. Parent-Teacher asso-

ciations can be and are very valuable institutions, but they can also become a menace when parents try to run the school through this organization. Parents' proffers of assistance should be encouraged so long as they are of a cooperative nature. Parents should be made to realize that the teacher stands in the school as the parent in the home and that both are exercising in their own sphere a shared authority that ultimately rests with God. They must never be allowed to think that they have any authority which is not subordinate to those responsible for the direction of the school.

As an aid to parent education, the pastor through the school has the means to establish an intelligent basis for that desirable end. From the first grade through the twelfth, something worth while can and is being achieved toward this end. Each grade represents one large family whose members show mutual respect and esteem for one another. The religion class provides the motive-power for the child's actions. A health program imparts useful information such as the care of the body, symptoms of disease, effects of bad habits on the nervous system, besides first-aid treatment for broken bones, bruises, and various types of accidents to which children are more or less subject. Through the study of civics, the pupil learns his obligations to the community in which he lives and to the country at large. In fact, the intelligent teacher will incorporate into the entire curriculum a program of education for good family living. In the higher grades, children can be taught an appreciation of food values, clothing, and the general economics of the family.

In high school, a home-economics course well planned teaches more than just cooking, sewing, and how to furnish a home artistically. Vocational-guidance courses give valuable information and training for post-school life. Vocation Week provides an intensive study of real-life experiences which furnish a background for the training required to best fulfill the duties of one's state of life. Apart from the actual classroom lessons acquired from teacher and

classmates by the pupil, children through entertainments at parent-teacher meetings and parish gatherings drive home many truths to parents which would be slowly and with difficulty learned in a different atmosphere. A school nurse is invaluable for parent education.

Let the pastor not forget that parents are the first teachers and the impressions made by them are seldom if ever erased from the memory of the child. The home is the center of the child's emotional, physical, intellectual, and moral life. When the home fails in its duties and obligations, the church and the school have little success. The downfall of nations has resulted from the absence of domestic ideals.

In his role of coordinator between home and school, the pastor should remember always that he owes a certain loyalty to the school, a loyalty which requires that while a teacher may have made a mistake, he will uphold her authority. It is his duty to support those to whom he has entrusted the work of the school. Just as he should not allow the teachers to criticize the principal to him, he must not permit the parents to criticize the teachers. Much less should he show his authority by criticizing the teachers to the parents. He may listen wisely but refrain from any comments that seem to confirm the parents in their judgment. He would act indeed wisely if he sent the parents to the principal when they have complaints to make. Through his contact with so many kinds of homes he will learn tact and diplomacy and these, together with the kindness, sympathy, and yet firmness which are part of his priestly character, he will be able to solve problems that are his by reason of his role of coordinator.

Objection might well be made that the pastor as here delineated must be a paragon of virtue. And yet nothing is required beyond that which his vocation requires. The requirements of the pastor in his role of coordinator between home and school as set down in this paper are simply that he be, what his priesthood exacts of him; namely, "another Christ." With a Christ-like love for and interest in

children, he should unite a sympathetic understanding of the duties and obligations of parents and teachers. This task will never be a simple one. If he is to succeed he must have the ideal ever before him and know even though from time to time he fails, the ideal is still capable of attainment. The closer he approaches the ideal the greater service he will render to both home and school and the more truthfully will he exemplify his priesthood.

THE SOCIAL RESPONSIBILITY OF THE RELIGIOUS TEACHER

REV. EDWARD J. GORMAN, A.M., SUPERINTENDENT OF SCHOOLS, DIOCESE OF FALL RIVER, MASS.

My Dear Teachers:

We are all striving to be good teachers. The eagerness with which we have gathered at this convention, seeking some little suggestion that will help us perfect ourselves in our work is sufficient evidence of this. We know that the teacher's task is a hard one. His day is filled with children, subject-matter, lesson plans, time schedules, examinations, papers to be corrected, and a thousand and one other things constantly passing before him in kaleidoscopic rapidity. Confronted by so many immediate problems he can easily lose sight of the higher aims of his educational work. We have come here to refresh ourselves on some of these higher aims.

In the encyclical on the "Christian Education of Youth," His Holiness, Pope Pius XI, gives the qualifications of a good teacher. He says, "Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have, therefore, sincerely at heart the true good of family and country." [1] His standard requires three qualifications. The good teacher must have an adequate academic preparation; he must possess a suitable personality; and, finally, he must have a sincere appreciation of his social responsibility.

It is my happy privilege to present for your discussion

[1] Pope Pius XI, Encyclical, Christian Education of Youth, National Catholic Welfare Conference, Washington, D. C., 1930, p. 33.

this morning a few thoughts on the third qualification, namely, the teacher's sincere appreciation of his social responsibility, or as the title of my paper suggests, "The Social Responsibility of the Religious Teacher." In presenting the subject, I shall treat first of the nature of this responsibility, and then I shall suggest how the teacher can best meet his obligation.

"Education is essentially a social and not a mere individual activity." [2] The teacher, therefore, derives his social responsibility from the very nature of the position he holds. He is assisting three social groups, the Family, the Church, and the State, to fulfill the purposes of their existence. The family, divinely instituted as the fundamental unit for perpetuating society, has given life to the child in the natural order and must furnish him care and education until he is able to provide for himself. The Church, founded by Christ to lead all men to eternal salvation, has received an explicit teaching mandate from its Divine Founder, "All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." [3] The State has been established to promote the common welfare. Since education is necessary to the common welfare, the State, even though of human origin, has under the authority of God obligations and rights toward the child and his education. It is not my intention to discuss here the obligations and rights of these three social groups. I wish merely to establish the fact that by the nature of its foundation each social group has obligations toward the child's education.

The history of education reveals that in the early days of civilization the social groups were more conscious of their respective responsibilities for the child's education. At least

---

[2] Idem, p. 6.
[3] Matt. XXVIII, 18-20.

they took more immediate and distinct interest in it. Education at first was given at home by members of the family. Later the function was given over to some member of the tribe or clan. The education of the child has been identified with priest and temple from the earliest times. The State also has at times played a prominent part in the education of the child. In later times, however, there came the rise of the formal agency of education, the school. The teacher in the school took over in varying degrees the educational work of the Family, the Church, and the State. These social groups merely indicated what they desired in the child's education and furnished the means of support. The teacher was their representative, employed to help them fulfill their educational responsibilities. The teacher was responsible to them. There have been many variations of this plan but generally this is the teacher's position today.

The teacher is also assisting the child to take his proper place in three social groups. The child at birth is simultaneously a member of the Family, the Church, and the State. He will spend his life as a member of each. If he will live efficiently and well, there are knowledge, habits, and appreciations bearing on each state of life that he must learn. His educational program should furnish these. The teacher, out of the vast experiences of the human race, will give him the best of the accomplishments of mankind, his social inheritance. Through the daily activities of the classroom he will offer him experiences related to and foreshadowing the experiences of life. Guided by his knowledge of child psychology, he will attempt a formation of his nature under the gentle influence of the social inheritance. Leaving his hand the child should be ready to meet the exigencies of his three-fold social life.

In this, then, lies the teacher's social responsibility. He holds a position of social trust, and, therefore, of social responsibility. The Family, the Church, and the State have intrusted their children to him. They have permitted him to share in their own social responsibilities. The child,

too, has placed a trust in him, a social trust because it looks to social formation. With docility and confidence he listens to the teacher's words and follows his counsels in the expectancy that he is being prepared for life, a life in the Family, the Church, and the State.

I believe that it is now sufficiently clear that the teacher does have a grave social responsibility. Not the religious teacher alone, but every teacher. Let us pass then to the second part of the paper and consider how the teacher may best meet this responsibility.

The architect in laying out a building has his general plan. All detail must fit into and support this general plan. This same principle applies in practically all functions of life. So, then, the teacher in his work must have a general plan that will serve as a guide and guage for his numerous educational activities. He has one. The aim of education as given by His Holiness, Pope Pius XI, in the encyclical on the "Christian Education of Youth" is the teacher's general plan. All the detail of his educational work must support this general plan.

"The proper and immediate end of Christian education," says His Holiness, "is to cooperate with Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism. . . . Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character." [4] Briefly, then. the general aim of the teacher's work is the formation of a true Christian character.

The teacher who would fulfill his social responsibility must understand and adopt this general aim. Only a true Christian character will be able to take his place in the Home,

---

[4] Pope Pius XI, Encyclical, Christian Education of Youth, National Catholic Welfare Conference, Washington, D. C., 1930, p. 35.

the Church, and the State. The child intrusted to the teacher must be developed into a true Christian character. Going forth from the teacher's hand he must have reached the highest excellence in his physical, intellectual, moral, and social development. His every action must be motivated by ideals, based upon the "example and teaching of Christ." These ideals we call the virtues. "There is no action however morally colorless in itself," says Father Hull in his book, *The Formation of Character*, "which cannot thus be brought under the heading of some natural virtue; no natural virtue which cannot become religious: no religious virtue which cannot be made supernatural, given that a man has the habit of regarding life from the religious and the supernatural point of view." [5] The child's character must possess strength because it is built around the axis of his will. "The most important factor, and the one most neglected at the present, is the real integrating force of man's character—his *will*. A perfect character is nothing more than a perfectly fashioned will." [6] He must possess a facility and ease of action in following his ideals under all circumstances because frequency of action under the same or similar circumstances has developed the proper habits in him. And, finally, he must have a sincere appreciation of his social inheritance, of the price in sacrifice that his forbears have paid to bring him the scientific, literary, aesthetic, institutional, religious, and industrial treasures of the human race.

The teacher who would meet his social responsibility must also prepare the child specifically for the various phases of his present and future social life. There is a substratum of character that will be fundamental to all phases of life, but beyond this there is a specific preparation that he must have. He is going to live in a family, first as a child, and then as an adult. There are knowledge, habits, and appreciations

---

[5] Ernest R. Hull, S.J., The Formation of Character, Herder, 1933, p. 40.

[6] William A. Kelly, Educational Psychology, Bruce, 1933, p. 276.

of family life that he must have if he is to enjoy family life as God intended he should. During the early years of his life he will be supported, but the day will come when he must support himself. There are knowledge, habits, and appreciations of economic life that will be necessary for his proper development. As a child he shares in the citizenship of his parents, but at legal age he must take his position of responsibility as a citizen. Again there are knowledge, habits, and appreciations specific to his preparation for citizenship. The same will be true of his religious and recreational life. The teacher, therefore, must know the purposes and functions, obligations and rights of these various phases of the child's present and future social life, and prepare him specifically for them.

In this paper I have endeavored to show that the teacher does have a social responsibility. The Family, the Church, and the State have permitted him to share in their educational responsibilities. The child, too, has placed a trust in him. The teacher will meet this responsibility only if he will keep before him and work for the fundamental aim of Christian education and its supporting aims. He must strive to form every child into a true Christian character ready to take his proper place in family life, in civic life, in economic life, in religious life, and in recreational life.

The teacher's social responsibility has been stressed throughout the paper. I should like to conclude, however, with the thought that where there is a responsibility there is an honor. "Onus" and "honor" are always closely associated. The greater the responsibility, the greater is the honor. Unfortunate would be the teacher who with head down and narrowed vision would see only children, subject-matter, lesson plans, time schedules, examinations, and the other incidentals of his work. The purpose is gone, and the work could be nothing but drudgery. Would that he would throw back his head and look off to the horizon of his social responsibility. Then would he justly glory in the honor and confidence that is his.

May I close with the words of Daniel Webster which aptly epitomize the dignity of the teacher's position:

> If we work upon marble, it will perish;
> If we work upon brass, time will efface it;
> If we rear temples, they will crumble into dust;
> But if we work upon immortal souls,
> If we imbue them with principles,
> With the just fear of the Creator and love of fellow men,
> We engrave on those tablets something which will brighten all eternity.[7]

---

[7] Daniel Webster (1792-1852), A BOOK OF LIVING POEMS, Edited by William R. Bowlin, Albert Whitman and Company, 1934, p. 71.

THE OBJECTIVES AND METHODS OF THE COMMUNITY SUPERVISOR

REV. THOMAS J. QUIGLEY, A.M., SUPERINTENDENT OF SCHOOLS, DIOCESE OF PITTSBURGH, PA.

At the very outset of this discussion it is important to understand that the work of supervising schools is not confined to that particular personage known as the supervisor. Also it is important to understand that the supervisor should, and actually does, perform many services besides the actual supervision of classroom teaching. I prefer to begin the discussion by speaking of the objectives and methods of supervision rather than of supervisors, for reasons, which, I trust, will be apparent as the theme develops.

All the objectives of supervision may be included under one generic heading. The function of supervision is to improve teaching, or to raise the standard of teaching throughout the school system. Since the school should not be primarily a place where teaching takes place, but a place where learning takes place, perhaps the function of supervision is even better described as the process of improving and facilitating opportunities for learning in the school. This general objective may in turn be broken down into specific objectives, and, if we accept everything we read in the textbooks, into such an infinite variety of specific objectives as would stagger the imagination of a Baron Munchhausen. Fortunately, we are under no obligation to believe all we read in textbooks.

To facilitate or improve the child's opportunity to learn involves the solution of problems concerning curriculum, environment, textual materials, child psychology, general and specific methods, testing and evaluation, and administration. Matters of transfer, appointment, promotion, rating, child accounting, records of every description, while ordinarily classified as administrative operations, cannot really be separated from supervision. To what end do we

engage in these so-called administrative activities, if it is not to further the pupil's growth in learning. Supervision and administration, therefore, are not separate and distinct tasks but closely related parts of the one supreme effort to supply the school child with those selected experiences best calculated to develop his ability to live a rationally Christian life.

The supreme task is the education of the child and every one engaged in the work, superintendent, supervisor, principal, and teacher, must work in harmony and in unison to achieve the same all-inclusive objective. Education is a unitary function. It is not a series of diversified functions. Hence while superintendent, supervisor, principal, and teacher are assigned to originate specific parts of the function, they are not engaged at different tasks or seeking separate objectives. The work of each will of necessity overlap with that of all the others. The work of each is a related part of the work of all the others, and all seek to achieve the one aim which is to facilitate and improve the child's opportunity to learn.

The general objective of supervision, therefore, is the general objective of the superintendent, supervisor, principal, and teacher. What particular role each of these persons plays in achieving the objective is determined first, by the elements that contribute to better learning and, secondly, by the organizational set-up of the school system.

The elements that contribute to the establishment of better-learning situations and hence constitute the specific objectives of supervision are:

(1) A definite philosophy and aim in educating the child.
(2) A knowledge of the nature of the child.
(3) A knowledge of the child's background and environment.
(4) The selection and organization of materials of instruction, which includes curriculum revision, improvement of courses of study, selection of textbooks and miscellaneous supplementary materials, selection of school and classroom supplies and equipment, buildings, and building sites.

(5) A well-defined method of evaluating and appraising results, which includes the construction of tests, selection of standardized tests, for purposes of diagnosis and remedial teaching, for purposes of classification, of determining progress, and of guidance.

This area includes also the development of record forms and reports, and the keeping of these records up to date.

(6) The continuous improvement of classroom teaching generally, through instruction in the philosophy and aims of the school, the adopted course of studies, the correct use of tests, recommendation of professional readings, teachers meetings, bulletins, directed extension and summer courses and control of the teacher-training program.

(7) The direct improvement of classroom teaching by means of classroom visitation and observation, directed teaching, demonstration, individual and group conferences.

(8) The development and maintenance of a fine and cooperative morale among the entire personnel.

These I submit are the specific objectives of supervision when we conceive supervision and administration to be a unitary process. The next point is to determine how we shall divide this work among teachers, principals, supervisors, and superintendents, or how we shall organize the instructional personnel to achieve these objectives. The methods of supervision will become evident in the description of organization for good supervision. The method grows automatically out of the organization. The work entails, first of all, research; research into child psychology, into the social complexion of the community, and curriculum research. It entails an immense amount of routine clerical detail to coordinate the results of research and study, to keep records up to date, to make the results of curriculum research and test results available to the teaching staff. In a truly alert and well-organized system, bulletins, letters of instruction, reading lists and reports on curriculum study, surveys and appraisals are constantly pouring into and out of the central office. The work entails also the services of

experts in particular subject fields, conferences of these experts in committee, meetings of teachers engaged in particular phases or levels of instruction, visitation of schools, and conferences of school visitors.

It is evident that community supervisors cannot do all of this work. How much of it can they do and do effectively? The question may be more easily answered by separating from the entire task of supervision the phases that belong properly to the other members of the organization. First of all the superintendent's part of the job must be defined. The superintendent must initiate policy. He must coordinate and direct the entire process. He must, with the help of his board, set down the philosophy and the aims of the system with an eye on the peculiar social environment of the community. More than this he must educate supervisors, principals, and teachers to a clear understanding of this philosophy and purpose. He must guide those engaged in the construction of courses to incorporate this philosophy and purpose in their courses. He must select, judiciously, experts to conduct research in subject fields and then coordinate the findings of these experts, test their findings, and finally reject or adopt them. He must erect machinery for recording and summarizing on a diocesan basis the reports from individual schools, from his research experts, and from his school visitors. He must summarize the results of the testing program. He must, through meetings of teachers and principals and through regular bulletins, keep the entire instructional staff aware of the recommendations of the experts, the results of tests and surveys, and the appraisals of the visitors. He must make available to his teachers new ideas, professional reading material, library service, and other services found in his community. He must guide their training and their in-service growth. He must interpret his school system to the community and the community to his teachers. The Catholic-school superintendent has a very important and especially onerous job in interpreting the diocesan schools to the civic, indus-

trial, educational, and social groups of the community. He must represent the Catholic schools on every civic project and in innumerable state and city organizations.

Should the school superintendent visit his own schools? Definitely yes. However, this, I feel, is a less important feature of his work. Considering the interviews, meetings, and conferences he must hold, the central office he must manage, the curriculum research he must guide, he can devote only a portion of his time to actual school visitation. With an average of 180 school days in the year and 227 elementary schools alone to visit, as there are in Pittsburgh, he could scarcely visit each school once in three years. A visit to a school, if it is to achieve anything in the way of instructional appraisal should be never less than one full day, even in a small school, and should consume a week in the average city school. Evidently such visits are impossible for the superintendent. Hence I contend that he should visit schools where particular problems require special handling or chiefly for the purpose of individual conferences with principals or teachers. Many schools would scarcely ever require a personal visit from the superintendent, as long as periodic tests and reports come to him, and the supervising visitor is reporting to him regularly. So much for the superintendent's share in the work of supervision.

Another important feature of supervision in the unitary sense, which requires more time and energy than the average community supervisor has to spare is research and study of the curriculum, and the construction or revision of courses of study. This is not a job that is done once and then is finished. It is a continuing and a necessary function of any alert school system. It is accomplished in public systems through highly paid experts who are heads of departments. The Catholic schools cannot pay experts for this work and yet the work should be done. It can be done, but not if it is left to the community supervisors alone. It should be directed and guided by the superintendent himself. The entire system should be divided into departments. On the

elementary level there should be a Primary, an Intermediate, and a Seventh- and Eighth-grade Department. On the secondary level the departments will be better organized by subjects, as, for example, a Religion Department, a Science Department, a Social-Science Department, a Language Department, etc. Some departments because of their peculiar nature should cover the entire twelve grades. These would be Departments of Music, Art, Guidance, Testing, etc. At the head of each of these departments should be some person qualified by experience and educational training as an expert. In the average large diocese such persons will be found among the teachers themselves. The superintendent should select such department heads, meet with them regularly, and select for them assistants from among the other teachers.

The complete personnel of these departments should cross community lines. The department heads are staff assistants to the superintendent and work for the diocesan schools, rather than for their specific religious community. Their assignment, however, should never be made without permission of the Mother Superior of the community to which they belong. Each department should be composed of teachers actually teaching and hence a very practical turn will be given to their findings and recommendations. To these departments under their separate directors, should be given those objectives of supervision which include surveys of environment, selection of textual material, construction of courses, experimental teaching, etc. They should arrange for teachers' meetings in their own field and help to develop the growth of these teachers through recommended professional readings, demonstrations, and group instruction. Through them should be obtained an intense interest on the part of all classroom teachers in the whole educational program.

The next member of the instructional staff who is expected to achieve a considerable number of the objectives of supervision is the principal. The day is long since past when the

principal was regarded as a sort of purchasing agent, disciplinarian, clerk, head janitor, detective, spy, and all-around snooper. There is unanimous agreement today among educators that the office of principal is primarily one of supervision for the improvement of the learning situation. Of course, he or she will be concerned about the purchase of supplies, about heating, lighting, and cleaning the building, but only in so far as these details obstruct or facilitate proper pupil development. Most of the principal's time must be occupied with observation in the classroom, directed teaching, demonstrated teaching, individual group conferences with teachers, testing children, evaluating teachers, guidance, etc. For this reason it is important that the principal in the average city school have a clerk or office girl to do the routine jobs attendant upon records, reports, and correspondence. The principal should be reporting regularly to the superintendent on the progress and problems of her school, and should be receiving from him regular bulletins, instructions, and assistance in the solution of these problems. The principal should also receive from the superintendent's office the approved recommendations from the various department heads.

So far we have discussed a number of the objectives of supervision which, in a unitary system, are achieved by the superintendent, the department heads, and the principals. We must now find a place for the community supervisor in this picture. At first glance it may appear that either nothing is left for her to do, or that she is a sort of jack-of-all-trades. In a sense she is a jack-of-all-trades inasmuch as she participates intimately in the work of all the other officers mentioned. This does not indicate that her position is of minor importance. As a matter of fact she is the most important arm of the organization. She shares the work of the superintendent, and is really an associate superintendent, whose jurisdiction includes all those schools, elementary and secondary, which are taught by her community. In this capacity she must carry out the general educational

policy of the superintendent. At intervals of no less than once a month all these supervisors should meet in committee presided over by the superintendent to decide issues of policy; to pass final judgment on recommendations of department heads; to adopt or reject new curricula, texts, procedures, tests, etc. which come before them as a result of the curricular research of the various departments. The supervisor is able to visit each of her schools for a week or two. During this visit she should offer her assistance to the principal in putting into effect the policies and curricula of the system; check on the records in the principal's office; check on equipment and supplies; on the adequacy of textual and supplementary materials; offer help to the principal in the solution of particularly difficult problems, as, for example, promotion, exceptional children, economic use of space, sanitation, janitorial problems, etc.

A report of all this should be sent to the superintendent and, if, in the opinion of the supervisor, the case calls for special investigation, the superintendent should be called in. Thus the visit of the supervisor, in part at least, supplies for the visit of the superintendent and furnishes a basis, and a really practical and functional purpose for the superintendent's visit. During a week's visit the supervisor can unearth problems which the best superintendent in the world would never see in a few class hours. If the help of the superintendent is necessary he will come to the school in question fortified with information and aware of the problem. The superintendent should not expect negative criticisms of the teachers from the supervisor. Where she discovers weaknesses in teachers she should set about correcting them herself. Again she will discover poor teaching, where it exists, while the superintendent would discover it only by luck in a short visit. She need not report all such examples. If it is not flagrant she can correct it herself and, at any rate, it will show up if the diocesan testing program is effective and objective. The testing and evaluation of results is achieved, you will remember, through the

department heads, who will be representative of all communities and will work directly under the superintendent. The problems to which I referred above and for whose solution she should call upon the superintendent, are those which arise out of the particular school situation, which are recognized as problems by the principal and staff, and for whose solution they feel the need of special help.

The supervisor shares in the work of the department heads inasmuch as she, in committee with the superintendent, must pass judgment upon the recommendations of these departments from the viewpoint of their practicality and the possibility of fitting them into the diocesan program. She must also explain to her principals new procedures and units of work which are devised by the departments and promulgated by the superintendent.

Finally, the supervisor shares in the work of the principal. During her week or two visit, she instructs the principal in how to administer tests, to keep records, to fill out forms and reports to the central office, etc. Of course, she visits the classrooms, observes, directs, and demonstrates. In this capacity, however, she is not as important as the principal who is or should be doing this work all year. Both the supervisor and principal in their classroom work should remember that they are there to improve teaching, to help the teacher, not to criticize and rate her. Hence it is of the utmost importance that a friendly and sympathetic attitude be assumed. Such an understanding sympathy is more likely between a teacher and a community supervisor than between a teacher and a diocesan supervisor who may be of a different religious community.

On the first day of the supervisor's visit, she should have a long interview with the principal to discover any specific problems that exist. Following this should be a faculty meeting where instructions are given, questions answered, and problems discussed generally. Then before her visit to each classroom she should have a private interview with the teacher of that class. The teacher should be encouraged to

express her special difficulties. They should agree upon the problem they will attack and the unit they will teach. If the teacher expresses some inability to teach fractions, then fractions should be the subject tackled during the visit. After the visit another interview should be held with this teacher as a follow-up. Finally, another faculty meeting should be held at the close of the week to sum up, to advise, to recommend. A report of the visit should be drawn up at once and mailed to the superintendent. At least twice each year the supervisor should conduct such a visit in each school under her jurisdiction.

Perhaps a final word should be said about community supervisors as opposed to diocesan supervisors. The latter follow the pattern of secular education more closely. They supervise by grades or in particular subject-fields and work in schools regardless of religious-community affiliations. Thus there will be a Dominican sister who is an expert in primary teaching supervising grades in schools taught by Franciscans, Josephites, or any other community.

This system has apparent advantages but, I feel, it has also distinct weaknesses. The critics of the community supervisor point to the utter impossibility of one supervisor supervising fifteen schools from grade one to eight. This would be impossible were she doing the whole job alone. In the organization I have here outlined all the curriculum research, all course-of-study construction, all textbook evaluation, the testing program, the experimental teaching is in the hands of department heads. Most of the direct classroom supervision belongs rightfully in the hands of the principal. The supervisor's task is, therefore, not so staggering. If he or she is regarded as an associate superintendent, the point I am trying to make will perhaps be clarified. I have never heard any one point out the impossibility of a superintendent supervising some 300 schools, including all grades from one to twelve.

There is still more important reason for preserving the office of community supervisor. In addition to educational

objectives the community supervision is necessary for the achievement of unique objectives not found in the secular schools. She must be concerned with problems, which, while they effect the teaching function indirectly, are specifically concerned with the religious life of the teachers. This is not to imply that all community supervisors are at the same time the religious visitators of the convent, but it implies that each supervisor must inspect the work being done by the teachers in the classroom, with a view to discovering whether or not these teachers are working in the spirit and toward the end peculiar to their own religious life. On the other hand, in many cases, the school supervisor and the convent visitator is one and the same person, and has, therefore, two distinct but intimately related general objectives —the improvement of teaching and the stimulation of religious growth. These men and women in our schools have a vocation to the religious life first and only secondarily to the teaching life. It seems to me the mind of the Church is to preserve the various aspects of religious life as exemplified in the different religious communities to which she has given her approbation. This fact has been too frequently ignored in past treatment of the community supervisor.

The point of view adopted in this paper regards supervision and administration as a unitary process coextensive with every physical, mental, and spiritual activity concerned with facilitating and improving the development of learning. The organization described to effect this objective is quite different, and, I believe, more democratic than the public-school organization. It is practical inasmuch as it uses the resources of our instructional staff as we actually have them, and does not attempt to create new officers in imitation of public schools. The department heads, you will remember, are teachers, and the teaching staff does the curriculum research. There is no reason why the Catholic school should imitate the public school in supervisory organization, any more than in curricular content, and surely we are agreed that the latter type of imitation is utterly indefensible,

DIOCESAN SYSTEMS OF UNIFORM ELEMENTARY-SCHOOL EXAMINATIONS

SISTER ESTELLA, S.C.C., A.M., FACULTY MEMBER, TEACHER-TRAINING SCHOOL, SISTERS OF CHRISTIAN CHARITY, MENDHAM, N. J.

(Address based on a research study conducted under the direction of the Reverend James T. Cronin, Ph.D., Chairman, Department of Educational Administration and Methods, Fordham University, New York City.)

The basis of this address is a research study on Diocesan Systems of Uniform Elementary-School Examinations. Its scope covers the findings of the study, pertinent recommendations resulting from the findings, and problems involved in these recommendations.

Granted that this gathering of Catholic educators represents a group of individuals who have a healthy dissatisfaction with their educational achievements, we shall consider the topic of diocesan examinations from an inquiring scientific and a critically philosophical point of view. Each of us will, therefore, assume the attitude of scientist and philosopher: as scientists we shall make a descriptive study of the findings; as philosophers we shall make a normative study of the problems involved in the recommendations.

Before entering the laboratory of this convention let us review the nature of diocesan examinations. At the outset it is imperative that we have a correct slant on the topic of this address. Diocesan Examinations are instruments in constructive supervision and not devices for critical inspection. As a supervisory techinque they are intended to safeguard the Reverend Pastors from inefficiency in their parish schools by examining the teacher teaching, the pupil learning, and the subject taught. In justice to our educational system, in justice to ourselves as members of the educational corps, and in justice to our pupils we must be willing to submit to this three-fold scrutiny. That is the only correct attitude of teachers toward diocesan examinations. In these

days of defense programs and calls for unionization, let us remember that our diocesan examinations are simply an outward indication of that unified striving for improvement in our educational endeavors, a looking toward that perfection in our profession as Catholic educators which ought to be our sincere ideal and which shall be our strongest weapon of defense. Much could be said about this correct attitude of teachers toward examinations, but that is a topic for itself. These remarks suffice to give the proper orientation for our present descriptive and normative study of diocesan systems of uniform elementary-school examinations.

DESCRIPTIVE STUDY OF THE FINDINGS

Applying the scientific method of research through the medium of the check list, we have obtained factual data relative to the various diocesan systems operating in the United States. To simplify this summarizing description of the findings, the information has been classified under major headings.

Diocesan Systems in the United States. Thirty-eight or 55 per cent of the sixty-nine dioceses cooperating in this study have some form of diocesan uniform elementary-school examinations. Of the thirty-four dioceses having a definite system of elementary-school examinations, 39.5 per cent are located in the eastern part of the United States, 42.1 per cent in the central part, and 18.4 per cent in the western part. The study evidences that diocesan-school authorities are concerned with this phase of elementary education, and the findings imply that many diocesan superintendents are convinced of the need and the value of the uniform elementary-school examinations.

Inauguration of Diocesan Systems. The earliest inauguration of a diocesan system of uniform elementary-school examinations occurred in the Diocese of Columbus in 1910. The Archdiocese of Philadelphia, however, had inaugurated uniform eighth-grade examinations as early as 1895. From 1910-1919, a system was inaugurated in seven dioceses; from 1920-1929, in eleven dioceses; from 1930-1939, in sixteen dioceses.

Four dioceses have introduced standardized tests as diocesan examinations.

Purpose of Diocesan System of Examinations. Analysis of the data pertaining to this topic reveals that:

(1) All authorities consider diocesan examinations primarily a means of checking.
(2) The majority consider measurement and standardization essential purposes of diocesan examinations.
(3) Many diocesan authorities, although they admit that improvement should be an outcome of the examinations, do not consider this a primary purpose of diocesan examinations. They prefer to work toward improvement through supervisory visits and achievement tests. The experience of some diocesan superintendents, however, proves that results of diocesan examinations can be used successfully as the basis of a remedial program.
(4) Directly or indirectly all authorities do consider motivation at least a secondary purpose of diocesan examinations.

Personnel of Diocesan System. The findings show that in every instance the head of the system is the diocesan superintendent appointed by the Most Reverend Bishop. In sixteen dioceses his duties are shared by an assistant superintendent also appointed by the Most Reverend Bishop. In the actual operation of the systems the superintendent is assisted by the community supervisors or the grade teachers or by both. In the Diocese of Wichita the superintendent is assisted by a board of three diocesan supervisors.

Chief Administrative Duties. The chief administrative duties connected with a diocesan system of uniform elementary-school examinations are:

(1) Setting the date for the diocesan examinations. With one exception the diocesan superintendent sets the date for the diocesan examinations.
(2) Determining the passing grade. In the different dioceses the passing grade ranges from 60 per cent to 75 per cent.
(3) Designating which schools must take the examinations. In all but three dioceses every

elementary school is obliged to take the diocesan examinations.

(4) Indicating credit to be allowed for class work. Only one diocese allows less credit for class work than for examinations, the proportions being one-fifth for class work and four-fifths for examinations. Eight dioceses allow half credit to each. All the other dioceses allow more credit for class work than for examinations. The proportions, in favor of class work, are: Two-thirds and one-third, three-fourths and one-fourth, three-fifths and two-fifths, seven-tenths and three-tenths. Two dioceses allow three-tenths for mid-term or school examinations, five-tenths for term or diocesan examinations, and two-tenths for teacher's estimate. One diocese allows one-third credit for class work, one-third for diocesan examinations, and one-third for teacher's estimate.

(5) Making specific regulations concerning the operation and financing of the diocesan system.

Operation of Diocesan System. The findings pertaining to this topic are summarized under the following sub-headings:

(1) Preparation of Examination Questions. There are eight different methods in use at the present time. The questions are prepared in some instances by the superintendent himself, by the diocesan supervisors, by the community supervisors, by the grade teachers, by the superintendent together with the community supervisors, by the superintendent in cooperation with the grade teachers, by the superintendent together with the community supervisors and the grade teachers, and, in one case by the several departments of the Diocesan Teachers' College.

(2) Form of Examinations. Thirty-one dioceses issue all examinations in printed form while only two dioceses issue them in mimeographed form. One diocese has printed examinations for Grades 7 and 8, and mimeographed exam-

inations for Grades 4, 5, and 6. In all the dioceses but two, copies are supplied to all the children.

(3) Type of Examinations. Twelve dioceses use objective questions only. Twenty-two dioceses use a combination of objective and subjective type questions. No diocese uses only subjective tests. In six dioceses the progression of the questions is from easy to difficult, whereas in the other twenty-eight the questions are an interchange of easy and difficult questions.

(4) Frequency of Examinations. Diocesan examinations are administered annually in twelve dioceses and semi-annually in twenty-three dioceses. In the Archdiocese of Detroit they are administered three times a year—in September, January, and June.

(5) Administration of Examinations. The examination papers are distributed by the class teacher in twenty-six dioceses, and by the principal or some authorized person in the other eight dioceses. In only ten dioceses may the class teacher see the questions before the examination day. In ten dioceses the questions may be read to the pupils at the time of the examinations. In all but ten dioceses the class teacher may remain with her class during the examinations. In all but eight dioceses the time allowance is indicated on the examination papers. Special examination paper is prescribed in ten dioceses; in eighteen dioceses the questions are to be answered directly on the examination paper. (Printed sheet.)

(6) Rating the Examination. In twenty-nine dioceses the class teacher rates and averages the papers of her pupils. Teachers other than the class teacher rate the papers in three dioceses. Specially appointed individuals perform this task in two dioceses. In fourteen dioceses the ratings must be checked and verified by a teacher other than the class teacher or the person who rated the papers.

(7) Interpretation of Results. Only five dioceses require that all examination papers be re-

turned to the diocesan office. Twelve dioceses require the papers of one or the other subject to be sent to the diocesan office, subject and grade varying from year to year. In all but two dioceses the results must be sent to diocesan authorities. In one diocese the papers with ratings must be kept in each classroom for six months. In one diocese the results are kept on file in the diocesan office, in the school file, and in the office of the community supervisors. In four dioceses the results are filed in the diocesan office only. In four dioceses the results are filed in the school office only. In all the other dioceses the results are filed both in the diocesan office and the school file. In twenty-three dioceses the results are studied and compared. In some instances reports are then sent to the Most Reverend Bishop and the Mother Superiors concerned. These reports are considered the basis of a remedial program to be carried out in those schools where the ratings are below the general average. In all dioceses except two the examinations are a partial basis of promotion. In the Diocese of Detroit the results are not analyzed by diocesan authorities nor are comparisons made. The individual teachers of that system prepare the program of remedial teaching.

(8) Financing Diocesan Systems. The expenses of diocesan systems are paid with funds obtained in the following ways:

In 34.3 per cent of the dioceses the children are charged a fixed fee which ranges from 1 cent to 10 cents. In 25.7 per cent the expenses are paid with money obtained from a diocesan fund supplied by the Most Reverend Bishop or through a diocesan school assessment. In 14.2 per cent the tax is placed on schools according to the enrollment of the school. In another 14.2 per cent the tax is placed on schools according to the number of pupils taking the examinations. In 11.6 per cent individual methods are used; namely, the item of diocesan examinations is included in

the child's book fee, the school authorities are allowed to determine the manner of raising the money to pay for the diocesan examinations, or the school is provided with only two copies of the examinations.

Unique Features of Individual Systems. A number of dioceses have unique features that may be of interest:

(1) The Detroit Archdiocesan System of Examinations is entirely objective and wholly free from competition and comparisons. The results of the examinations in September, January, and June are not sent to the diocesan office.

(2) The Diocesan System of Indianapolis is unique in its method of preparing the questions. Based upon the principle of rotation, the questions are prepared by the teachers ot the diocesan communities. These questions are evaluated by the community supervisors and used in the preparation of a sample test. After administering the examination to a group of freshmen the supervisor reconstructs the sample test and then forwards it to the diocesan office for review and distribution.

(3) The System of the Archdiocese of New York is unique in its very detailed procedure in the preparation of the examination questions. A Sister, appointed to prepare the examination in a stipulated subject for a definite grade, is required to examine the syllabus and prepare an outline that will cover the important items. After submitting this outline to diocesan authorities, the Sister is required to send portions of it to selected teachers who are requested to submit some objective type and some subjective type questions based on the material of the outline. From the questions submitted by these selected teachers, the appointed Sister prepares the final copy of the examinations using both new-type and old-type questions. These questions are then submitted to the superintendent who presents them to a critic appointed by him. Final ap-

probation and sanction, however, rests with the superintendent working in cooperation with the community supervisors.

(4) The Diocese of Seattle is unique in its method of working toward improvement through the diocesan examinations. All the examination papers of every grade are sent to the diocesan office where they are carefully studied and the common mistakes of each grade checked. The individual items are suggested to the teachers as points needing special attention, or they are used as a basis for the revision of the course of study.

(5) The Diocese of Sioux City is unique in that it is divided into seven districts, every one of which is responsible for a set of examination questions in each subject of every grade. From the seven sets of examinations the diocesan superintendent makes his final choice. Moreover, after the administration of the examinations the teachers forward the best paper to the diocesan office where the teaching staff of about twenty schools selects the twenty-five best papers in each subject of every grade. The names of pupils rating a "best" paper are then published.

(6) The Diocese of Wheeling is the only diocese in which a special committee of six teachers of different religious communities meets to discuss and select the examination questions which have been prepared previously by the individual members of the committee.

(7) The Dioceses of Indianapolis, Louisville, Seattle, and Wichita have a committee of community supervisors and grade teachers meet to formulate the questions.

The foregoing detailed report on the findings of this research study gives us a general ideal of the various diocesan systems of uniform elementary-school examinations. Considering that this venture is only thirty-one years old, we have every reason to feel that much has been accomplished since the initiation of diocesan examinations. We are happy to note that our Catholic Educational System is a splendid

organization of unified activity; yet we would not forget that in the educational field as in the spiritual life we must continually step forward if we would not go backward. Consequently, a normative study of these findings should help us to see what has been faulty in our endeavors in the past and where we can improve in the future. We shall restrict ourselves to a consideration of four recommendations.

DIOCESAN EXAMINATIONS A FINANCIAL PROBLEM BUT NOT A LOSING INVESTMENT

If there is an expense connected with the diocesan examinations—and there certainly is—that expense is truly justified. Diocesan examinations are without doubt a profitable investment. As one superintendent remarked on the check list, "A system of diocesan examinations costs something, but it is worth the cost." Knowing that the system involves a drain on the diocesan funds in no way solves the problem of providing the necessary money to defray the expenses. Pecuniary circumstances of each diocese are of such different natures that it would not be feasible to offer any general recommendation as a solution of peculiar diocesan problems. Our Reverend Diocesan Superintendents are the persons best qualified to discuss that question in their immediate circle. The study, it is true, revealed that some dioceses provide a special fund for the purpose of meeting the operating expenses of the system. Such a method would eliminate the necessity of taxing the schools or the pupils at the time of the examinations; however, in many dioceses this procedure could not even be suggested.

DIOCESAN EXAMINATIONS AN OPPORTUNITY FOR SINCERE COOPERATION AMONG MEMBERS OF DIOCESAN EDUCATIONAL CORPS AND NOT AN OCCASION OF UNWORTHY COMPETITION

In the introduction of this address we defined a system of diocesan examinations as an outward indication of unified striving for improvement. Unified striving implies sincere cooperation, and in recommending it to the members

of the diocesan educational corps we cannot overemphasize the need of its parent virtues, loyalty and integrity. In the findings of the research study we noted that diocesan examinations are employed for the purpose of measurement and standardization. They will accomplish this purpose only if principals and teachers alike are conscientious and honest

(1) in observing the regulations of the diocesan superintendent for the pre-examination days,
(2) in administering the examinations according to the procedure outlined by the diocesan superintendent,
(3) in rating and averaging the papers as instructed in diocesan regulations,
(4) in tabulating the results and analyzing them in terms of sincere self-examination as well as pupil scrutiny.

Reports that are sent to the diocesan superintendents, tabulated records of pupils' ratings, sets of pupils' examination papers submitted to diocesan authorities—all these should represent honest results. As a rule diocesan authorities acquaint the principals with the regulations relative to the examinations, and in those dioceses where one or the other sets of the pupils' papers are requested by the superintendent, the principal is or *should be* informed *after* the examination has taken place. That is a reasonable safeguard. Equally reasonable are the regulations relative to opening the envelope containing the examination questions on the appointed day and directing teachers to rate papers before they know which subject papers must be submitted. Failure to observe integrity in all respects would frustrate diocesan efforts toward standardization and measurement. Moreover, any freedom with regulations governing integrity would break down all unified striving since the primary requisites for sincere cooperation would be lacking.

Of course, it is not formal disregard for honesty that motivates some teachers in this matter, but rather nervous anxiety and false loyalty. Occasionally a teacher, anxious about the outcome of the examinations and eager to protect the good name of a religious community, may be tempted

to minimize the regulations; but no teacher could justify such conduct on the plea of broadmindedness rather than dishonesty. Let us face facts. Honest acknowledgment of failure is no disgrace. We must remember that diocesan examinations are not a competitive test administered with the purpose of ascertaining which religious community in the diocese is doing the best work. That would be extremely difficult, really impossible to determine. In the elementary schools conducted by the different teaching communities influencing factors are so various that what is good work in one school may be poor work in another.

We have already defined the purpose of diocesan examinations. Now we would recommend that educators use the diocesan examinations for the purpose for which they are intended—to check the work accomplished, to locate weaknesses in the teaching procedure and in the learning process, and to remedy any inefficiencies. We do not want to frustrate the efforts of our Reverend Diocesan Superintendents by reporting false facts or half truths. Unless we have enough humility to acknowledge that we can and do fail, unless we have enough humility to accept the silent correction implied in examination results, unless we have enough humility to have our failures and weaknesses revealed with a view to remedying them, unless we have enough humility to share our failures and successes with others so that they, too, may work toward improvement through our analyzed experiences, the diocesan examinations will never fulfill their purpose. STATISTICS TABULATED ON DIOCESAN RECORDS MUST REVEAL THE TRUTH.

A second and no less important recommendation under this topic is that DIOCESAN EXAMINATIONS ENGENDER A SPIRIT OF ACTIVE COOPERATION BETWEEN SUPERVISORS AND THE STAFF OF THE TEACHER-TRAINING SCHOOLS. By sharing the information revealed through diocesan examinations and analyzing the results with the teachers of the Community Teacher-Training School, supervisors would safeguard the inexperienced

beginner and make remote preparation for better teaching. It is indeed desirable to have the community supervisors and the teachers of the Teacher-Training School work together toward improving the inexperienced teacher in the field and preparing the beginning teacher in training. An ideal situation is to have the supervisor of a given subject teach that subject in the Teacher-Training School of the community. This arrangement would necessitate a group of supervisors, embracing supervisors of teachers in service and supervisors of teachers in training, all cooperating in their sincere endeavor to improve the work of present and future teachers by analyzing problems, discussing failures, and evaluating successes of teachers in service for the benefit of teachers in training. This discussion of difficulties experienced by teachers in service and analysis of their consequent successes or failures should lead to a systematized program of supervision. Since this is the ideal situation, a situation that is probably impossible in most communities because of insufficient membership and overloaded teachers, active cooperation between the supervisors and the teachers of the Teacher-Training Institute is all the more imperative. Both groups should study the results of diocesan examinations with a view to remedying the weaknesses, forestalling repetitions of failures, and developing in the character of the young teacher that spirit of loyalty and integrity so essential to the success of a diocesan system. If our Teacher-Training Schools could be established on the basis of actual teacher preparation through cooperative study of outcomes in the teaching procedure and the learning process, much good would result.

DIOCESAN EXAMINATIONS A MEANS AND NOT AN END

Although the responses to the check list used in connection with this study revealed that checking is the primary purpose of diocesan examinations, it is obvious that unless diocesan examination results are used as the basis of a remedial program they will remain barren figures; in such a case the means, diocesan examinations, would erroneously

be regarded as an end. If the checking of the diocesan examinations reveals that a school is not attaining standards, measures should be taken to ascertain the reason and to remedy the condition. Diocesan authorities admitted that improvement should be an outcome of the examinations, but they acknowledge that the big difficulty consists in finding a way to make improvement a definite outcome. Responses from various superintendents prove that it is possible to use examination results as the basis of a remedial program. Obviously circumstances will influence the nature of the remedial program, but some kind of remedial measures should be taken. For example, in one case the supervisor, noting failures in the examination results of a certain subject, held meetings with the teachers to prepare a remedial program. In another case, insistence on moral values in religion was promoted by repeated questioning in diocesan tests. Again, failure to give sufficient technical instruction in drawing and music induced the superintendent to introduce diocesan tests in these subjects. In another instance, mere memorizing in certain subjects was checked by asking thought questions in the examinations. As regards improvement in the arrangement of the syllabus, one superintendent responded that consistently low findings in geography led to an immediate revision of the syllabus. Common mistakes in examinations are often an index to weakness in the particular grade work or an indication of poor placement of subject-matter, and *something must be done about it.* It may be that the teaching in that grade is inefficient or that the course of study needs revision.

We need a syllabus and we need our diocesan examinations to keep us up to the mark. Yet we all realize that diocesan examinations fail if the sole aim is checking. Results must be analyzed to ascertain possible causes for failure. These can be traced to various sources and must be considered in the light of the pupils taught, the errors revealed, and the teacher teaching. We presume that our

teachers are of that progressive yet humble type who are willing to admit their failure and willing, too, to acknowledge that the cause of failure may probably be their inefficient teaching. Nothing will ever be achieved if diocesan examinations prove to be merely a butt to blame the pupil. In many cases we teachers must strike our breast; we, perhaps more than any other professional men, must profit by failure.

Indeed, that diocesan examination results should be used for remedial purposes is obvious; not so obvious, however, is it to state how to formulate a remedial program.

Would it be advisable to suggest that diocesan authorities in cooperation with the community supervisors and teachers prepare the program of remedial teaching for the schools of the diocese? It might be, if failure revealed in the examinations indicated common errors throughout the diocese. But even then we must remember that many factors enter in when there is question of failure, factors that are peculiar to any one school or one locality; for example, poverty of the section, atmosphere of the school, influence of the home, nationality of parents, background of the pupil. No physician bent upon restoring a patient to health proceeds to prescribe a remedy without diagnosing the case. And how carefully that diagnosis is made. Possible reactions are previsioned before the first remedial measure is taken. How very little of all that is done in the educational field. Wholesale remedies equivalent to quack treatments in the medical profession are prescribed, and we wonder why they do not have magic effect, forgetting all the while that the individual has never been examined for even the slightest recognition of his peculiar difficulties. Paramount among these is his inability to read and interpret the printed word. How many failures result from this deficiency? Then, too, how many failures come from homes of uneducated parents or, for that matter, from the homes of educated parents who received their education in foreign schools in a foreign language and whose command of the English would label them

as uneducated in the eyes of their children. The factors involving failure seem to call for a remedial program that is to a great extent local, at least in its inception. To be sure, diocesan authorities together with the community supervisors should discuss local problems at their periodic meetings, but in most cases the particular remedial measures would have to be formulated by the individual school faculty working in collaboration with their school principal. For example, teachers of a specific school could discuss the examination results with their school principal at an informal faculty meeting. The remedial program formulated by them for the needs of their particular school should then be discussed with the community supervisor at a meeting of the principals of those schools under the direction of the same teaching community. Finally, at a supervisors' meeting the remedial programs of the various schools might profitably be discussed with the diocesan superintendent and other community supervisors. The open discussions encouraged at such meetings, where each community supervisor generally has a voice, should result in unified and cooperative working toward definite improvement.

Underlying this recommendation is the need of school principals that are alert men and women prepared to diagnose failures in their schools and fitted to frame remedial measures. It is our efficient principals who must shoulder this responsibility in the first place. They must maintain the standards of their school and use every means within their power to promote efficient teaching and learning. Principals should know their teachers in order to be able to help them in their teaching difficulties; they should know their schools in order to be able to remedy or counteract influences that tend to retard pupil learning. The program of remedial work, therefore, should, it would seem, be prepared for a definite school or, better still, for a specific grade of a school. Does not the physician prescribe medicine for one patient even though there may be any number of cases of the same disease? Symptoms should be considered, fre-

quency of errors in one school or class, with one teacher, under certain circumstances.

Let us look forward to the day when our principals will be equipped to carry on work of this type. Not that we would belittle the noble efforts of our principals of the past nor underestimate their accomplishments; but we cannot deny that modern needs and modern requirements differ from those of a bygone day. The time has come when instead of attending to secretarial work in the quiet of her school office the principal must be actively engaged in supervising and directing the work of her faculty. They need her, and she must be educationally prepared and equipped to fulfill her obligations. Much, EVERYTHING depends on the character of the principal.

In order that the remedial program retain a unified diocesan character it is also recommended that the examination papers of the pupils in at least one subject of one grade be submitted to the diocesan office. A regulation to this effect ensures care and conscientiousness in the correction of all papers and affords diocesan authorities an opportunity to note in the work of the children deficiencies which should be eliminated by the program of remedial teaching. If the program is to be prepared by the principals, diocesan authorities might inform the principals of their observations. Every principal should accept this constructive criticism of the superintendent and cooperate with him in working toward improvement. We repeat that merely recording results, finding medians, and reporting them to educational authorities and religious superiors will never insure improvement. *The statistics must be put to work.* Since our diocesan superintendents cannot do this vast amount of work alone, they must be able to rely on the generous and sincere cooperation of the teaching communities. In sending their reports to the Reverend Superiors, the diocesan superintendents expect that these results will be utilized. How? What can be done with isolated numbers indicating outcomes of the teaching of Sister N.N.? In the first place

the community supervisor can study these outcomes together with attending circumstances relative to that particular grade and the grade teacher. Isolated marks mean nothing to the supervisor unless she knows her teachers, studies the examination questions, and notes the responses of the pupils. Viewing all three phases of the examination, the supervisor will be led to suggest remedial measures. Her contacts with the teacher at the time of supervisory visits ought to facilitate this analysis. Then, in a private interview with the teacher she could discuss with her the results of her teaching and study the papers of the particular examination, aiming, however, not at discouraging the teacher with her failures but rather at encouraging her to work toward improvement in the light of her failures. Such a procedure calls for tactful candor on the part of the supervisor and "progressive" humility on the part of the teacher.

STANDARDIZED TESTS A COMPLEMENT TO DIOCESAN EXAMINATIONS NOT A SUBSTITUTE FOR THEM

In pointing out that the results of diocesan examinations should be the basis of a remedial program, we have tried to offer some suggestions toward the attainment of that objective. In this recommendation, namely that standardized tests be a complement to diocesan examinations and not a substitute for them, we are really considering another remedial measure.

At the mention of standardized tests educators may object, "Why use both types of examinations, the diocesan and the standardized? Why not use the standardized tests instead of diocesan examinations?" Or, in those dioceses where the financial question plays an important role, "Why use standardized tests? Diocesan examinations are more economical. Is it necessary to have both types of tests?" In our efforts toward professional efficiency we may not stop at absolute necessity or strict obligation. Rather, we are concerned with the ideal and should try to come as near to it as possible. For a number of reasons it would seem that both types of tests ought to be used. On the one hand

the research study revealed that standardized tests should not be used as a substitute for the diocesan examinations because:

(1) Standardized tests do not reflect the diocesan syllabus in content subjects.
(2) Standardized tests often become common property and lose their validity.
(3) Standardized tests have an altogether different function in the school from that of uniform diocesan examinations and would not secure the attainment of ends which diocesan authorities wish to secure.
(4) Standardized tests are too expensive and too technical.

On the other hand, authorities in favor of using standardized tests stated that:

(1) If without sacrificing our true spiritual and religious interpretations and traditions we could prepare standardized tests for our Catholic schools, this would indeed be desirable.
(2) If the standardized tests could be kept within the limited cost of production of the present type of our diocesan examinations, they would be welcomed by authorities.
(3) If standardized tests could be prepared in keeping with the requirements of our diocesan course of study then they would prove useful.
(4) If our courses of study and our textbooks in the Catholic schools would be standardized, then diocesan authorities would gladly administer standardized tests.

Reflecting on the arguments for and against, we might suggest a sort of via media. Since diocesan examinations aim at checking and standardization, their results should have objectivity and reliability. The objective type questions of standardized tests, however, would more readily fulfill the purpose of diocesan examinations. However, the expense connected with the use of standardized tests as well as their inability to reflect the diocesan syllabus makes it impractical to use them in most dioceses. The middle way would be to have our teaching communities make provisions

for the preparation of qualified teachers who will be prepared to make diocesan examinations patterned on modern standardized tests so that instead of being merely uniform diocesan examinations, they would be diocesan standardized tests. Moreover, for the purpose of remedial work some teachers should be able to make the various types of tests—prognostic tests, achievement tests, diagnostic tests, power tests—in order to work toward improvement through these objective tests. The latter would then be a complement to the diocesan examinations. Modern conditions demand that our teaching communities provide qualified persons who will be able to prepare and administer objective tests in carrying out a remedial program. Furthermore, since causes of failure vary in the different schools and in individual grades of a school, it would even seem timely and expedient that our teaching communities prepare and administer objective tests in the schools under their direction with a view to examining the efficiency of their teachers' teaching and their pupils' learning.

This suggestion, however, does not imply a use of the new type tests to the elimination of the traditional form of examinations. At this stage of our educational development we all realize that the new type examinations can never entirely replace the traditional form. In mathematics, for example, they can be used only to a limited extent; in English composition they cannot be used at all. Besides, pupils will miss valuable experience and training if they are never asked to compare, explain, discuss, or define. This is the present state of affairs: There is a deplorable inability on the part of our high-school pupils to write a few connected sentences in grammatically correct English, not to speak of rhetorical style. We all know that much of this is due to the wholesale use of the objective tests, and we are convinced of the need of both the old and the new when it comes to examinations. The quarterly tests administered in the individual schools, therefore, should embody both new-type and old-type questions so as not only to examine the memory

to see what facts have been retained but also to determine, as far as it is possible with human beings, whether the necessary habits have been formed and proper appreciations have been developed. Command of facts should be examined in content subjects like geography, history, and to some extent religion; formation of correct habits in arithmetic, spelling, written composition, and above all religion; proper appreciations first and foremost in religion, then also in drawing, music, and English.

In summarizing the suggestions included under the recommendation that standardized tests be a complement and not a substitute for diocesan examinations we would suggest that:

(1) Teaching communities make provision for the training of qualified persons who will be able to prepare objective tests for their own schools as well as for the schools of the diocese.
(2) Diocesan authorities administer standardized diocesan tests prepared by qualified teachers working conjointly with the diocesan superintendent and the community supervisors.
(3) Individual school principals use both the new type and the old type examinations in working out their remedial program.
(4) Teaching communities administer objective tests in the schools under their direction with a view to examining the efficiency of their teachers' teaching and their pupils' learning.
(5) Teaching communities educate their teachers in the knowledge of tests and measurements so that they may be able to understand test results more fully and use them more intelligently.

Although we seem to be imposing on the time and effort of our teaching communities, yet we are merely stating the second recommendation in different terms. Our Catholic Educational System is born of the sacrifices of our American Catholics, and we who profess to be Catholic educators may not refuse to bear our share of the sacrifice. In virtue of our title we must *give* ourselves to the cause of Catholic education, laboring to make it equal and superior to any other educational system in the country.

THE USE OF PERIODICALS IN THE CLASSROOM

REV. EDMUND J. GOEBEL, Ph.D., SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF MILWAUKEE, WIS.

In discussing the use of periodicals in the classroom, I shall assume that each of us recognizes the importance of reading in the school program. It is further assumed that as educators we are deeply concerned with the nature and the extent of reading deficiency, with the causes involved, and with the remedial measures necessary for the improvement of such disabilities. But, in our concern for a suitable remedial program, we must not overlook the growing emphasis placed on the objectives to be attained through reading.

Of course, this need for emphasis on the objectives of reading has been recognized for a long time. During the last fifteen years, however, it has assumed larger importance. In reality, this new emphasis dates back to 1925, when the National Committee on Reading made the following statement in its report: "The ultimate end of instruction in reading is to enable the reader to participate intelligently in the thought-life of the world and . . . its recreational activities. This objective emphasizes the importance of the content of what is read and attaches new significance to it."[1] In 1937, the Thirty-sixth Yearbook of the National Society for the Study of Education again stressed the importance of reading objectives. In part, it said that "reading must provide more largely in the future than in the past for promoting clear understanding, developing habits of good thinking, stimulating broad interests, cultivating appreciations, and establishing stable personalities."[2] And last year, 1940, the American Council on Edu-

[1] Report of the National Committee on Reading, Twenty-fourth Yearbook of the National Society for the Study of Education, p. 9, Part I. Bloomington, Ill.: Public School Publishing Company, 1925.

[2] William S. Gray, Thirty-sixth Yearbook of the National Society for the Study of Education, p. 5, Part I. Bloomington, Ill.: Public School Publishing Company (1937).

cation stated that reading "may alter the outlook of the individual, deepen his understanding, aid in the reconstruction of experience, stimulate intellectual and emotional growth, modify behavior, and, in these various ways, promote the development of rich and stable personalities." [3]

With these thoughts in mind, let me direct your attention to the subject under discussion, "The Use of Periodicals in the Classroom." Immediately, we are confronted with this question: What are the ends to be attained through the reading of periodicals? Of course, an adequate answer has many avenues of approach, but foremost among the ends to be attained are (1) a better understanding of one's social environment; (2) an improved comprehension of social problems and social relations; (3) a clearer insight into changing social conditions; (4) a broadened interest in personalities and the affairs of our times; (5) and finally the development of attitudes, ideals, and appreciations that are in keeping with Christian life.

In these days of rapid social change, every effort must be made to help the child meet the needs and the demands of modern life. In place of intolerance and ill-will, we must try to develop tolerance and good will. The role of the Church and the part of active Catholicity in the life of the Church and of the State must be given proper consideration. None of this can be done quite as effectively through formal methods as through periodical readings. As we view these facts, there appears to be much truth to the statement that "literature when freed from needless obstruction . . . speaks to the feelings and suggests attitudes . . . more clearly than any other art . . . for many it possesses, next to life itself, the greatest power to stir feeling and to shape thinking." [4]

One of the important objectives of our educational work is to prepare the child for citizenship. If, however, such a preparation is to be successful, it must include a study of

---

[3] Report of the Committee on Reading in General Education, p. 30. Washington, D. C.: American Council on Education (1940).

[4] Jean Betzner and Annie E. Moore, *Every Child and Books*, p. 161. Indianapolis: Bobbs-Merrill Company (1940).

current affairs, properly correlated with government, history, geography, and religion. To mention persons and places in connection with prominent affairs is futile if the history, geography, and religious backgrounds are omitted. Current reading should be likened to an excursion, ever providing new scenes and new interests. However, these scenes and interests must verily breathe with life if they are to captivate the mind and the soul of the child. To accomplish such fundamental results, the periodicals used in classroom work must meet the comprehension level of the child. Even the pictures that are selected to illustrate peoples, places, and events must serve to clarify understandings and stay within the child's ability-range; in other words, the accounts must be written down to the child, not up to the teacher. If this is not the case, the readings will not awaken quick response and much time will be wasted. Poor materials make the whole process difficult and, in general, deficient in good results.

Every good teacher knows that vocabulary is basic in reading. A pupil who cannot read with understanding or interest is one who lacks vocabulary word knowledge. In cases of this kind, systematic attention to word study must be given if the difficulties involved in vocabulary growth are to be eliminated. To accomplish this, care must be taken in building backgrounds of experience before reading, in attaching to words the correct meaning while reading, and in making the new words usable tools in the child's thinking and conversation. If these facts are ignored when selecting a periodical for classroom use, the whole program will be a failure.

True, there are many periodicals offered for school use But few of them are of real value for classroom teaching. Unfortunately, today, all too many periodicals are tainted with a new form of "progressively simplified vocabulary" and lack an understanding of the fundamental processes involved in word recognition.

It must be clear, from what has been said, that correct

usage, simplicity of thought, and clarity of expression are most important. In truth, periodicals suited for the child must sparkle with clarity, or confusion will result. As a landscape is viewed better through a clear window, so is the thought-life of the child readily developed through clarity and simplicity.

Another point to consider is this: Errors, mistakes, and inaccuracies are bad for a child. The danger lies in the fact that the child cannot adequately distinguish between the correct and the incorrect. It follows, therefore, that whatever is written or portrayed must be correct and true. This is important. For anything that distorts the truth will build a false structure in the mind of the child. Comic strips, animated cartoons, fantastic pictures, fancy tales are in general created to build false impressions. And false impressions are difficult to destroy. As you well know, the first impression is usually a lasting impression. If it is false, the understanding is off to a bad start. Hence, letters and stories which display errors are bad for learning. Thus, it follows also that we must be extremely careful about printing the letters and stories of children. They, at times, not only display bad taste, but in most cases everything about them is bad from the viewpoint of learning and education.

At a Reading Conference for Grade Teachers, some weeks ago, one of our leading educators recommended the daily paper for classroom use. Such an assertion, however, lacks good judgment. Our daily papers are not written for the child. Neither their content nor their style are adaptable to the classroom. They are teeming with sensationalism and contain few, if any, ideals suitable for child motivation. They are more dangerous than good—dangerous spiritually and educationally.

We admit the necessity of presenting current events in the classroom. But assuredly not through our daily press. In this age of propaganda and uncertainty it is most important that periodicals dealing with such events be of a reli-

gious nature. The child, of all, must have a clear picture of the events of the day, but in no wise should he be left in doubt about the Church or Her role in the happenings of the world. The child's reading must not deal with material factors only. It must give due consideration to spiritual factors also.

The selection of a periodical of value for classroom use is difficult. The appeal of the radio is so great for the child that it has definitely affected the appeal of reading. Much more time is spent listening to the radio today than in any other form of recreation or preoccupation. And any periodical that fails to recognize these facts will fail also in its efforts to reach the child's interests or to stimulate growth in understanding. More than that, the editorial staff of a suitable child's periodical must not only know how to arouse interest, but it must know how to hold it, also.

Now the problem of method must be considered. To begin with, we are convinced that periodicals are valueless if they are not used as a regular part of the classroom procedure. Desirable objectives are seldom attained when their use is irregular or incidental to class work. We believe, also, that the child should have a copy of the periodical in his hands if he is to benefit from the reading. A single copy in the hands of the teacher, *a la* Sunday-School fashion is a waste of energy and time. Moreover, the psychological effect upon the child who has his own paper to feel, to mark up, and to make notes on is of far more value than we realize. If the periodical is used as a supplement to class work, it should have the place of a supplementary textbook. To expect a child to grasp meanings and understandings from an oral reading, even by the best teacher, is almost a sin against Hope. This may be all right for spiritual reading, but few teachers can hold the sustained attention of the child in this manner. If they can, we have reason to believe it is because of fear injected by the teacher. And where fear exists, little learning will be accomplished.

In attempting to meet this problem of method, the pupils

should be encouraged to engage in oral discussion based on the material covered. It seems that this is the only sound procedure that will assure success. After all, we must try to improve the oral interpretation of the printed page, and oral discussion or group discussion is a big step in that direction. Of course, much of the motivation will have to be supplied by the teacher. She must be able to help the pupil imagine what he reads—to see, to hear, to feel, and to live the experiences related. He must learn to compare his own experiences with the incidents presented. To be able to do this intelligently, he must be given ample opportunity to tarry along the way and to talk over the interesting personages, incidents, and events that he meets. In this way, significant points will be brought out and the child will seek to translate them into immediate action. In this way, too, the child's critical thinking will be developed and, sorry to say, critical thinking today is almost a lost art.

In this discussion, these facts have been stressed: First, that new emphasis has been placed on the objectives of reading and similarly should be placed on the reading of periodicals; second, that the preparation of the child for citizenship should include a study of current affairs; third, that the periodical should stay within the ability-range of the child; fourth, that vocabulary is basic; fifth, that simplicity of thought, correct usage, and truthful presentation are indispensable considerations; sixth, that the use of periodicals as incidental to class work is valueless; and, finally, that group and oral discussion are necessary procedures if meaningful understanding is to be developed.

So much for the problem under consideration. Now I am going to venture an answer to this question: What periodical will best measure up to the standards herewith set forth? To my mind, there is only one answer, *The Catholic Messenger Series;* namely, *Our Little Messenger* for youngsters; *The Junior Catholic Messenger* for the middle grades; and *The Young Catholic Messenger* for the upper grades. I am basing this recommendation solely upon objective facts.

In its whole scheme of development, the importance of an informed Catholicity is always projected. In its News Section it recognizes at all times that our form of government is predicated on the idea of an informed and interested electorate. And every one knows that the earlier these facts are brought home to the child, the better. Here, as in any other training during the child's formative years, the maxim, "As the twig is bent so the tree inclines" can be rightfully applied. Moreover, its staff has long recognized the child's needs, his interests, his limitations, his capacity, and his ability levels. Hence its vocabulary usage and presentation are thoroughly in keeping with the best educational procedures. In addition, it is accompanied by a Teacher's Guide which is educationally sound. In closing my discussion I hope that I have helped in some way to clarify the issues associated with the use of periodicals in the classroom.

AIMS AND METHODS OF TEACHING POETRY IN THE ELEMENTARY GRADES

PROFESSOR DONALD F. CONNORS, A.M., SCHOOL OF EDUCATION, FORDHAM UNIVERSITY, NEW YORK, N. Y.

Life without imagination is a mutilated life. Poetry opens up an amazing world for us, a world beyond the prose of knowledge. It carries us out of our walled lives into a fairyland of rhymes and beauty. It is the answer to that longing within us, that unknown want, that home-sickness and eagerness of the spirit for a world that is perfect—a throwing open of magic casements to the reality of the beauty and wonder of things. Poetry is natural to man. We see its beginnings in the child's love of repetitions—the infant in his highchair rhythmically banging a spoon, the older child delighting in the motion of a swing. It contains pictures and stories which are dear to the heart of every child. Its rhyme makes facts memorable and permanent, and the memory finds such patterns useful as well as pleasant.[1]

Plato tells us that the boys of Athens studied Homer at their benches, and there has never been a time since when poetry did not play a hand in shaping the destiny of a country through its youth. From the first, poetry has been recognized as an educational balance-weight complementing the study of scientific and utilitarian subjects. Its particular contribution has always been the enrichment of life and the development of character.

The alarming thing is that in our own day, there is widespread evidence of a distaste for poetry current among children—the result of indifference, prejudice, or self-consciousness. Our first impulse is to put the blame upon modern diversions. But here I think we make a great mistake. The world has never lacked diversions, and to shrug our shoul-

[1] For a full treatment of these aspects of poetry, see the excellent Introduction, by Robert Lynd, in *An Anthology of Modern Verse*, ed. Methuen (28th school ed., London, 1937).

ders and mournfully complain that poetry's day is done, is to err in several ways. In the first place, we should be greatly underestimating poetry; in the second place, we should be neglecting our duty as teachers.

The main purpose in teaching poems to children in the elementary grades is to awaken them to a love and understanding of poetry.[2] But one of the curious things about poetry teaching is that some people seem to have the knack, while others do not. We might assume, of course, that the successful teachers are the good teachers; but the further implications here would be false. Many teachers who have no trouble at all in presenting arithmetic, spelling, and geography, have failed in their efforts to teach poetry. The failure cannot be blamed upon the children, for they will respond wonderfully well with another teacher. Nor can it be blamed upon poetry, which has endured this long, and neither the contemporary poets nor their readers are radically different from those of the past. Obviously, then, we must look for the answer to the problem in the way that poetry is taught.

Several months ago, an incident occurred which impressed me very much. I was talking with a Sister from a parish school. "Sister," I said, "do you teach poetry?" "No," she replied, "I teach a class of fifty-five boys."

I thought a good deal about that answer, and the more I thought about it the better I liked it. Sister was not concerned about poetry, she was thinking of the youngsters in her charge. Now any one who has enjoyed a single hour of successful teaching is aware that the formula lies in knowing the interests and abilities of one's class and being able to present subject-matter accordingly. This is especially true of poetry where each new poem is a challenge to be met.

Let us suppose that we want to present Emily Dickinson's charming little poem, "I'll tell you how the sun rose." The children and the poem are strangers. Very well, then,

---

[2] W. R. Kelly, H. M. Brogan, and D. F. Connors, *Poetry in the Classroom* (New York, 1940). See Chapter II.

we must see that the meeting is a happy and an understanding one. First we must call the attention of the class to something concrete—something that will create anticipation and suspense. There are many ways of doing that. We may begin with a little story about the poet, or one which bears upon the poem; we may ask several preliminary questions designed to fix attention upon its material; or, we may connect the poem with a lesson in geography, or with the weather, or with an incident which has taken place outside or within the schoolroom. Any method which will arouse interest will do; the approach will depend upon the class, the poem, and the teacher. When the children have been adequately prepared for the poem, the teacher should read it aloud. Let me illustrate.

Emily Dickinson, one of our best American poets, lived long ago in the little town of Amherst, in central Massachusetts. She was the favorite companion of the children of the neighborhood, who gathered almost daily in the large yard behind the stately old Dickinson house. Miss Emily, as they called her, entertained with stories, games, cookies, and gingerbread. The latter she supplied in a very dramatic fashion—lowering them in a basket from a second-story window to her young friends below, who took great delight in pretending they were pirates succored on a barren isle. (Starvation played an all-important part in their games.)[3]

The boys loved to hear her tell of the locomotive—lapping the miles, licking the valleys up, peering into shanties along the track, and chasing itself downhill—

> Complaining all the while
> In horrid, hooting stanza.

And every one laughed when she spoke of the gentleman with the black side-whiskers who had asked for her picture and to whom she had written instead—"I am small like the wren." She was always finding something new in Nature—

---

[3] MacGregor Jenkins, *Emily Dickinson: Friend and Neighbor* (Boston, 1939), 39.

which was all around them, but which they never seemed able to see as clearly by themselves—interesting things about hills, trees, butterflies, garden snakes, and flowers. They listened wide-eyed the time she looked straight at them and said:

The murmur of a bee
A witchcraft yieldeth me.
If any ask me why,
'Twere easier to die
Than tell.

And she startled them with questions such as these:

Will there really be a morning?
Is there such a thing as day?
Could I see it from the mountains
If I were as tall as they?

Has it feet like water-lilies?
Has it feathers like a bird? . . .

Sometimes Miss Emily would make a game of it, like the day she asked them what they had seen with the rising and setting of the sun. In turn, each boy and girl described morning and evening. When it came Miss Emily's turn she said:

I'll tell you how the sun rose,—
A ribbon at a time.
The steeples swam in amethyst,
The news like squirrels ran.

The hills untied their bonnets,
The bobolinks begun.
Then I said softly to myself,
"That must have been the sun!"

* * * * *

But how he set, I know not.
There seemed a purple stile
Which little yellow boys and girls
Were climbing all the while

Till when they reached the other side,
A dominie in gray
Put gently up the evening bars,
And led the flock away.

Did you ever see the hills untie their bonnets? Of course you did! And what were the bonnets made of? and how did the hills wear them? and what else did you see at dawning? These are the questions which each of you would ask and children would be eager to answer.

More specifically, then, after the poem has been read once, it should be discussed by the class and the teacher. This is not to say that a statistical inquiry should begin. Too often the whole beauty of a poem is lost for a vain consideration of a single figure of speech. Such tactics have a chilling effect upon listeners and tend to make them lose interest. At the same time, we should be wary of remarks like these from children: "It spoils it for me to look up the words" and "I can't appreciate the poem if I have to stop to figure out what it means." Understanding always goes before appreciation and we should guard against responses which are purely impulsive, unintelligible, and confused. Before one can discover the connotations of language, he must know what the words denote. With rare exception, and this principally in language which is onomatopoeic, the literal meaning must be found before the figurative can be realized. We hear a good deal about enjoyment of literature, but we should remember that a certain discipline is prerequisite to any real enjoyment.[4]

Discussion, then, should point at first toward clarifying content. Besides getting at the meaning of the words—particularly the more difficult ones like "stile," "dominie," and "amethyst" in the poem just read—discussion should help to relate the poem to the common experience of the class. Pictures should be found, the story retold, the central idea examined, humor and pathos recognized, and the children led

[4] For further details, see James A. Work, " 'Expression' and 'Appreciation,' " *College English*, vol. II, no. 4, pp. 367-374 (January 1941).

to disclose their responses to all. The three initial steps in the classroom procedure—introduction of the poem to the class, first reading, and discussion—comprise a process of *apprehension.*

With this groundwork complete, the children will be ready for a second reading of the poem, or of parts of it—this time either by the teacher or by some of the children. Quite often the best interests are served by allowing the class to share in the reading. (In passing I should like to stress the necessity of reading poetry aloud. Poetry is not poetry unless its sounds are heard. An interesting parallel is the drama, which in book form is merely a *script* but in the theatre becomes a *play.*) During the second reading of the poem, the children will be able to rediscover and evaluate anew many of the elements which they noted in the earlier work devoted to apprehension. But reason alone is not the guide to poetry. Literature is a realm of the imagination, and poetry least of all should be read merely for the facts it contains. A poem is not primarily informational, like a textbook or a newspaper. To be appreciated it must be understood, certainly; but it must also be seen in its wider applications and in its entirety. As Dante exchanged Reason for Revelation as his guide when he was about to start his higher climb, so, too, we must not depend entirely upon our powers of apprehension when testing the values of a poem. We must seek to *comprehend* it.

The indifference with which children sometimes approach poetry quickly vanishes once they have discovered its merits. Walter de la Mare, one of our greatest children's poets, is an interesting case in point. He tells the following significant story of his own youth: "'Poetry!' I would scoff to myself, and would shut up the covers of any such book with a kind of yawn inside me. Some of it had come my way in lesson books. This I could gabble off like a parrot, and with as much understanding. . . . But I had never troubled to think about it; to share my Self with it; to examine

it in order to see whether or not it was true; or to ask why it was written in this one way and in no other way." [5]

Let us see if we can apply the thought behind this statement to one of Father Leonard Feeney's remarkable poems, "Nails."

Whenever the bright blue nails would drop
Down on the floor of his carpenter shop,
Saint Joseph, prince of carpenter men,
Would stoop to gather them up again;
For he feared for two little sandals sweet,
And very easy to pierce they were
As they pattered over the lumber there
And rode on two little sacred feet.

But alas, on a hill between earth and heaven
One day—two nails in a cross were driven,
And fastened it firm to the sacred feet
Where once rode two little sandals sweet;
And Christ and His mother looked off in death
Afar—to the valley of Nazareth,
Where the carpenter's shop was spread with dust
And the little blue nails, all packed in rust,
Slept in a box on the window-sill;
And Joseph lay sleeping under the hill.

Here is a poem of rare opportunity for the teacher. We will assume that the preliminary work of clarifying its content has been completed. The task now is to make certain that the child shares its poignancy, its untrammeled beauty, and its breath-taking relation of common everyday occurrences with the greatest of all events—the Crucifixion and Resurrection of our Lord.

Real appreciation of poetry consists in sharing the experience of the poet, in discovering a deeper significance in happenings small and great, in responding to beauty, and in acquiring a love for good language. This is possible only after meaning has been comprehended and the poem *com-*

[5] Walter de la Mare, "The Story of This Book," *Come Hither* (New York, 1928), xxx. A story which every one interested in children's poetry should read.

municated. In order to wander through "the realms of gold" or to cross the threshold of "The Land of Make-Believe," one must enter upon such a journey with feelings which are properly attuned. In other words, appreciation demands a harmonized and integrated response from the reader—one in which intellectual, emotional, imaginative, moral, and physical forces are fused. The heat of such a fusion within the reader is the fire kindled by the poet's words.

The second reading, then, and any discussion which grows out of it should serve to put the class in a more favorable position to respond to the *suggestive power* of the poem. In brief, the children will be prepared to discover its inspiration by *comprehending* it in the language in which it is written. Father Thomas Feeney's poem, "Favorites," offers an interesting and lighter example of comprehension dawning within the adult mind. The speaker has adopted a somewhat patronizing air toward a little girl of his acquaintance—

"Now which is your favorite doll?" I asked
Of little Jane Marie.
"My old rag doll without any arms
I love the best," said she.

"And which of these kittens that play about
Is the one that you love the best?"
"Oh the poor little thing without any tail
I love above the rest."

"And of all the boys I know at school
The one that I prefer—
Is you!" she cried; and she ran away
Before I could answer her.

And I looked at the blear-eyed cat she chose
And the doll in the faded pink;
And I ran to the mirror and looked at me—
And I tell you it made me think.

Comprehension is something as bothersome when realized as it is when we are trying to realize it!

We are now ready to consider the final step in the classroom procedure: namely, activities and assignments based upon the materials of a poem. The last step is as important as the first, for it can make the poem live, either with pleasure or distaste, in the child's memory. The teacher should try to make use of the inspirational power of poetry to help her pupils look out upon their world with open eyes and feelings freshly stirred. In connection with such an effort, Hughes Mearns tells of an engaging bit of pupil verse which might have grown out of a study of the poem by Emily Dickinson which we considered earlier. The poem is in two parts:

MORNING

I saw the sun with battered face
Trying to warm the human race;
I watched a sodden cloud limp by
Like some discouraged custard pie.

EVENING

The sleepy sun in flannels red
Went yawning to its Western bed;
I saw one shivering small star
No brighter than our dishpans are.[6]

Certainly that youngster saw objects and events about her with amazing freshness and clarity.

The writing assignment follows naturally any lesson in poetry appreciation. As Father Donnelly says so well, in the study of literature we should arrive at the writer's thought, visualize his truth, and find it echoed in our own experience.[7] Poetry offers many interesting possibilities when it is correlated with the study of other subjects such as music, speech, and religion. Accordingly, a poem will be sung, dramatized, or used to illustrate a point in Christian doctrine. Memory work is also good when it is handled

---

[6] Hughes Mearns, "Method in Certain Cases," *Creative Youth.*

[7] Francis P. Donnelly, S.J., *Literature, The Leading Educator* (New York, 1938), 271.

rightly. By that I mean we must help the children to discover a reason for wishing to remember a poem. It is much wiser to let the poet create the longing to remember than for the teacher to insist that so many lines of verse be crammed each day. Still another beneficial activity which poetry serves is the verse-speaking choir, which permits a poem to be spoken in unison by large groups of children. Group participation not only allows for interesting choral variations, it is a genuine boon to the backward boy, who has a chance to blend his voice unnoticed at first with the voices of others, and to his more precocious brother, who quickly learns that exhibitionism does not win him popularity in the classroom anymore than it does on the baseball field. The verse-speaking choir has proved valuable as an aid in voice training and ear training, especially when it is handled in a creative way—that is, when after some training by the teacher the children are permitted to choose for themselves who shall read the parts. Always when employing the materials of a poem, we should remember that our purpose is not to see what can be done to the poem, but to put poetry to the best uses.

Poetry can both profit and delight the reader. It helps us see the good and beautiful in all that meets and surrounds us; it gives us good heart as a radical possession and habit; it furthers within us that enlargement of mind spoken of by Cardinal Newman. Children will find delight in its sounds, its stories, its dialogue, its humor, and its relation to common experience. They will also find, as so many poets have, that it is a way of prayer—

Lovely Lady dressed in blue—
  Teach me how to pray!
God was just your little Boy,
  Tell me what to say!
Did you lift Him up, sometimes,
  Gently, on your knee?
Did you sing to Him the way
  Mother does to me?
Did you hold His hand at night?

Did you ever try
Telling stories of the world?
O! And did He cry?
Do you really think He cares
If I tell Him things—
Little things that happen? And
Do the Angels' wings
Make a noise? And can He hear
Me if I speak low?
Does He understand me now?
Tell me—for you know!
Lovely Lady dressed in blue,
Teach me how to pray!
God was just your little Boy,
And you know the way.[8]

[8] Mary Dixon Thayer, "To Our Lady," *The Child On His Knees.*

CATHOLIC DEAF-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 16, 1941, 2:30 P. M.

The meeting was called to order by Father Stephen J. Landherr, C.SS.R., the Chairman, who opened with a Hail Mary and a short prayer to the official patron-saint of the deaf, Saint Francis de Sales.

The assembled delegates were then welcomed by the Chairman and thanked for their attendance at the convention. After that the resolutions passed last year in the Kansas City Convention were reviewed and discussed. In particular, the Chairman stated that he had written to those dioceses in this country where there is a priest working for the deaf to ask that the name of that priest be inserted in the *Official Catholic Directory* among the names of the Officials of the Diocese.

Then the Chairman stated that, in accordance with one of last year's convention resolutions, he is doing all in his power to have set up in Philadelphia a special Labor Board or an Employment Agency just for the deaf. (Incidentally, since the New Orleans N. C. E. A. Convention word has reached the writer that the State of New Jersey has passed legislation to the effect that the New Jersey deaf will now have a special Labor Board to take care of them. Would that all the States had such legislation!)

As regards the resolution of last year to get some national Catholic fraternal organization to sponsor the work for the deaf in the United States, the Chairman stated that since the last convention in Kansas City he has been trying to get the Knights of Columbus, the Catholic Daughters of America, and the Holy Name Society deeply interested in the cause of the deaf. (It seems to be the policy of the

Philadelphia Lions Club to make their favorite charity the helping of the blind. If only the Catholic Daughters of America or some such powerful group would focus their charity on the *deaf!*) So much for the resolutions of last year.

Father Eugene J. Gehl, the President and Director of St. John's School for the Deaf in St. Francis, Wis., read the first paper. It was entitled "Thirty Years in Retrospect." Plenty of enlightening discussion followed the reading of the paper.

Father Daniel D. Higgins, a Redemptorist of Chicago, the author of the splendid dictionary of the sign language entitled "How to Talk to the Deaf," then read his paper under the title of "The Writing of Confessions." This paper provoked discussion among all the delegates, including the Sisters. Happily, there was, in this first session as well as in those that followed, a very informal and friendly spirit, and that helped no little to invite discussion.

The session was brought to a close with prayer.

SECOND SESSION

THURSDAY, April 17, 1941, 9:30 A. M.

After the customary opening prayer, Father Landherr, who is in charge of the Philadelphia Catholic Deaf, gave his ideas on the question "What About Study Clubs for the Deaf?" and suggested an open discussion. All agreed that study clubs for the deaf would be a great boon.

The second paper of this session was entitled "Building a Religion Vocabulary," and was read by Sister M. Janet, C.S.J., who is in charge of St. Joseph's Institute for the Deaf in St. Louis, Mo. The lively discussion that followed the reading of this second paper was interrupted by a delightful little visit from Bishop Peterson himself, accompanied by no less a celebrity than Father George Johnson of Catholic University.

Bishop Peterson complimented the delegates on the great work they were doing for the deaf. He also stressed the

fact that seminarians should be encouraged to learn the language used by the deaf. Then Father Gehl of Wisconsin asked the Bishop if there was any way to bring to the attention of priests, Sisters, etc. the fact that there are Catholic schools for the deaf equipped to care for many more pupils. Bishop Peterson in his reply mentioned that a large percentage of the deaf have no money to spend for the Catholic training of their children. Father Gehl in turn suggested that the money necessary be obtained from others. Before leaving, the Bishop assured the delegates of his vital interest in the deaf, even though there is no Catholic school for the deaf in his State, New Hampshire.

It was very gratifying to hear Father George Johnson on this occasion express his thanks to those delegates who had revived and reorganized the Deaf Section of the N. C. E. A. He also encouraged the delegates by the remark he made that he would be one hundred per cent behind everything they would do for the deaf.

Then the Chairman suggested that a letter be written to every Bishop in the United States to plead for more enthusiastic interest in the cause of the Catholic deaf.

It was during this session that the Committees on Resolutions and Nominations were appointed. Father Gehl, Father Mark DeCoste, and Father Fitzgerald were chosen to form the Committee on Resolutions, while Father Higgins and Father Bernard De Coste were chosen for the Committee on Nominations.

Bishop Ryan of Bismarck, N. Dak., gave the delegates a surprise by coming into the meeting room during this session. In his timely little talk he stated that the delegates in working for the deaf man are working for the forgotten man. Then he added that such work is more worthy of reward, because it is unnoticed and unappreciated. Bishop Ryan then expressed the opinion that the opportune time to ask for help from the bishops is the present.

After Bishop Ryan's visit, the delegates agreed that future Deaf Sections of the N. C. E. A. must make their

convention program so attractive that it will draw many more educators of the deaf from all over the country.

Then the second session was brought to a close by prayer.

THIRD SESSION

THURSDAY, April 17, 1941, 2:30 P. M.

After the customary prayers, Father Landherr, the Chairman, read the paper that Father Joseph W. Heidell, C.SS.R., had written. The topic was "A Catholic Missionary to the Deaf and the State School." Father Heidell has charge of the deaf in the Archdiocese of New Orleans, but his activities for the deaf carry him far beyond that field. A good discussion followed this paper. In the course of that discussion, one of the delegates, Father Fitzgerald, remarked that it made his blood boil to hear that Catholic children in some State schools were forced to attend non-sectarian services and were not allowed to attend the Catholic-Church services.

Father Gehl and Father Heidell both bemoaned the fact that some Catholic parents will not send their children to a Catholic deaf school. Father Landherr added that the reason alleged by some of these parents is a lack of transportation funds in the hands of the Catholic deaf schools. He pointed out the fact that in Philadelphia the city pays for the daily transportation, not only of the deaf pupils who attend the public deaf school, but, also, of their individual escorts, while the pupils who attend the Catholic deaf school in Philadelphia must pay their own transportation expenses.

Father Heidell's concluding sentence took the form of a good suggestion, namely, that the delegates make it a point during this year to visit personally the State schools for the deaf and to report their findings to the Chairman at the next convention.

The splendid history of the Perpetual-Help Deaf Centre of Boston, Mass., was unfolded to the delegates in the paper written and read by the founder of that Deaf Centre, Father

Mark A. DeCoste, C.SS.R. The paper was under the title "The Deaf-Mute in Boston."

"Catholic Teachers of the Deaf" is the title of the paper that Father Bernard C. DeCoste wrote and read. Father DeCoste is doing splendid work for the Catholic deaf in the Trenton Diocese. His paper was an appeal for more Catholics to teach the deaf children, especially in State schools. Lively discussion followed the paper. One of the delegates, a Miss Jane Mooney, gave a few eye-opening instances of unfair discrimination against Catholics who applied for work as teachers in some of the schools in Indiana. She stated that the question of your religion appears on the application blank and if you put down "Catholic" you would not get a chance at all without the help of strong political influence. Miss Mooney suggested that the State authorities be requested or forced to remove that question about religion from the application blanks in Indiana.

At this session Father Higgins of Chicago read excerpts from letters written in many parts of the United States by priests and seminarians interested in the instruction of the deaf. Father Higgins had at hand letters even from Canada and Puerto Rico. All these letters came to him in answer to a questionnaire that he sent out during the past year, at the request of the Chairman. The letters all seem to show that more interest in the deaf is being taken now than formerly. It is too bad the letters received are too numerous and too lengthy to insert here. Thanks be to God, more seminaries have groups studying the sign language. (In fact, Archbishop Walsh of Newark, N. J., has made classes in the sign language an integral and obligatory part of the regular curriculum for the two highest classes in his seminary at Darlington, N. J.)

Although space does not permit us to incorporate in their entirety the letters received about the work being done for the deaf throughout the States, let us at least mention some of the places and people heard from. Father Charles Hoffman, S.J., Chaplain of the Chicago Catholic Deaf (who en-

closed samples of his interesting monthly, *Chicago Catholic Deaf News Bulletin*); Father William Jamison, C.SS.R., working for the deaf in Puerto Rico; the Sulpician Seminary, Washington, D. C.; St. Peter's Seminary, London, Ontario; Kenrick Seminary, St. Louis; the Brooklyn Diocesan Seminary, at Huntington, N. Y.; Mount St. Clement's College, De Soto, Mo.; the Windsor Association for the Deaf at Windsor, Ontario; Father George Pausch and Father William Reilly, in Los Angeles and San Francisco respectively; the Jesuit Novitiate in Wernersville, Pa.; the Redemptorist Seminary in Oconomowoc, Wis.; Father Longley at the State School for the Deaf, Faribault, Minn.; Gonzaga University, Spokane, Wash.; the Redemptorist Fathers in charge of the Nebraska State School for the Deaf; St. Edward's Seminary, Kenmore, Wash.; Father John W. Scannell in Colorado Springs, Colo. (who has since become an Army Chaplain); Father John Shaughnessy at the State School for the Deaf, Vancouver, Wash.; Father Timothy B. Moynihan in Seattle, Wash.; Father George Haye in Brooklyn, N. Y.; Father Newman in Louisville, Ky.; Father Petit in Rockford, Ill.; Father Bablich in Green Bay, Wis.; Father Luger in St. Paul, Minn.; Monsignor Kaufmann, Detroit, Mich.; Father Joseph Colleran in the Redemptorist Seminary at Esopus, N. Y.; Father Walter J. Darcy, working for the boys in the State school for the Deaf at White Plains, N. Y., and continuing the untiring work of Father Michael Purtell, S. J., in New York City.

The third session was brought to a close with prayer.

FOURTH SESSION

After the opening prayer, the Chairman read a paper that was written by Father Godfrey, C.P., of Baltimore, Md. Its title was "The Art of Signing to the Deaf," and it showed that its author has a thorough knowledge of the sign language as well as a deep understanding of the deaf themselves.

Father Julian Grehan's paper was the next one read. It has the title "Experiences in St. Louis." Father Grehan is a Redemptorist stationed at St. Joseph's College in Kirkwood, Mo., deeply interested in the deaf.

Next came the paper written by Father Everett W. McPhillips, the Moderator of the Deaf and Hard-of-Hearing in the Diocese of Providence, R. I. His paper, "Methods of Teaching Religion to the Deaf in State Institutions," was very illuminating and thought-provoking.

Father Gehl then read the resolutions which the Committee had drawn up. Here they are:

(1) *Resolved,* That a list of publications of interest to the deaf and to their directors be compiled and published in the *Catholic Educational Bulletin.*

(2) *Resolved,* That two days of the convention be given over exclusively to the educational problems of our schools, and one day to the missionary problems of the deaf.

(3) *Resolved,* That a list of Deaf Centers throughout the United States and Canada be published and printed in some official organ; also the names of priests, Brothers, and Sisters who instruct and care for the deaf.

(4) *Resolved,* That priests, whenever possible, visit State schools for the deaf to ascertain what is being done for the Catholic pupils, and then report results to the Chairman of this Section of the N. C. E. A.

(5) *Resolved,* That we humbly suggest to the Hierarchy of this country that they appoint (wherever it has not yet been done) a priest to direct the work among the deaf.

(6) *Resolved,* That we respectfully suggest to the bishops of the country that an optional course in the Sign Language be inserted in the curriculum of their seminaries.

Open discussion followed the reading of the resolutions, which were accepted as read. Then came the election of officers. Father Landherr, the Chairman, made it clear that he thought Father Eugene Gehl, because of his long years of experience with the deaf and because of the fact

that he is actually directing a Catholic school for the deaf in Wisconsin, would be far better qualified to act as Chairman than he is. Father Gehl was unanimously elected, and Father Landherr accepted the Vice-Chairmanship. Sister M. Janet was retained as Secretary.

Then, after a short address of acceptance by Father Gehl, and a few words of congratulations addressed to the new Chairman by Father Landherr, the final session was adjourned.

STEPHEN J. LANDHERR, C.SS.R.,
Chairman.

PAPERS

THIRTY YEARS IN RETROSPECT

REV. EUGENE J. GEHL, PRESIDENT AND DIRECTOR, ST. JOHN'S SCHOOL FOR THE DEAF, ST. FRANCIS, WIS.

It always seems a difficult task to sell the idea that Catholic Deaf Children need Catholic training. In spite of our concerted effort, children from various parishes maintaining parochial schools, are sent to the State and day schools for the deaf.

It is far easier to talk of and about the orphans and get a hearing. The majority of people believes the orphans, although endowed with all faculties and senses, deserve first aid. The bequests to orphanages give sufficient proof that they are first in the minds of charitable people, Catholic as well as non-Catholic.

The Catholic schools for the deaf are lone wolves left on the prairie to eke out an existence as best they can.

The Conference of the Deaf-Mute Section of the C. E. A. has a proud record of achievement in the eyes of God. Never, but for a brief spell, did the men and women of this Section fail to contribute their best. I well remember the priests and Sisters I met, and was inspired by, at the first convention I attended. They were great men, blazing the trail through dense forests of ignorance and misunderstanding. No chartered maps lay before them. I am referring, not only to the great and noble souls who headed the schools for the deaf, but, also, to others in the field, particularly a Father Moeller, McCarthy, Galvin, Klopfer, and Purtell, who constantly gave of their energy to the cause and this in the face of obstacles hard to overcome. Father Moeller and others, at the risk of being looked upon as nuisances, rapped at the doors of Assemblies and Chanceries, asking a hearing for their charges.

A patronizing benevolence greeted the minority in trying to obtain a religious training for the deaf. Figures of losses and leakages seemed exaggerated.

Bishops were led to our meetings, a kind word was spoken, and with their departure we were again left to ourselves. Merely a feeble voice were we, exaggerating the needs, they thought, of a small group.

One great motive led us on: More Schools for Catholic Deaf Children. But what have we accomplished? We haven't a Catholic school beyond the Mississippi Valley. And in cities and States where Catholic schools are located the greater number go to State and public schools, and in spite of the fact that our schools are second to none.

An Archbishop told of sending a questionnaire to the priests of his diocese. He personally knew of sixty deaf, while the priests reported twenty in the diocese.

Otherwise zealous priests, strange to say, seem to lose all value of a soul when it comes to the spiritual care of the deaf. They will call on a family, ask questions regarding school, church, and catechism attendance, but when told one of the children is deaf, that seems to preclude all further questioning. Can it be that priests engaged in parish work believe them feeble-minded, or that attending a day school for the deaf solves all problems of spiritual training?

A few, having deaf relatives in the family, do not encourage the folks to send them to a Catholic residential school, or even suggest they be sent to the nearby State school. In some instances they are free from blame, for one's relatives are the last to take our advice.

Even some Religious, teaching in our parochial schools, seem not to know anything about the necessity of Catholic Training for the Deaf. The good souls will spend themselves in teaching religion to hearing children, and forget that the deaf child has a soul. Some even try to give instructions to these handicapped children, and help the parents to salve their consciences, so that they need not send them to a residential school.

No one will try to teach a foreign language unless well versed in it, but some will try to teach the science of God to children who have no way of grasping the meaning of

their message. A nod of the head is no guarantee for understanding.

And perhaps our own doorsteps are not so clean. Are all our teachers in the Catholic schools for the deaf impressed with one major fact, namely, that these children have souls and that the means best fitted to reach their minds and teach them unto salvation must be used?

Shall we make slaves of the deaf by subjecting them to a system detrimental so far as the soul is concerned? The thirst of Christ on the Cross for souls included those to whom systems and methods have closed the doors of salvation.

There is a great deal of dishonesty in the world, and some teachers of the deaf have become contaminated by this spirit of untruth. They dare not express themselves, lest they give offense to the officials of the school, even though they know and believe otherwise.

What misrepresentation and misunderstanding regarding the usage of signs and speech! What a contradiction in many instances! One day, while attending a class in a day school for the deaf, the teacher at the board said: "We do not allow any signs," and at the same time two boys were giving me the "once-over." Said one, in signs: "Who is the priest?" The reply: "I never saw him before."

Please keep in mind that I come from an oral school and believe wholeheartedly in speech and lip-reading, yet I believe in being honest, and not given to exaggeration because some hyper-devoted, love-crazed mother is afraid her child might some day make a sign.

Again, I am for speech: our children must have correct language. The signs handicapped the child in that regard. I think it is a lasting shame that the educators of years ago never taught the signs according to correct language. Our adult deaf would today have a better command of English than they have, and their letters and signs would be more easily read.

In the years gone by, I have preached many missions to

the deaf, and I always tried to speak and use correct language, and sign at the same time.

This method meets with disfavor in some circles, but I feel it is a step toward helping them acquire a better education.

Ours is a task of rounding out citizens for God and Country.

THE WRITING OF CONFESSIONS

REV. DANIEL D. HIGGINS, C.SS.R. (AUTHOR OF "HOW TO TALK TO THE DEAF"), CHICAGO, ILL.

When deaf-mutes wish to confess to priests that do not know the sign language, we see these deaf-mutes busy with paper and pencil at home or in the school or in the church, writing out their sins. In some places they are given a cumbersome list of all possible sins, printed thus: "I have missed Mass —— times, etc.," giving some persons the idea that Catholics are supposed to commit all those sins, but in different numbers.

Why do deaf-mutes write their confessions in full? It is because they have been taught to do so; but who has or had the authority to teach them that they are obliged to write their confessions? There is a law that we should confess all our mortal sins vocally, and no one that can speak is allowed to confess by writing or by signs unless there is a grave reason for doing so; but there is no law promulgated that confessions should be written.

Moral theologians hold that persons that cannot hear, persons that cannot speak, and persons that do not know the speech of the confessor are excused from the integrity of the confession, but they differ when they consider a person that can neither hear nor speak. Some say that these (deaf-mutes and, therefore, also blind deaf-mutes) must write their confessions in full, provided there is no danger of manifestation or revelation.

Some theologians follow this opinion, giving as their reasons:

(1) There is no danger of revelation because many deaf-mutes have for long periods written their confessions without revelation ever taking place.

(2) Because deaf-mutes ordinarily write when communicating with persons that do not understand the sign language.

(3) Because deaf-mutes always write their confessions.

(4) Because it is a question about the cessation of a law, namely, the law that binds them to supply integrity by writing.

I wish to remind you that there are three kinds of writing to be considered: Writing that lasts for a time before the confession; writing that lasts even after the confession; and writing that is done in the confession and destroyed as soon as read, as, for example, when the sins are written on a slate and immediately erased. This last method is about as secret as the secrecy of the spoken confession. Most confessors would say that this would be too grave inconvenience; but it can be done easily, after the manner in which confessions of the hard-of-hearing are handled. The other two modes are *per se* a danger of revelation, because they are a public confession *in potentia* until they are destroyed. *Per accidens* not many of these confessions are manifested. How can these papers be recognized? A confession-paper may be found in some one's prayerbook; some one may see the person drop it, a maliciously curious person looks for it, the handwriting is recognized when only a few confess. That many have written their confessions without revelation having taken place is only an accident; that some have been revealed does not make the danger, but only proves that the danger is there. Remember, a confession torn to pieces has not been destroyed.

"Deaf-mutes ordinarily write when communicating with persons that do not understand the sign language; but all are bound to use ordinary means; therefore, deaf-mutes must write." This argument is worth nothing, because it uses the word "ordinary" in two meanings: "ordinary," denoting "usual," and "ordinary," meaning "mediocre."

"Deaf-mutes should write their confessions because they write them." This also is no argument, since the deaf-mutes write their confessions because their teachers have told them that they must do so.

"It is a doubt about the cessation of a law." The law of integrity ceases for the deaf and for the mute and for the

person that does not know the language of the confessors; therefore, it ceases also for the deaf-mute. Who has the authority to impose on the deaf-mutes a new law, that of writing their confessions in full?

Charity toward oneself and toward other deaf-mutes would command or demand that any scandalous thing should not be written, because if such a paper would be found, people would consider that all deaf-mutes are accustomed to commit the same sins.

Charity toward oneself, however, demands that a person dying, a person who is about to receive a Sacrament of the Living and is unable to speak, should write, even by using an interpreter, to show the confessor that he or she is rightly disposed, and to give some little sin from the past life to have material for absolution, since no one is certain that he has perfect contrition. The absolution with the imperfect contrition washes away all the guilt of mortal sins, leaving the obligation of confessing all unconfessed mortal sins when the opportunity offers.

Thus the great theologians really agree that deaf-mutes are truly physically excused from integrity of confession, and are not bound any more than others to write their confessions. When they have a confessor that really understands their language, they are bound to confess all unconfessed mortal sins just as any other person, provided, of course, that it can be done secretly.

The deaf-mutes and the blind deaf-mutes are taught to write their confessions thus: "Bless me, Father, for I have sinned. My last confession was —— months or weeks or years ago." Here follows the list of sins, "and the act of contrition and purpose of amendment."

Teach them to write thus, when the confessor cannot understand them: "Bless me, Father, for I have sinned. My last confession was —— ago. I am sorry for all my sins because I dread the loss of heaven and the pains of hell, but chiefly because I have offended the infinite and good God; I firmly resolve with the help of God's grace never to sin

again and to avoid the occasions of sin. For absolution I include all the sins of my life, especially the sins of anger or disobedience, and I shall confess all my unconfessed mortal sins when I have the opportunity of confessing to a priest that knows my sign language. If you so direct, I shall say six Our Fathers and Hail Marys for my penance. Please give me absolution."

These could be printed, and each deaf-mute could have some on hand, could make them by copying, or use the same one again and again whenever they wished to confess and had no confessor to understand their language.

These copies would keep the deaf-mute continually in mind of the obligation of confessing all mortal sins, of the need of sorrow and the purpose of amendment, would free them from the danger of suppressing grievous sins in bad faith through fear of manifestation, and would set the confessor at ease concerning the dispositions of the penitent, and remind the confessor of the obligation of absolving a disposed penitent.

WHAT ABOUT STUDY CLUBS FOR THE DEAF?

REV. STEPHEN J. LANDHERR, C.SS.R., Ph.L., DIRECTOR OF THE DEAF, ARCHDIOCESE OF PHILADELPHIA, PA.

During these days we hear and read a great deal about study clubs for Catholic laymen. What about starting study clubs for the deaf? (Personally I have never attended or directed a study club of any kind, but I firmly believe that a study club is something well worth introducing among the deaf.)

It seems to me that study clubs that are well organized and conducted are an invaluable help to the members, because they *must study their Faith well* to be able to take an active part in the discussions at the regular meetings. All of us who have had any experience with the deaf understand only too well how woefully ignorant the majority of the deaf are in regard to many religious matters of paramount importance. Too frequently our Catholic deaf, of whom we expect better things, show themselves at a complete loss when we question them about the Sacrifice of the Mass, about the Sacraments, or about the Laws of the Church. Any means, therefore, that can help to rectify this sad situation should be seized upon at once. A study club is precisely such a means, because it necessitates a certain amount of reading and thinking about some definite subject. The more we can encourage the deaf to study their Faith, the better chance we have of making better Catholics of them.

Some time ago, in Newark, N. J., I tried in vain to coax a young deaf girl about sixteen years of age to attend our classes in Religion. She refused, saying, "I received my First Holy Communion and I was confirmed; my religious training is finished." Then I asked her how many sacraments there are and the only answer she could give me was a shrug of the shoulders. She did not seem to be in the least embarrassed or ashamed to admit her ignorance. If only that young deaf girl could be persuaded to join a study club!

One danger about study clubs, I have been told, is that either the priest or only one or two of the members do all the work. The ideal study club is made up of about a dozen members, all of whom do their best to cooperate and take an active part. All the members should be eager to build up their knowledge of the true Faith and their love for that Faith. The club should be able to go right along without the priest-director. The priest should just be called upon to correct mistakes and to make sure that there are no heated arguments (and no hair pulling either!).

Well, dear Delegates, at least I promise to attempt to start a study club among my deaf charges in Philadelphia, and I'll let you know, God willing, at the next convention, what success, if any, crowned my humble and feeble efforts. I thank you.

BUILDING A RELIGION VOCABULARY

SISTER M. JANET, C.S.J., SUPERIOR, ST. JOSEPH'S INSTITUTE FOR THE DEAF, ST. LOUIS, MO.

The great lament today voiced at nearly every meeting, whether it be of Social Agencies, Teachers, or Clergy, is that the "family" is not what it was years ago. We hear that no longer do children learn the names of Jesus, Mary, and Joseph at their mother's knee. Children of five and six years of age come to school utterly ignorant of the word of God.

If this be true of hearing children, then, too, is it true of deaf children, and not only of deaf children but deaf grown-ups unless they have received instruction in some kind of language.

We are convinced that unless a deaf person can interpret language he can acquire only a very meager idea of his religion. It is almost impossible to hold him responsible for his acts for one is never quite certain whether he understands. If the deaf person reads with comprehension then those who deal with him can be sure of his interpretation.

The majority of the children sent to us are from three to seven years of age. They usually stay at the school for ten or twelve years. We have at present seventy-five pupils ranging from three to sixteen. Fifteen of these children are hearing, speech defectives. They are taught separately from the deaf children. Of the fifty-seven deaf, two had language before they lost their hearing. Our school is not made up of hard-of-hearing children or of those who had acquired language before they were deafened. There are eleven Sisters and one secular teaching. All of these Sisters and the secular are young and well trained. They are with the children in class and supervise them out of class. Religion is taught at least forty-five minutes a day. The older children attend daily Mass voluntarily. The attendance is almost one hundred per cent. We believe our children love their religion.

They can talk about it, read and write about it, and they use it as a guide in their daily lives.

To those of you who are struggling to give the deaf not in Catholic schools religious instruction our task may seem easy. We do not find it irksome but we are convinced that the building up of a knowledge of religion is a slow, careful process.

Written and spoken words on any subject mean nothing to the deaf person who has never heard, or to any one, unless there is understanding of language and that comes with explanation, drill, and usage. We thought perhaps a summary of the religion taught throughout the grades at St. Joseph's might be helpful and give you a clear idea of the need for very careful building of a religion vocabulary for the deaf.

In the first year, with the aid of pictures, the child is taught in three processes—lip-reading, reading, and speaking—to become familiar with the Sign of the Cross, the names of the Holy Family, and simple sentences regarding the actions of the Holy Family; the objective being to make Jesus, Mary, and Joseph living personalities to the child and to give him the language for the expression of simple facts concerning the Holy Family.

Further development of ideas of religion are carried on in the second and third years. The child is introduced to the simple truths regarding the existence of God and the fact of Creation; that is, the child is a creature composed of body and soul; that he can see his body, but that he cannot see his soul; that his body will die; that his soul will never die because it is a spirit; that God is a Spirit; that the angels are spirits.

Next, the teacher endeavors to give a clear idea of the word "make." She begins by referring to things the child knows; that is, that a dressmaker makes dresses, a baker makes bread, and so on, and leads to these truths: "God made man. God made me. God made the plants, the animals, the sun, the moon, and the stars." Then: "God gave

me parents, plants, etc. all of which proves God's love for me."

Remote preparation is given in the fourth year for Holy Communion. With the Mass as the central thought, all vocabulary and ideas are centered around it. A great many pictures of the Mass are used and an abundance of questions given.

In order to enrich the child's vocabulary sufficiently for an understanding of Holy Communion and Confession, the reading and language work of the entire fifth year are given to these Sacraments. The child is prepared for confession with the aid of pictures and little stories illustrating the faults commonly committed by children. These stories are very simple, e.g.:

> Nancy saw 25 cents in the dresser drawer. She started to take it so she could buy candy. She saw her mother coming. She put the money back in the drawer.

The child tells whether or not Nancy sinned and how she would confess the sin.

The wording of the form for confession is also taught at this time. The children are taught to go to Confession in speech. In preparation for Holy Communion more explanation of the Sacrifice of the Mass is given. It is explained as a Sacrifice composed of two essential parts—the Gift to God (the Offertory) and the Return Gift from God (Communion). Abundant stories are used also to develop a realization of the Presence of our Lord in the Blessed Sacrament; of the love of our Lord for the child as demonstrated thereby; and of the benefits which come to the child when he receives Holy Communion. The Sign of the Cross, the Our Father, Hail Mary, and Act of Contrition and Grace before and after meals are also learned this year.

In the sixth year in school, we begin to use the *Highway to Heaven* series of Religion books; that is, they are placed in the hands of the children. Jesus is made real to the class through the reading, dramatizing, and drawing of simple

facts of His life. The simple conscience stories are continued as an aid to Confession.

The Commandments, the Sacraments, and Grace are presented in the seventh year. *Highway to Heaven,* book three, is used. In the teaching of the commandments and the sacraments, numerous stories are given and cases of conscience are again discussed. If, in the story, the commandment has been kept, the probable source of the grace used to overcome the temptation to break it is recalled to the mind of the child, thus preparing him for the idea of the necessity of the sacraments as means of grace. Here the importance of grace and of its action on the soul are put before the child. To aid him in understanding the language of these stories, exercises of testing for comprehension of content are employed.

The Mass is studied during the first half of the eighth year in school. The children are made to understand as far as possible what takes place at this great sacrifice; the significance of some of the apparent points of liturgy; and to keep in mind while they are at Mass the Sacrifice of Jesus on the Cross, of which it is a renewal. Rev. W. R. Kelly's *The Mass for Children* is followed.

In the second semester of this year, the Old Testament stories, the story of creation, our first parents, original sin, etc. are introduced.

In the eighth year, the center of interest is the Church. Biographies of great saints and leaders of the Church are stressed. The authority of the Church is brought out in various ways. The Bible is used for reference and proofs of the authority of the Church and of the sacraments are given. *The Church Triumphant* and the *Church Suffering* are studied. A great many character lessons are learned. The story is again used and when there is sin involved the commandment violated is discussed and the confession reviewed.

During the last two years, the *Highway to God* of the *Highway to Heaven* series is studied. It is a continuation of

all previous material. Practically all of the vocabulary of the whole ten years is reviewed. The *Baltimore Catechism* with its questions and answers is included in this last textbook. Doctrine, liturgy, Christian hymns and poems, the attitudes toward life and eternity, the practical problems of everyday life and the religious life of grace of the individual are studied and discussed, read, and written about.

With years of association, a bond of understanding and love exists between teachers and pupils, enabling the teacher to help the child organize his religious knowledge as a guide in his life away from the school.

You can readily see that if a deaf child enters a Catholic school and learns to lip-read, read, and to associate ideas with words of our Faith, he is bound to understand considerable after ten or twelve years. He has probably learned more of his religion than his hearing brother who hears little or nothing about God until he enters school. The deaf child in the Catholic school has opportunities to receive individual instruction and to come into daily contact with everything significant in our religion. The hearing brother very often has much less understanding of the responsibilities of his Faith.

Now we know that you are thinking this is all very ideal for a few chosen deaf and are waiting to ask about hundreds and hundreds who never enter a Catholic school. That is the purpose of this paper. We fully realize that we are a very small cog in this great field of educating the deaf. Our only reason for maintaining a school is to teach those who come to us to know, to love, and to serve God. The Sisters of Saint Joseph of Carondelet have kept this work of charity for over one hundred years. No Catholic deaf child, regardless of where he lives or because of lack of money, has ever been refused a place at Saint Joseph's.

Why do we teach only in lip-reading, reading, and speech? Because we are educators and should give to those sent to us the best of methods, and because the deaf are capable of learning lip-reading, reading, and speech with careful,

systematic training. Speech, we know, facilitates thinking, and the deaf person who has learned to think logically is a much more normal person than one whose education is very limited. With this training he learns the meaning of the truths of his Faith and in turn can know, love, and serve God.

Catholic parents who are aware of the fact that deaf children can be educated want the very best for their children. They do not want them isolated from the family circle. Even though the speech of their deaf child is not normal speech, it is the language the family speak. The devoted, conscientious parent will seek the school that gives his child all he is capable of learning.

Long years of steady Catholic training are not easily lost. Although the number of deaf we teach is very, very small those graduates who have had this training are outstanding. They are looked up to by the deaf and they are greatly respected by the hearing persons with whom they associate.

Every time another Sister is sent to learn the work of teaching the deaf or any money is spent on education, we invariably receive a very substantial donation from an unexpected source.

We have worked zealously to develop ways and means of teaching religion, through reading, to our children. We have tried to help the Catholic lay teachers from the neighboring public day and State schools for the deaf. These good women have come to our classrooms to watch religion taught and we have outlined for them material to be used and methods of approach. We have suggested texts and reading matter that is helpful.

Knowing that a deaf boy was cured by our Divine Lord we are confident that He has a place in Heaven for the deaf. Our Faith teaches us that the more we grow in the knowledge and love of God the dearer we are to Him. If we are the instruments chosen by the Master to bring the deaf closer to Him we hope and pray that we are doing the work as He wants it done.

BIBLIOGRAPHY

Highway to Heaven Series. Books 1 to 8. Bruce Publishing Co.

A Course in Religion—Rev. Alexander Schorsch, Archdiocese of Chicago; School Board, 755 North State Street, Chicago, Ill.

Jesus and I (1st, 2nd, and 3rd grades)—Rev. A. Heeg, S.J. Loyola University Press, Chicago, Ill.

Teacher Tells a Story—Hannan. Benziger Brothers.

A Little Child's First Communion (6 books)—Mother Bolton. St. Anthony's Guild Press, Paterson, N. J.

A CATHOLIC MISSIONARY TO THE DEAF AND THE STATE SCHOOL

REV. JOSEPH W. HEIDELL, C.SS.R., CHAPLAIN OF THE DEAF, NEW ORLEANS, LA.

According to available accounts, statistics of the deaf are various and varied. In an article in the *Ecclesiastical Review* of April 1934, a round number was given of some 100,000 deaf in the United States; of whom, some 25,000 were estimated to be baptized Catholics. And in the same *Review*, of October 1940, United States Census of 1930 was quoted, giving the figures at 57,084, or 465 per million of general population. And the author went on to state that "many think that these findings are far short of the actual number, and that the truer proportion would be about 1,000 for every million of general population, or almost twice the Census figures."

In the *Messenger of the Sacred Heart* of August 1937 were these specific particulars: "An authority in matters relating to the deaf-mutes says that thirty years ago there were, in all, 139 non-Catholic schools for the deaf in the United States, with a total enrollment of 11,648 pupils. At the same time, there were only 13 Catholic schools for the deaf, with a total enrollment of only 1,002 pupils. While the schools supported by the State grew rapidly in numbers, there was an addition of only two Catholic schools. Another authority states that there are in more recent times more than 4,000 Catholic deaf boys and girls in the United States, of whom only 1,300 are in Catholic schools—the other 2,700 are in State institutions; in other words, in non-Catholic schools."

More up-to-date statistics are unavailable. However, any one who has worked in this field knows that the great majority of our Catholic deaf children attend State schools, all of which are supposed to be non-religious, non-sectarian, like all our secular education in the United States. And that means our Catholic children in these schools, in general, get no religious training; are left wide open to influences that

generally prevail in such institutions—all of which have been captured, and superintended, supervised, and principalled under non-Catholic and even sometimes open Protestant direction and influence. This situation of our Catholic deaf children is tragic, but not entirely deplorable. Splendid work is being done by priests, Sisters, and some Catholic teachers of these schools. Yet conditions can be and should be bettered.

Let me state before proceeding further that this paper does not pretend to propose any definite plan, nor to settle the case, nor even to offer perhaps any worth-while and helpful means, but it merely gives some of the situations that have come under the experience of the writer in the past four or five years. This paper wishes merely to lay the situation open, and, by airing conditions before this body, it dares hope to arouse all of us to further endeavors to better things in the religious life of our children in the State schools.

My interest in this phase of the deaf work just grew upon me, but may have been influenced quite by an article that appeared in our old beloved paper, *The Catholic Deaf-Mute*. In December of the year 1934, *The Catholic Deaf-Mute* made a survey of conditions relative to Catholic children in State schools for the deaf, and in private schools receiving State aid. The campaign was carried out on these lines: to the Superintendent of all such schools, as could be contacted, were sent letters asking for certain information, such as the NUMBER of Catholic pupils in the school; WHAT MEANS were provided for their instruction in the Catholic Faith; and, finally, WHETHER or NOT they were compelled to attend undenominational, or so-called sectarian religious services.

The replies to this questionnaire were, for the most part, gratifying, and showed the good judgment and fairmindedness of the majority of the Superintendents; still the replies were far from satisfactory.

"While most of the schools reported that the Catholic children were allowed to attend their own Church, some

six schools admitted that the Catholic children were compelled to attend these so-called non-sectarian Chapel services; whereupon the *Catholic Deaf-Mute* took measures to put a stop to this injustice, basing its action on LAW—on the most fundamental principles of American Liberty.

"As these six State schools are maintained by the State—in other words, by the taxpayers—they should and must obey the Constitution which guarantees freedom of worship to all. But by forcing Catholic children to act against their conscience and attend any service other than their own, these schools were violating the principles of the Constitution." Hence this action of the *Catholic Deaf-Mute.* The result: all but one of the delinquent schools promised to rectify the situation.

Now, how thorough the survey was, conducted by correspondence and not by actual personal investigation—which would have been difficult to do—and how trustworthy the answers, is more than I dare say; however, I fear it leaves much to be wondered.

And this I say from a bit of personal experience at a certain State school (whose name I forbear to mention). First, the survey lists but ONE solitary Catholic attending said school, whereas I know there are more; and, secondly, if the then Superintendent of that school answered favorably, or promised amendment of the situation, there must have been quite a relapse.

For, about January 1937, some two or three years after the survey, I made a personal call at that particular school and had quite a wholesome conversation with the Principal, who, though not Catholic, was somewhat related to the Church by marriage, and hence quite sympathetic. The situation at the school was this: no child was allowed to leave the school for religious services of his belief, but all were compelled to attend "Chapel" every Sunday where they were given "general religion" and Sunday school, and that, under Protestant auspices.

Whereupon I conveyed my information to the Bishop of the diocese, who put the whole matter into the hands of

the fearless pastor of the only Catholic church in that town. The Reverend Father approached the Superintendent about the matter, and was met with the answer that it was against the laws for the children to leave the school for Church. The Reverend Father then took the matter to the Legislature of the State, with the result that some sort of ordinance was passed quite favorable. And just at this juncture I arrived on the scene; got this information from the Reverend Father; called on the Superintendent, and found him very amenable and ready to concede most anything. His only conditions were: a letter from the parents to the effect that their children should take care of their religion, and that responsible chaperons should be furnished to conduct the children to and from Church and school; conditions that were both reasonable and easy of accomplishment.—Ever since, I have been visiting these Catholic children, and caring for their religious instruction each month at the Parish Church.

Note!—As was said above, the survey listed but ONE solitary Catholic child at the school at the end of 1934; while at the first assembly in January 1939, some 25 were rounded up and put in their appearance; and since then the number has totaled about 50. And, note again: If said Superintendent promised amendment or rectification of the unjust situation, he did nothing about it at all till actually pushed to the wall. The only excuse I might find in his case would be this: that perhaps the school (as I understand some of the State schools do) have a policy of not registering or listing the religion of the child at entrance; which can be made a fine screen to hide behind, and a clever ruse.

Mind!—This is not in any wise soever a criticism of that survey; which was an enormous boon and a long stride forward in our care for the deaf child at the State school; only—I was wondering about the permanency of the good then effected, if it were a mere investigation and there was no following up.

The past four or five years, I have succeeded in visiting

some five or six State schools; two of which have either no Catholics registered, or but one or two; while three other schools have between 25 and 40 Catholic children—all of whom are being cared for. One of these I visit some three times a year, and in the meantime two good Sisters of Charity carry on the good work each Sunday; the second of these is being tended by a zealous priest and some more good Sisters who give the children weekly instructions; while the third of these is visited monthly by the writer of this paper, who, on account of conditions at the school, must sign, speak, and write on the board, and then he wonders how much was understood. Another school has nearly 130 Catholic children, who are being cared for every Sunday by three Catholic teachers of the school, once a month by the writer; and once a year they get the benefit of a three-day Retreat.

Now, this accounts for a little more than 200 Catholic deaf children in six State schools. But what of the 2,500 still left over from the 2,700 in the 42 other States, mentioned in the *Sacred Heart Messenger?* Which question, however, is not asked under the mistaken notion that no other State schools are being visited and the Catholic children are not being cared for by other priests. But just how many schools?

There is only one way of finding "lost sheep," or in this case, "lost lambs"; and that is by going out and looking for them; hence, my interest and efforts to "get into" the State schools.

And we can get into the State schools; though not necessarily making the schools as a base of operations, we can at least arrange for getting the children to Church and instructions on Sundays. However, that requires the right approach. And, not that we need bow and ask favors; to get our Constitutional rights, we need only demand them and "go after them." And should that be denied at first, we can always take our case to higher authorities of the Church and of the State. Still, a proper approach always

smoothes over difficulties, and a fine consideration of school order helps no little.

Whatever difficulties may come up depend a good bit on the type of Superintendent we have to deal with. In the five or six State schools I have approached, I have met up with fairly liberal treatment. In one school, while the Superintendent was bristly and somewhat hostile I still could get the children to Church on Sundays, and could always arrange for a yearly Retreat. Only once did I meet with actual antagonism here. It was a case of wanting Friday after school to begin the Retreat—Saturday and Sunday was no question at all. At first, the Superintendent refused to give us Friday after school. I said nothing but reported the matter to the Bishop. His Excellency took it up at once; wrote the Superintendent a letter requesting that the Retreat begin Friday after school; I presented the letter; the Superintendent cooled off at once, and there was no more fuss about the matter at all. Ever since, no more trouble on any score.

In another State school, while the Superintendent is rather bigoted he, nevertheless, makes no hindrance to attendance at Church on Sundays.

While in another school, the Superintendent is a perfect gentleman; expressed his pleasure at my visits; goes out of his way to be helpful; and even allows two of the Sisters to use the school's classrooms on Sunday for religious instructions.

All in all, no matter what type of Superintendent we have to deal with, I find we can usually get what we want without much trouble, provided our approach is sympathetic; or, we can take our case to higher authorities.

In concluding, may I throw out this suggestion: that we all make it a point, during this year, to get into the State schools of the country, and that, by personal visits; and secondly, that we report to the Chairman what schools were visited, and with what results.

THE DEAF-MUTE IN BOSTON

REV. MARK A. De COSTE, C.SS.R., DIRECTOR OF THE DEAF, ARCHDIOCESE OF BOSTON, MASS.

In this paper it shall be my endeavor to trace briefly the history of the Perpetual Help Deaf Centre of Boston, from its formation to the present time. I shall point out some of the obstacles that must be met and successfully overcome before our labors for the deaf can hope to reach any degree of real perfection. I shall endeavor to show what, in my humble opinion, are the means that must be employed to surmount these obstacles and difficulties.

The Perpetual Help Deaf-Mute Centre was inaugurated on May 27, 1937. It has a very humble beginning. At the first meeting there were three deaf-mutes, present and accounted for. But with the Grace of God and perseveringly hard work, our infant organization became a sturdy child and finally developed into a strong vigorous man. Today we have a membership of more than seven hundred souls.

Meetings for the deaf are held in the Mission Church, Roxbury, on the fourth Sunday of every month. The devotions consist of a half-hour sermon of instruction, which is both signed and spoken. The sermon is followed by Benediction of the Most Blessed Sacrament. It is impossible to hold the devotions more frequently, due to the fact that the majority of these good people live at a great distance from the church, and the expense of travel is a consideration that must be allowed. Every facility for frequent confessions and Communion is offered them; and we are happy to state that many avail themselves of these opportunities.

While the monthly meetings are scheduled for three-thirty in the afternoon, it is not an uncommon sight to observe many of them assembling as early as half-past one. The early gathering affords them an opportunity to greet old friends and form new acquaintances. The front steps of the church could many a tale unfold of budding romances that began there and later blossomed into happy marriage.

If they come early, they also remain late; devotions are usually concluded about four-thirty, but a rear-guard action continues for hours afterwards. Very often it is seven o'clock before the last of the meeting dissolves and scatters. Once a year we conduct a Mission or Retreat for our Silent Friends in our church; and they are always very well attended. We have been honored in the past by the apostolic efforts of Father Landherr and Father Dan Higgins.

If nothing is left undone to give our friends the benefits of religious training and instruction, social activities are likewise fostered and encouraged. Card parties, dances, and picnics are enjoyed at regular intervals. The young men have their baseball, basketball, and football teams; in every case they have proven themselves exceptionally proficient. It is by means of such activities, held under our supervision and encouragement, that we hope to retain and influence our young people, and obviate the necessity of their seeking recreation and amusement in non-Catholic and sometimes anti-Catholic surroundings.

The official publication of the Perpetual Help Deaf Centre is a quarterly magazine entitled *Hands That Talk.* The end and purpose of this little effort is not only to record the various activities of our Centre, but, also, to provide our Silent Friends with reading matter that is useful, instructive, and entertaining. This modest little paper lays no claim to literary merit; but we feel that its aim is sufficiently ennobling to warrant the interest of every one. We have frequently received encouraging letters from deaf-mute friends telling us how much they have enjoyed our little periodical. The wonderful ways of God were strikingly brought home to us recently when one of our deaf friends told us that something he had read in *Hands That Talk* had moved him to make his peace with God after an absence of more than twenty-one years from the sacraments. Naturally we felt somewhat gratified that our literary efforts had met with this success. We wondered just what article or blazing editorial we had written of sufficient

power and light to bring about this amazing spiritual transformation. Imagine the shock to our pride when he informed us that the item which had brought about this sudden change of heart, was an announcement, down at the bottom of a page, to the effect that confessions for the deaf are heard every Saturday night at seven-thirty. "What does that mean?" he asked, pointing to the inoffensive little announcement. I smiled. "Why, just what it says," I told him. "And I don't have to wait in line until all the hearing people are heard?" I assured him that he would not have to wait in line; that the deaf would be heard before the hearing people, in a place just for themselves. "Father," he said, "I haven't been to confession for twenty-one years; and I'll tell you the reason why. Years ago whenever I did go to confession I would invariably be told by the priest that I would have to leave the confessional and wait until all the hearing people were finished. After a while I got sick and tired of that arrangement and decided not to go any more. But I'll be there next Saturday night." And he was. I believe there should be facilities in every church for hearing the deaf and hard-of-hearing conveniently and expeditiously. I believe that every penitent, whether he be deaf or not, is entitled to proper and necessary instruction and consolation. And if a priest is contented to turn on the light and to merely indicate by his fingers how many Hail Marys he is to say, that penitent has received neither instruction nor encouragement.

Now I want to say a word concerning the education of the deaf. Here difficulties begin to present themselves. Let me quote what the Jesuit, Father Neuland, has to say on the subject. In his companion to Father Higgins' dictionary, *How to Talk to the Deaf*, Father Neuland says: "Pure oralism as a system to be used by all is untenable. Pure manualism can be vastly improved upon. The combined system is the ideal, provided it can be applied with a good deal of leeway for individual cases, leaning now to oralism for those who promise good results (there will be,

in the main, semi-mutes, who become deaf after the age of six), and now toward manualism for those, especially the deaf from birth, for whom success in speaking is out of the question.

"The oral method is a good system in itself, and as such its use is largely a matter for the educators of the deaf themselves to decide upon. But when the oral method becomes the pure oral method, and when it leads to the exclusion of the natural medium of the signs from the deaf pupils, it is obviously undesirable, to say the least."

While my experience in this field is extremely limited, whatever experience I have, compels me to agree heartily with Father Neuland. Our one and only interest in this work is to bring souls to God. Ours is the apostolate of the deaf. But until such time as Catholic religious instructors for the deaf awaken to the realization that something must be done to remove the prejudice against manualism that exists in so many well-meaning minds, the work of catechizing and evangelizing the deaf must necessarily be retarded. This prejudice is frequently found in the home. Hearing parents will sometimes insist that their deaf children do not mingle with other deaf children. The use of any and all signs is taboo. What is the result? These children pass through life deprived of many of its joys and advantages, victims of their parents' false pride. They are neither good lip-readers nor are they good signers. I am told that even some of our Catholic schools are strong advocates of pure oralism, and have discarded the signs from their walls. Perhaps the reason for this is that the school is subsidized by the State and that the State forbids the teaching of signs in any of their schools. If that is the law of the State, and many of our States have such laws, why is it not possible to have such laws changed, or repealed, when it has been exhaustively proven that such laws work injury rather than benefit to the child. At a convention of deaf-mutes held last year at the Hotel Bradford, in Boston, Mass., just such a resolution was proposed and

carried at the convention. But to date, I regret to admit, no favorable report has been received at the hands of the politicians and legislators, on this important question. Isn't it possible for our convention here and now to work up just such a resolution calling upon the various State Legislatures to act upon a matter so vital to millions of its citizens?

My friends: I bring you the greetings of the Perpetual Help Deaf-Mute Centre of Boston. In their name I thank you for the interest you have manifested in the welfare of the deaf. And their prayer and it is mine too is: that He who once walked the hillsides of Judea doing good; who healed the sick, gave back sight to the blind and hearing to the deaf, will continue to prosper your noble work among the Silent Members of His flock.

CATHOLIC TEACHERS OF THE DEAF

REV. BERNARD C. De COSTE, DIRECTOR OF THE DEAF, DIOCESE OF TRENTON, N. J.

It is a deplorable fact that, for the most part, deaf education in this country has been in the hands of non-Catholics. There are over 200 schools for the deaf in the United States. Of these, only about twelve are Catholic schools. Comparatively few of our Catholic deaf are receiving a Catholic education.

One might say that many of our hearing children are not in Catholic schools either, but the two situations are not analogous. The hearing child has the advantages of religious instruction in the home, Sunday school, instructions and sermons in the church, conversations of Catholic relatives and friends. True, the hearing child may not derive much from these sources, but that is beside the point. These avenues of acquiring knowledge are open to him, whereas they are closed to the deaf child. From these sources the hearing child unconsciously acquires a great deal of information, whereas we can say that the deaf child learns little more than what some one makes the effort to teach him, particularly when it is a question of religion. Outside of formal instruction, practically the only means whereby the deaf child can acquire a knowledge of his religion is through reading. Nor can we expect the deaf child to pick up a catechism and start studying it on his own initiative. Personal experience will attest to the fact that a little pressure was brought to bear to make us study our catechism at times. And so we see that the need for formal religious instruction is greater among the deaf than among the hearing.

How is this formal, religious instruction being imparted? In our Catholic schools it is being done admirably well. But what of the hundreds of Catholic deaf children who are not in Catholic schools? More Catholic schools would, of course, be the best possible solution. But here we are

confronted with the difficulty that schools for the deaf are rather expensive propositions both in building and operation; hence, the imperative need of increasing our efforts with regard to the instruction of Catholic children not in Catholic schools. Various methods are being used to provide this instruction in the different schools with varying degrees of success.

In the New Jersey State School for the Deaf we have been very fortunate in receiving what I believe is exceptional cooperation from the school authorities. We have Mass in the auditorium every Sunday. Confessions are heard once a month. (And I might add that on Communion Sunday breakfast is retarded to accommodate the Catholic children.) There is a weekly instruction period during school hours for all the Catholic children. But this matter of instruction creates a big difficulty. Over 60 per cent of the 400 pupils in the school are Catholic, but there are only four Catholic teachers on the faculty. There is a State regulation that Sunday school be held every week for all denominations. For the Protestants this creates no difficulty. There are more than enough teachers available. It had been suggested that some of the Protestant teachers assist in the Catholic Sunday school. This, of course, could not be tolerated. Nor was it satisfactory to have some of the older deaf children teaching some of the younger. For many years we have had some of the Mission Helper Sisters teaching each Sunday, and at present we also have a group of high-school girls and public-school teachers assisting in the work.

But this Sunday school, being taught by those not trained for deaf work, no matter how willing or zealous they may be, provides one example which multiplied by a large number of deaf schools results in a deplorable situation, or, at least, one that is most unfortunate. There is a lack of Catholic teachers in our State, public and privately conducted schools for the deaf. It is a situation that must be remedied if we are to preserve the faith of those deaf children who have

been baptized as Catholics. The trained deaf teacher is able to impart knowledge to the mind of the deaf child. No matter how much religion we may know, no matter how zealous we may be to give that religion to the deaf child, some knowledge of methods is necessary, and the greater the knowledge of methods, the more effective the teaching. In our schools for the deaf we need Catholic men and women who are willing to teach religion besides their regular classroom work, and whose lives may be examples to the Catholic children under their charge.

Catholic young men and women should be encouraged to take up deaf teaching as a life work. They should be acquainted with the needs of the deaf. They should be brought to realize that the work is not so utterly impossible as the general public believes it to be. In doing this we would be providing an opportunity for many a good Catholic to do something really worth while for his Faith. It would be real Catholic Action. It would result in bringing a knowledge of God to some of His creatures who might otherwise never have received that knowledge.

EXPERIENCES IN ST. LOUIS

REV. JULIAN GREHAN, C.SS.R., ST. JOSEPH'S COLLEGE, KIRKWOOD, MO.

Since every person working among the deaf has the same cry to raise to heaven—"there is a dearth of workers in the field," we, too, in the St. Louis vicinity have the same lament.

However, we are trying to cope with this difficulty as best we can.

Our ordinary procedure is to give the deaf a conference on the first Sunday of each month in the St. Louis church named St. Alphonsus. This service is followed by Benediction of the Most Blessed Sacrament. After the conference, we usually gather over in the "assembly hall" where a "meeting" is held amidst a profound silence, even though all be talking at the same time. We average between forty (40) and fifty (50) at these monthly gatherings. True, this is a small percentage when one considers that notice is sent to about one hundred and fifty (150).

During the rest of the month we are kept busy playing "Pastor" to the best of our ability. The deaf have come to look upon us not only as their "Spiritual Director" of the St. Francis de Sales Society of the Deaf, but do expect us to assist them in their various spiritual needs. For this reason, it is not uncommon for us to be seen performing marriage ceremonies in any Catholic Church in St. Louis—proper jurisdiction and permission having been asked from the respective pastors and which is always gladly and readily given—baptizing babies born of deaf parents, again in any Catholic Church with permission (of course)—visiting sick deaf in hospitals, and even burying the Catholic deaf when they die. Sometimes the pastor of the deceased Catholic deaf will request that I preach in the sign language at the funeral Mass both for the good of the deaf who assist at these rites, as well as for the speaking people in order that it might be brought home to them that some-

thing is being done by the Catholic Church for the "deaf"—and that they might be able to inform other Catholic deaf who might not yet know that a Catholic priest in St. Louis is working for the spiritual good of these most abandoned souls.

Yes, it is true that not yet do all the Catholic deaf know there is a priest working among them for their spiritual benefit. About three weeks ago a certain Catholic deaf girl finally persuaded a fallen-away deaf Catholic to return to the sacraments. The fallen-away Catholic finally agreed under the condition that the confession could be made in the sign language to a priest who understood the "signs." Distressed and perplexed, the "girl missionary" not knowing of any priest in St. Louis who was working among the deaf, asked her pastor if he knew of any. Said the pastor: "No, I do not know of any, but get one of your friends to telephone the Redemptorists on Grand Avenue; they most probably have a man in this kind of missionary work. If they have not, then they will certainly be able to tell you where you can contact one." The girl's friend telephoned "the Rock"; the Fathers referred her to us. We did the rest.

While the above-mentioned activities take up quite a bit of our time, still there is one more activity which we would like to tell about; namely, our "convert instruction classes." . . .

Frequently throughout the year we have deaf non-Catholics come to us who wish to become Catholics. They are surprised to know that the Catholic Church requires they undergo a study of the Catholic religion before they can become Catholics. When told the reason why, they gladly agree to take the course of instructions. For this work we usually go to St. Alphonsus Church rectory twice weekly—every Tuesday evening and Sunday afternoon. On Tuesday evening we spend three hours in the parlor—5:00-6:00 P. M., 7:00-9:00 P. M.; on Sunday afternoons we usually spend five hours in the parlor—from 2:00-5:00 P. M., and from 7:00-9:00 P. M. Due to the fact that these

converts come one at a time, we instruct them one at a time. It is a very slow and very tedious process—we do not say this in a spirit of complaint, but by way of explanation. It seems to us that the average deaf-mute has the intelligence of a seven-year old. The catechism must, therefore, be explained in a manner as is explained to the children in the first-grade parochial school. Even the "penny catechism" (Baltimore) contains words and expressions which are beyond the comprehension of the deaf. Added to this is the difficulty of the young who are graduating from schools for the deaf—they are supposed to be lip-readers, and know very few signs. We notice these latter have very difficult times reading our lips; perhaps we do not use our lips correctly? Due to the fact that their vocabulary is very limited, we are obliged to reconstruct many questions of the catechism. For an example: "What prayers are most recommended to our use?" A "lip-reader" asked me "What does recommend mean?" I tried to use some synonyms as "suggest," "advise"—only to learn that he did not know the meaning of these words. So we reconstructed the question to read: "What prayers should be say again and again?" "Oh," said he, "Recommend means 'again and again?'" This is one isolated case out of hundreds we could give. The names and ideas contained in the Seven Capital sins is a "nightmare" to these poor unfortunate creatures. Could not the convention pass a resolution to write a catechism for the deaf—in language that will be understood by these people? Yes, we have a copy of Father Higgins' catechism "in Signs"—with all due respect to the "Doctor of Dactylology" (as we might name him) we find it very impractical here in St. Louis for our convert-instruction work. Perhaps our strongest reason is because many of our recent converts are "lip-readers"—who know not the signs, who find it very inconvenient to learn new signs now that they are away from school, and who, finally, do not understand the meaning of words even should the sign be given them. Could not a committee be formed to

write a catechism for the deaf? Please, we need one badly here in St. Louis! If something is decided about this question at the convention, we would appreciate very much your informing us, and also informing us how we can procure copies of this "Catechism of the Catholic Religion for the Deaf."

Thank you!

METHODS OF TEACHING RELIGION TO THE DEAF IN STATE INSTITUTIONS

REV. EVERETT W. McPHILLIPS, MODERATOR OF DEAF, DIOCESE OF PROVIDENCE, R. I.

The *Boston Pilot*, the Archdiocesan organ of Boston, Mass., in an editorial commenting on the special intention of the Apostleship of Prayer for the month of August 1937, viz., "that deaf-mutes may be saved and strengthened in their Faith," records that "of an estimated *10,000* Catholic deaf-mutes, *6,000* have been lost to the Faith—"and since all but a small minority of the 57,000 deaf-mutes in this country are non-Catholic, the Catholic is liable to find himself overwhelmed."

Another fact which will appear rather startling to directors and members of the N. C. E. A. who are not familiar with the educational work carried on amongst the deaf, is that out of a total of 213 schools for the deaf in the United States, with an average attendance of over 20,000 pupils there are only nineteen denominational schools, and of this number only about ten are Catholic, with an average of less than a hundred pupils in all but one or two of these institutions. The total number, then, of pupils who have received instructions in these Catholic schools since the first one began is, I imagine, not quite *3,000*.

We can readily see how the situation remarked upon by the *Boston Pilot* exists, despite the fact that there has been a general awakening to the realization of the existing condition among Catholic educators in the last ten years. Though many more priests have entered this special field of action to bolster the work of pioneers like Father Michael Purtell, S.J., of New York; Father William Cavanaugh, of Hartford; Monsignor Waldhaus, of Cincinnati; Father Daniel Higgins, C.SS.R., of Chicago, etc. there is yet a vast amount of work to be done.

It is my privilege, in the limited time at my disposal, to

explain the various methods used in teaching religion to the deaf and to show you the conclusions I have reached after *fifteen years* of experience.

Since the education of deaf-mutes in this country has been for so long and so predominately in non-Catholic hands, many of us have been under the impression that the methods used in the teaching of the deaf were invented and employed without any assistance at all from the Catholic Church. However, the contrary is entirely true. The Catholic Church, with a love for all her children, and with a special predilection for her afflicted ones, certainly would never let the ages go by in neglect of those who suffered the loss of hearing and speech.

Fred DeLand, of the Volta Bureau, in his book, *The Story of Lip-Reading*, writes as follows: "To Spain, however, belongs the honor of producing the first teacher of the deaf—Ponce de Leon—a monk of the Benedictine Order, was a successful teacher of several deaf persons." He wrote a document dated August 24, 1567, in which among many other things he says: "I have had for my pupils persons who were deaf and dumb from birth—whom I have taught to speak—and to know how to confess themselves in speech." Ponce de Leon was not the only one to teach the deaf, as history records other members of the Church doing the same thing.

The sign language, still clung to most tenaciously by the deaf despite an intense campaign carried on for the last fifty years or more by the advocates of oralism to have it abandoned, was instituted, perfected, and its knowledge spread throughout the world by the French priest, Abbe Charles Michel de L'Epere, and his successor in the work for the deaf in France, the Abbe Sicard.

In order to facilitate the understanding of the situation that exists between the two schools of thought supported by the teachers of the deaf, I shall give a brief classification of the methods used in the instruction of deaf-mutes, taken from the book entitled *The Children of Silence*, by

Joseph A. Seiss, D.D., LL.D., a noted worker for the deaf for many years in the nineteenth century, as follows:

(1) The manual method is that way of instruction which employs the sign language, the finger alphabet, and writing as the exclusive or chief means of educating the deaf, and looks to the development of facility in the comprehension and use of written language as its principal object.

(2) The oral method is that system of instruction in which the signs are reduced to the minimum (or, as I will interpolate, not at all), which discards the sign language and finger alphabet, depends on speech, lip-reading, and writing for the giving of instruction, and aims to teach the pupils to speak and understand speech as well as to read and write it. This last method is the one in general use in the schools throughout the United States, including nearly all our Catholic schools.

There are some schools using the combined method, and this is the method I advocate for all teachers of religion in the deaf-schools, as it makes use of the best of both methods and obviates, as much as possible, any lack of understanding of the doctrines of faith by the pupil.

"The combined method," says the Rev. Mr. Seiss, "is that in which several distinct methods are used with the same pupil, or in which the general instruction is given to all pupils by means of the manual method, with the special training of some in articulation and lip-reading as an ornamental and extra accomplishment."

The last part of Doctor Seiss' definition does not quite apply today, as every school makes a sturdy effort to give every child a chance to read lips and to learn speech.

To bring a knowledge of Christian Doctrine to a deaf child in these institutions obviously depends upon the cooperation which the teacher of religion receives from the superintendents and teachers in the schools conducted by the State or in private institutions. Naturally, there is no difficulty in regard to this matter in schools conducted under Catholic auspices.

Since the oral method is used exclusively in almost every school in the land, and since teaching of the deaf by this method requires infinite patience, constant repetition and practice, the element of time is the most important for the teacher of religion in order to give the deaf child adequate instruction in the catechism. As the deaf child is, as a rule, striving earnestly with all his faculties to see the movements of the teacher's lips in the formation of words, the instruction cannot be rushed.

The classes should always be small, no more than five to a teacher, because each child needs almost individual attention in a subject so abstract in part as religion, and the number should be especially restricted in the case of non-Catholic institutions where the teaching of religion is limited to three-quarters of an hour or an hour a week.

The instructors of a group should not be changed frequently, as this results in a serious loss of time, since the children must strive to adapt themselves to the speaking characteristics of the new teacher. We can understand this difficulty a little better perhaps, by reading this observation taken from the *Volta Review* (an illustrated monthly magazine for educators and parents of the deaf, and for the hard-of-hearing) May 1939:

"The ability to grasp the thought of the speaker is of primary importance in general lip-reading experience, but without habits of definiteness and correct associations, without effortless recognition of movements built up through accurate training of the eye, we cannot hope to produce good lip-readers. The recognition of the small movements must be learned so thoroughly that the understanding of the meaning behind the movements becomes a habit."

The importance of the religious instruction period should be duly impressed upon the mind of the child. There is a grave danger in secular institutions, where the children see the religious teacher only for a short period once or twice a week, coming in from the outside and detached from the daily life of the school, that they will put the

religious period on a par, perhaps, with the weekly *scout meeting* or *hobby class* or some other extra-curricular activity which they are free to attend or not attend. This can be avoided by strict demands for their presence at instructions, a system of marks for recitations, an accounting to the principal of the school, and, finally, where practical, a report to be sent to the parents regarding their attendance at instruction, number of times tardy, satisfactory recitation, conduct during class, and their effort to learn the catechism lesson assigned. All this means work, but it is worth while.

Because most of our trained teachers of the deaf are the members of the various Religious Orders which conduct the Catholic institutions for the deaf, a great many of the teachers in the secular schools, (unless they are Catholic members of the teaching staff), are not really fully equipped to teach the deaf child. In this case knowledge of a teaching method comes with experience. For such teachers who use the oral method alone, two books: (1) *Formation and Development of Elementary English Sounds*, by Caroline Yale, and (2) *Graded Lessons in Speech, A Manual for the Teachers of the Deaf*, by Enfield Joiner, would be of incalculable help. With the aid of these books, lessons in the ordinary catechism can be built up on the mechanics of speech, and the child will doubly profit by learning to speak the words of our Catholic vocabulary and at the same time gain a knowledge of divine things.

The use of the blackboard, pictures, stories, project books, etc. in conjunction with the lesson is most essential. Patience and time are the most important elements in teaching by the oral method. Ease and relaxation on the part of teacher and pupil is the surest way to a successful lesson. We must realize that as a deaf child's vocabulary and understanding is limited in secular subjects, so, too, will he be limited in his religious vocabulary. Therefore, we should never try to rush or cram in more than the child can understand. Since he can only learn to say and

understand a limited number of words in a restricted time, our teaching should be kept within those limits.

For example, a deaf child preparing for his First Confession would not be expected to know or say the long Act of Contrition as well as a hearing child of comparative age. In the Rhode Island School for the Deaf, where the religious instruction period is efficiently conducted by the School Sisters of Notre Dame, the following Act of Contrition is taught first: "Oh my God! I am sorry for all my sins, and I promise never to sin again."

There are only three words in this sentence which the child should need help to pronounce at this stage and they are:

Contrition—kun-tri-shun
Promise—pro-mis
Again—u-gen.

Explain the meaning of the words *contrition, sin,* and *sorrow.* Show pictures, as many as you can, to elucidate the ideas embodied in these words. The same method can be used in teaching any other doctrine or prayer.

The following methods explained by the principal of one of our largest Catholic institutions for the deaf, will be found of great value for those teachers of religion who are not trained in the formation of speech principles. She writes: "With the change in our approach to language and speech development we have dropped the intensive work on elements of speech—we no longer use the syllable approach to the words of the Lord's Prayer. Instead, we teach the prayer without phonetic spelling. We still use pictures, all that we can get, to help clear up meanings. And each teacher works out careful plans of procedure."

Thus we see that in the oral method some freedom is allowed to the teacher in making out her lesson plans. Whatever way she finds through experience gets the best results, that is the one the teacher (even if untrained, in speech elements) should use.

The second method of imparting religion to the deaf is by the use of signs and the manual alphabet. I have already mentioned the intense war waged against the sign language by many of the educators of the deaf, who contend that it is a foreign language, that it makes the deaf clannish, and that it impedes the proper acquisition of language.

The very best way to answer these arguments is to use the testimony of those most concerned—the deaf themselves, as expressed by their organizations and by prominent deaf persons.

The following quotation taken from the minutes of the proceedings of the Seventeenth Association of the Deaf, assembled in New York City in 1934, is of special weight in this contention. The resolution read as follows:

"WHEREAS, Some of our schools for the deaf, which should lead in the preservation of the facile, beautiful, expressive sign language of the deaf, have, on the contrary, attempted to abridge or suppress it in favor of an awkward method of communication known as lip-reading, and

"WHEREAS, The educated deaf everywhere bear witness overwhelmingly to the truth that the sign language is the one practical, convenient, and sure medium of expression for those bereft of hearing, be it

"*Resolved,* That this Association unhesitatingly reaffirm its historical allegiance to and support of the beautiful sign language, and commend all efforts made for its preservation and extension to the end that it may be passed on as a precious heritage to enlighten and inspire the coming generation of deaf men and women."

In *Ye Silent Crier,* official organ of the New England Gallaudet Association of the Deaf (the oldest association of the deaf in the United States), Vol. II, No. 6, we find this criticism of one of the New England schools for the deaf, the name of which for obvious reasons will be omitted in this paper:

"There is a school at ———— but it is another of the several New England schools which does not cover the

combined method of instruction which our Association stands for. It would be no extra cost to the State to have this method introduced at the school so that all types of deaf children in that State would be given equal opportunity for an education. There is no doubt that some fall behind when but one method is used."

Arthur G. Leismandin, in an article entitled "I am Glad I am Deaf," has this to say: "I am able to read lips moderately well, but the kind of conversation I enjoy most is that which employs the sign language. Simple, unbelievably effective, and startlingly beautiful at times, it is to the deaf what a farmyard pond is to a duck. Anything that can be dug up in the realm of thought and feeling may be clearly revealed through this medium and often in a far more impressive and telling manner than is possible with spoken words."

The Reverend Warren M. Smaltz, Rector of the Episcopal Church of All Souls for the Deaf, in Philadelphia, in an article in the *American Mercury* for June 1931, writes under this heading, "On Being Deaf." He says: "An understandable curiosity requires that something should be said about the little-understood sign language. This unique mode of expression long ago accomplished the result which the Esperantists have been vainly striving after; namely, a universal language. I have met travelers from Russia, from Turkey, and from China, and although they did not know a word of English, and I was likewise ignorant of their national tongue, yet we conversed together with satisfying ease. This was possible because the sign language is not remotely connected with words. It is ideographic, its facile gestures do not represent words but mental pictures or images. Some of the signs are pure pantomine, while many more are seemingly quite arbitrary. Expertly used, the language conveys meanings with the vividness of the motion pictures."

The Rev. Mr. Smaltz in the same article makes these observations about lip-reading: "The uninitiated believe

that lip-reading is something reasonably dependable, exact, scientific; whereas the opposite is true. The accomplished lip-reader whose proficiency is not due to a considerable amount of residual hearing is an amazingly good guesser. To call his art speech-reading, face-reading, or any other name does not alter the fundamental fact that he can hope at most to seize upon two or three basic words in a sentence. The rest he must supply by himself, as best he can, by intuition or by sheer good luck."

Emerson Romeo, in *The Silent Broadcaster*, writes as follows: "Take it from one who for twenty-eight years had to resort to the oral and lip-reading method, and who until three years ago didn't know a sign from his elbow. Let us say right here—nay—let us shout it from the highest beacon that the signs are the best things for teaching! Not only have we found the sign-makers are far more learned and informed, far more clever and witty than the oralists on the same basis, but we have found it is so much easier to make yourself understood via the signs. We recall that when we started going with the oralists two years ago we almost dislocated our jaws trying to make ourselves understood, and we must have aged at least ten years from the facial contortions. When we arrived home from any oralist affair we were thoroughly and disgustingly worn out.

"Give us the dear old signs, any time, any place. Don't worry about the oralists. Sooner or later they will grow older, wiser, and more sensible, and will free themselves from the elders who taught them that sign-making was one of the cardinal sins and a penal offense. They will feel more at ease when signing, will be able to understand the other sign-makers more easily without the awful eye-straining and concentration to catch the lip movements, and withal will learn more from the signs than they ever will learn otherwise."

These authorities have been quoted in refutation of the unjust accusation that only the Catholic Church is in favor of signs and opposed to the strictly oral method of teaching.

No indeed, the Catholic Church, desiring the best for her flock, would like all the deaf to become expert oralists. It would then be much easier for the teachers and priests of the Church, for as Father Moeller, S.J., (an expert of many years' experience with the deaf) says, "Any priest would be able to minister to the deaf and preach to them."

The priests who minister to the deaf nearly all favor the combined method, because it gives them a greater assurance that what they are teaching is understood. They believe, above all, that the deaf themselves are more satisfied.

We must realize that there are about ten Catholic schools in the country where, with the time factor and everything else being agreeable, strictly oral instruction in religion would perhaps be sufficient. In the other institutions, however, where we are allowed only a limited amount of time to do a great deal of necessary work, we must use the best and quickest way of teaching, which, logically, seems to be the combined method.

Father Moeller remarks further: "Because of the prejudice unjustly created against the sign language, parents, persuaded that their children will be restored to normalcy and society in oral schools, will send them to schools where, according to the catalogue, at least, signs are tabooed. This accounts for the increase of the number of so-called oral schools, and for the fact that schools formerly known as Combined-Method Schools, wishing to please parents and fearing otherwise to lose pupils, have fallen in line with the spirit that prevails."

Certainly no priest is opposed to strictly oral schools. On the contrary, every Catholic priest and educator would be highly pleased to see the claims of the oralist verified. In fact, I myself am a member of "The American Association to Promote the Teaching of Speech to the Deaf" because I believe the deaf should be given every means to help overcome their handicap. Yet every priest who has labored among them agrees that even the orally taught deaf quickly learn the signs when they have left the school where the

language is proscribed, and agrees also that a priest who is unfamiliar with the signs certainly is not so fully prepared to deal with the deaf as a whole, as is the priest who can sign.

In the religion classes where the *combined method* is allowed the teacher has all means at his command. He may speak, and if his words are not understood, he may sign to clarify his meaning. He can stand before a large audience and draw his pictures and ideas by his hands and arms before their appreciative eyes. I might say here that since our Rhode Island School is an oral school, naturally our religious work there is entirely oral; but in Sunday services, attended by adults, I sign as well as speak.

To acquire a knowledge of the sign language, a person should associate with the deaf themselves or have a deaf person who is a good dactylogist teach them. The book by Father Daniel Higgins, C.SS.R., called *How to Talk to the Deaf*, is really the standard dictionary of the language among Catholics. He has also published a *Catechism with Signs for Religious Instructions to Deaf-Mutes*, which any teacher of the deaf will find of inestimable value.

The third means by which we can bring a knowledge of God to the deaf is by the use of auditory-aids. Of course, these will not be of use to every deaf person, because some of them are too deaf to be helped by them. However, there are some pupils in the schools—a great many, in fact—who, although they are classified as deaf, still have enough residual hearing to make use of these instruments.

In the Rhode Island School for the Deaf, and I presume in every other such school in the land, the pupil on entering and at stated times thereafter throughout his school career is given an audiometer test, which records the hearing loss of the child. A very great number of children are found with a degree of hearing which encourages the use of hearing-aids to preserve the remaining sense of hearing and to perfect their speech; for what the child hears he can reproduce very much better than only what he sees on

the lips of the teacher. If it is possible the teacher of religion should get permission from the school authorities to have a separate class for those children who have functional hearing. This would assure the advancement of this type of child more quickly in the catechism and would free him from the retarded condition that arises when he has to wait for his less fortunate classmates who have to gain their knowledge through the slow medium of lip-reading or the broader method of signing.

Most of the schools have very satisfactory hearing-aid equipment, installed many times by their own engineers and gauged to fit the need of the individual groups. Others have the more familiarly known companies dealing in hearing-aids make the installation.

Now we must discuss the other type of afflicted person, not the deaf but the hard-of-hearing person—the one with impaired hearing. For the past few decades a great deal of attention has been given to this type of person, and the Catholic Church should take her place in the front ranks regarding attention to them.

Our Catholic churches should be equipped with hearing-aids in at least one of the confessionals of the Church; and, whenever possible, some hearing-aids installed by reputable companies could be placed in various pews throughout the Church. It would mean only a nominal expense to the parish, doubly repaid by the amount of consolation which the hard-of-hearing person would receive from their use. These people should not be denied the consolation that the priest could give them in the confessional with an aid; neither should they be deprived of hearing the Sunday sermons and announcements for the week, when for a reasonable sum the aids can be installed. As there are about ten million hard-of-hearing people in the United States, all suffering from a more or less loss of hearing, surely there must be a large number of them Catholic, so large a number, I should think, that we cannot afford to neglect them.

In the Diocese of Providence, R. I., with the consent and

encouragement of the Ordinary, Most Rev. Francis P. Keough, D.D., a Guild was formed a few years ago to assist in the work for the deaf and hard-of-hearing. This Guild has enabled the moderator of the deaf in the diocese to install hearing-aids in some of the churches and institutions throughout the diocese. It has also put at his disposal individual hearing-aids for distribution among the hard-of-hearing who could not afford them. As for the deaf, the Guild has been of untold assistance to them in their spiritual and temporal needs. This organization has been the means of furnishing funds for missions, for Catholic literature, and the installation of Catholic books in the Rhode Island School for the Deaf. It has clothed children for First Holy Communion and supplied religious articles for both children and adults. This society has been the means by which halls could be hired for the entertainment of the deaf and their friends, and, when occasion warranted, has given financial assistance. However, the St. Francis de Sales Guild to assist the Deaf and Hard-of-Hearing intends to enlarge its sphere of activity. Its aim is that every deaf and hard-of-hearing person in the diocese will feel the result of its benign influence.

If you will kindly permit me to do so, I should like to give public acknowledgment of gratitude to my Bishop, the Most Reverend Francis P. Keough, for his continual aid and interest in the deaf and hard-of-hearing. The deaf of Rhode Island certainly have in him a friend whose equal it would be hard to find in the length and breadth of the land.

CATHOLIC BLIND-EDUCATION SECTION

PROCEEDINGS

FIRST SESSION

TUESDAY, April 15, 1941, 11:00 A. M.

The first meeting of the Catholic Blind-Education Section was called to order and was opened with a prayer by the Chairman, Sister M. Richarda, O. P. After a few words of greeting to the Sisters who had come to represent their respective schools, the minutes of the previous meeting as printed in the Annual Report for 1940 were then read and adopted.

Those present at this meeting were:

Sister Rose Winifred, C.S.J., Sister M. Ferdinand, C.S.J., Sister M. Fabian, C.S.J., Sister Catherine Veronica, C.S.J., and Sister Gregory, C.S.J., all of St. Joseph's School for the Blind, Jersey City, N. J.

Sister M. Dolores, C.S.J., Sister M. Louis, C.S.J., of St. Mary's Institute for the Blind, Lansdale, Pa.

Sister M. Benigna, O.P., Sister M. Alma, O.P., and Sister M. Richarda, O.P., of the Lavelle School for the Blind, Williamsbridge, New York, N. Y.

Before the reading of the first paper, a business meeting took place. At this meeting the Sisters elected a Chairman and Secretary to replace Sister Richarda of Lavelle School, who resigned both offices. It was with regret that Sister Richarda handed in her resignation. Sister M. Gregory, C.S.J., of St. Joseph's School for the Blind, Jersey City, N. J., was elected Chairman for 1941, and Sister M. Louis, C.S.J., of St. Mary's Institute for the Blind, Lansdale, Pa., was elected Secretary.

A paper, "Teaching the Handicapped Child," was then read by Sister M. Ferdinand, C.S.J., of St. Joseph's School for the Blind, Jersey City, N. J. An interesting discussion then followed.

The meeting adjourned at 12:15 P. M., with a prayer.

SECOND SESSION

TUESDAY, April 15, 1941, 1:45 P. M.

The Chairman opened this session with a prayer. After a few preliminary remarks on the subjects discussed at the morning session, the second paper, "The Advantages of a Social-Work Program in a School for the Blind," was read by Sister M. Richarda, O.P., of the Lavelle School for the Blind, Williamsbridge, New York, N. Y.

Discussion of the paper followed, supplemented by the personal experiences in the line of social experiences with children under the charge of different Sisters. Dancing, Attendance at social functions, etc. were discussed.

The session concluded with a prayer.

THIRD SESSION

TUESDAY, April 15, 1941, 3:30 P. M.

The meeting was called to order and opened with a prayer by the Chairman. The attention was called by the Chairman to a device which proved helpful in preventing children with a little vision to look at braille writing.

A paper, entitled "Fostering of Reading," was read by Sister M. Louis, C.S.J., of St. Joseph's School for the Blind, Jersey City, N. J.

After a discussion of the aforesaid paper and several other questions relating to social attitudes, benefits of museum for use of the blind at Museum of Natural History, and whether the Taylor slate or Braille slate should be used in the study of arithmetic, was discussed.

We all expressed our regret at the resignation of Rev. Joseph M. Stadelman, S.J., from the Catholic Blind-Education Section, due to illness. We all hope and pray that he will keep us in mind, although no longer able to take an active part in the program.

The meeting adjourned at 5:00 P. M.

SISTER M. RICHARDA, O.P.,
Secretary.

PAPERS

TEACHING THE HANDICAPPED CHILD

SISTER M. FERDINAND, C.S.J., ST. JOSEPH'S SCHOOL FOR THE BLIND, JERSEY CITY, N. J.

For more than one hundred years, society has given recognition to certain groups of children with special needs, and has attempted, in one way or another, to make some sort of helpful provision for them. The general belief, however, that such children, of necessity, demand the right to particular attention and care, and should, as a matter of fair play, be granted opportunities equal to those of the average child, has been of recent origin. Those of us who devote our lives to improving the conditions of the mentally or physically handicapped tend to forget that we may have under our charge one who is endowed with a powerful sense of leadership and who may some day steer America in the wrong direction unless he is trained to lead her in the right.

Most of the rules applied to the teaching of the normal pupil are similar to those employed with that of the handicapped child. The presentation of every lesson must be made at the level of a child's understanding, and this is particularly essential in the case of sightless children since their range of general information is somewhat limited. Such physically or mentally deficient children must form their characters on habits of efficiency and success. During their grammar-school years, this is most effectively attained wherever an opportunity is presented to them of being successful in the things that children value.

Handicapped children are especially dependent upon their environment; therefore, it should serve to make them feel secure in themselves and give them a normal and pleasing personality. Teaching such children is a science as well as an art; and those engaged in this work have before them a difficult and responsible task which must be undertaken slowly and carefully. Instruction, for the most part, should be largely objective; and because of the progressive trends

of education, this applies particularly well to the visually handicapped who are compelled to grope for the bulk of their knowledge. The teacher of such children should be one who loves them, and who knows and understands their situation. Only such a one who has adopted this frame of mind can be free from prejudice, and willing to be led by the child along his own little way. To attempt to steer him through the course of the normal child is quite likely to result in failure. It is the problem of teachers to set themselves to the task of making these children, in spite of their handicap, enjoy as much happiness and success in this world as possible. For, too often, the popular notions of today seem to assign to these children a little world of their own, remote from the rest of society, their claim to which, according to the fickle calculations of the majority, has been forfeited by the loss of sight. They avoid the fact, that, even though some physical deformity has deprived certain individuals of the priceless gift of eyesight, it does not necessarily follow that the intellect, emotions, desires, and needs of those concerned have been seriously influenced or impeded. Therefore, children under such circumstances require instructors who will keenly sense their respective wants and who will fully understand their personality.

In all the modern modes of education, the secondary schools have the greatest responsibility toward society. They must teach the youth to think, to form and expound lofty ideals, and to thoroughly understand democracy. But above all, they must impress each student with the social, political, and economic obligation he or she has to meet. As the aim of education is to prepare one for complete living—which means to be as useful and happy as possible—we must supply to those afflicted such training as will enable them to render profitable service according to the opportunities afforded them. We must never assume that the handicapped child need become a liability to himself or to society; for, it is just this lack of confidence in the blind exhibited by the general public that places an almost im-

penetrable barrier across the road to prosperity for them. But rather, we must always assume that regardless of their handicap they are an asset, and must be educated accordingly. Unless this is accomplished, and unless we succeed in winning them over to the fact that they are not totally incomparable to their seeing associates and are most certainly capable of ultimately earning their own livelihood, the blind will create a problem more urgent than we realize at present.

The first problems that present themselves are those of surmounting the technical and mechanical difficulties encountered in reading, arithmetic, and in the development of special methods for the mastery of other subjects. It would be highly impractical to suggest any specific plan for overcoming these difficulties, but a few principles of vital importance and assistance may be here considered. First, a study by unit must be employed of everyday life for the child of limited capacity. From the artificial experience obtained in the classroom, to life itself with all its realities, hardships, and setbacks, is a step far too dangerous and difficult to even attempt to span without the most detailed and discreet preparation. The pupils of defective mental or physical ability find it hard and sometimes impossible to remember what they have been taught or to comprehend something discovered or set forth by another person; but can occasionally, in fact, much more frequently, do acquire beneficial results from what they themselves have accomplished through their own efforts. Therefore, one of the major tasks confronting the teacher of the handicapped child is to have on hand a desirable collection of object-teaching material.

READING

Since the child hampered by some handicap requires careful direction in utilizing his leisure time, what better means of doing just that could we afford him than reading? This will not only gain for him an unbounded variety of entertainment, but it will also prove to be the source of a vast

and priceless treasure of ideas from which he may fashion wholesome dreams and happy creations evolving from a vivid imagination of the material received from reading. There is no other subject in the entire school curriculum which has a more important bearing upon the success of a pupil. For, from this fascinating subject may be drawn a copious store of knowledge, enjoyment, and ideas, unparalleled by the gifts derived from any other source. This observation is, in a very special manner, particularly applicable to the situation of those children whose eyesight is either totally gone or impaired seriously enough so as to hinder them from profiting on a large scale from the lessons taught by that foremost teacher of all time, "experience." They, through compulsion, must resort to that spacious and intriguing realm of the imagination, about which their entire mental and even physical development may be said to center. It is from this realm that they must abstract the nucleus of their general and practical information; and so it is perfectly obvious that the most productive field from which these fruitful advantages may be reaped is reading. Therefore, every teacher should consider seriously how she can instill into her pupils a deep and understanding love for reading.

The development of skill in this subject is a complex process. On the whole, the methods employed for normal children may likewise be employed for the handicapped, with the exception that the latter require much more intensive drilling and cannot be expected to attain the same standard of achievement. Generally speaking, the greatest emphasis should be placed on silent reading. Teachers, then, should strive for a mastery of this art by their pupils. When the class practices oral reading, it is well to call upon one student and have him read a story to the others. This may be offered as a reward for good behavior; and, used in this manner, it furnishes a motive for the pupil's reading ability.

SPELLING

In the teaching of spelling, one thing is of untold value, and that is interest. For, every time we speak or read, or listen to others doing so, it is done by means of words and more words.

The teaching of this subject to the handicapped child of the intermediate grades must be taken slowly, and with a few words plus their definitions rather than long and tiresome lists. Oral spelling is a great favorite with children, since writing often consumes a great deal of their energy. Whereas, when they spell orally, they appear to feel much better repaid for their efforts.

ARITHMETIC

Great care and patience are required in leading a child through the operations of fractions and decimals. Percentage, which is a direct outgrowth of these two, demands an equally firm foundation. Any attempt to teach these should be preceded by much oral and objective exercise. Such items as the handling of money serve to hold the pupil's interest. And so by these and others of similar interest value, coupled with daily drills and reviews, he should obtain some comprehension of the science of numbers.

GEOGRAPHY

Geography is probably the best content subject taught in school. It breaks down racial and national prejudice, thereby doing much to bring about that which is so needed today for the reign of peace among all nations. Any subject that will enlarge their outlook on life and arouse sympathy for others should have a special place in the school work of handicapped children. The equipment of a geography class for such children should contain a globe, with a surface plainly raised so as to indicate various places. In this way, even the most backward child can conceive some idea of the earth and its shape. The dissected wooden maps, as well as the material found in the Geographical Readers, Stories of

Travels, and radio programs dealing with the study of foreign lands are all of invaluable assistance, and because of their appeal to the children's imagination are indispensable to any well-balanced school schedule.

ENGLISH

In teaching English to those handicapped with blindness, example is more effective than precept. This subject should not be restricted to a given period of the day, but, rather, pupils should strive continually to attain habits of good English. A few helpful points in conjunction with this may here be noted. First, language should be clear and comprehensive, as those so handicapped depend almost solely upon their mental conceptions; secondly, some relation to the child's environment should be made; heroes and heroines from literature worthy of admiration and imitation should be stressed; lastly, there should be a pleasant association in the child's mind regarding the English periods and all related branches, but, most of all, provision should be made for story-telling and dramatization, for what boy or girl is not given to playing the role of some one other than himself. The blind pupil is no exception here.

The greatest stimulus to the handicapped is faith in themselves; and this must be fostered every day of their lives. They must realize that they are as much a thriving and pulsating part of this world, and have as many rights and possibilities as any one, regardless of a public which is frequently biased and uninformed and which would have them believe that they are remote from the rest of society. They must be confident that they are just as capable and qualified for earning a livelihood for themselves, yes, even for their families, as their seeing neighbors.

Only this conviction will give them the patience and perseverance they need on their dark and rocky road through life. But children handicapped with some mental or physical deficiency must also receive encouragement before they are able to place any reasonable amount of faith in themselves.

A child, whether blind, deaf, or intellectually hampered has a right to be happy and should always be made to feel so. It is just such lack of encouragement to the blind displayed by so many people that prompts these handicapped to inevitable loss of self-confidence. Simple educational activities should be so modified as to allow them some reasonable hope of looking forward to a happy and useful life. Let our slogan ever be:

"HELP THE HANDICAPPED HELP THEMSELVES."

THE ADVANTAGES OF A SOCIAL-WORK PROGRAM IN A SCHOOL FOR THE BLIND

SISTER M. RICHARDA, O.P., LAVELLE SCHOOL FOR THE BLIND, WILLIAMSBRIDGE, NEW YORK, N. Y.

The measure of a nation's worth is not in the power of its army or navy, but in the staunch character and social worth of the individuals who are fortunate enough to be governed by it.

Social Service is not anything new. The only new thing about it is the "term." It is as old as Christianity itself. Was not Jesus Christ, its Founder, a true Social Worker? There never has been nor will there ever be a more perfect one. Did he not spend His life in doing good? Social Service today calls not for changes in principles, but, rather, for adjustment of those principles. Merely doing the things which we have been used to doing in an informal manner, nowadays in a formal one. Keeping up with modern changes and trends which face the world today. Working hand in hand with those Social agencies round about us.

Therefore, as the subject of my paper, I am going to put forth some of the Advantages the Lavelle School has derived by establishing in our school a Social-Service Program.

Among the Advantages, I shall note the following:

(1) The Social Worker Acts as a Contact Person Between School and Home.
(2) She Can Interpret and Represent the School to the Community.
(3) She Arranges for the Medical, Psychological, Psychiatric Examinations—also Admission to Hospitals.
(4) She May Help the Family in the Acceptance of Religious Principles.
(5) She is Often Instrumental in Planning the Child's Admission to the School.
(6) She May Do Individual Case Work When She Deems it Necessary.
(7) She Keeps Adequate and Complete Records of

Each Child with Reference to Family History and Development.

(8) She Can also be Responsible for an After-Care Department.

(1) *To Act as a Contact Between the School and Home:*

When the child enters a school for the blind, many times the parents feel that this is the end of their responsibility as far as an active participation for his present and future planning are concerned. Although the parents may be very willing to come and see the child and take him home weekly and in some cases only occasionally, in many instances their interest goes little farther than this; for instance, many of them leave the clothing, medical, and future vocational planning entirely up to the school and feel that they should not have any part in the planning. Although the Residential School is able to do a good job in the education of the blind child, if there is not a satisfactory home contact much will be lost. When the child leaves the school, if his family have not been a part of his environment while he was still a pupil, they will resent having a newcomer into the family group. They will be unwilling to make the necessary adjustments involved in having their blind child at home. We have known many cases where, after the child left the residential school he was returned to a family who did not seem to want him. We cannot wholly blame the family for this; for if they have not learned to take responsibility for the child while in school, it is hardly right to expect them to do so when he leaves. Now the Social Worker who visits the home periodically can learn many important facts about the family which may or may not throw some light upon the child's behavior at school. In turn, the school is often in a position to give information about the child to the parents in terms of his specific handicap. Very few parents really understand their blind children—sometimes it is because they really are not acquainted with the skills and techniques in training such a child. A Social Worker plans her visits

accordingly to the special needs of the family. The following instance will illustrate what I mean:

Bobby, aged twelve, came to us from another school for the blind where he was very much misunderstood—both because he had a few physical weaknesses and because he seemed a little retarded. The parents of this child were at wit's end to have the boy do better. When he went home he was placed under a great deal of pressure and made to do things beyond his mental capacity. When this child was recommended to us a careful family history was taken, not only in terms of getting specific information, but, also, in terms of trying to ascertain attitudes of the whole family toward this child. The parents were never told that the child might be a dull normal child, although he was placed in an opportunity class. They also thought that his habit of "Enuresis" was purely meanness and punished him without considering its effect on him. After Bobby had been with us for a few days it was our feeling that he wanted to be good but that his physical weakness was an involuntary act on his part. The Social Worker then tried to explain to the mother that she should not put the child under so much pressure, that he shouldn't be constantly reminded of his failings. She also helped the mother to understand that her son was doing his best within his mental capacity. She had a conference with the Sister in charge of him in the cottage as well as the Sister in the classroom. Each was able to give an account of the child's actions. This in turn was interpreted to the family.

You might ask, "Why couldn't the Sisters have done this without the aid of a Social Worker?" Well, we know how reticent some parents are in telling their real feelings to a Religious. Many of them are very much embarrassed when they have to tell their difficulties to others than seculars. Therefore, the Social Worker is an intermediary in this case.

Another point is that the parents don't always visit at an opportune time when all members of the staff are at hand.

In some cases the parents may be ashamed of their blind child that they would rather not see him. It is extremely important for a school to know just how much the parents consider themselves responsible for their child's blindness. Sometimes a little medical interpretation can help the family to accept the child and his handicap, whereas if this is not done, much will be lost in terms of the child's adjustment in his family group. It is important that a friendly contact and understanding be established between the school and the home as early as possible since upon this fact may rest the ultimate adjustment of the child.

Then there is the child without family ties. Here the Social Worker plays an important role since she tries to find near relatives and works to have them assume responsibility of the child. This may only be in the way of planning vacation visits for him—and yet it means so much to the child to feel that there are those who are interested in his welfare outside of the immediate school staff. A case in point is a little boy, now in the school, whose mother died last year. Her sister was visited and it was explained to her just what it would mean to this boy to have him come to them during vacation recesses. But alas—they were on "Relief" and although she wanted the boy, an extra mouth would be a serious liability in this family. The Social Worker made a visit to the Department of Public Welfare and explained the social advantages involved in allowing Mrs. V. an extra few dollars to cover this child's food while he was in their home. At first the Social Worker met with much opposition in terms of legal technicalities—but a frank and sincere talk with those in charge convinced them that a routine could be stretched. Now the child goes to his aunt's during vacation periods. The Social Worker reminds the Department of Public Welfare of their agreement each time a vacation is due, or else it would be forgotten in the daily rounds of the public investigator. Therefore, you can readily see how impossible it would be for the Sister to

make such contacts with Public Departments, when cases like this arise.

In court hearings, the Social Worker can be present and represent the school and its position in terms of education for the blind child. Many times the public official or lay person does not realize how important it is to get the child in school as early an age as possible.

(2) *She Can Interpret and Represent the School to the Community:*

By her attendance at meetings, by her various contacts with the other social agencies within the Community, she can interpret the function of the school. This is especially important when the school is under Religious auspices. Many times people feel that the Religious are not modernistic and that they are not acquainted with up-to-date skills and techniques of educating the blind. Our Social Worker has often heard people say, "I did not realize or dream that Catholic Schools for the Blind are so well equipped as the non-sectarian schools." In this day and age of ours when there are trained technicians in every field—it is well to have our standards judged rightly within the community. This is where a Social Worker is in a position to do what we are not able to do in the community.

(3) *Social Worker Can Arrange for Medical, Psychological, and Psychiatric Examinations—also Admission to Hospitals:*

Here again she can interpret to the doctors by writing complete and comprehensive case histories. She can take the children to the clinics and can interpret the diagnosis of certain defects to both the school and the parents. She is able to visit the various hospitals and clinics and explain the work of the School. This is extremely important especially when working with the psychologist. Very few psychologists know and have the thorough knowledge of the special techniques in educating the blind child. They may know the general, but not the minor points which may be

involved in order to judge rightly the results of his tests. For instance, a psychologist once asked of our Social Worker how it was that a child with slight vision could try to draw objects but that they seemed to be very different from the model given. The Worker had to explain in terms of a special type just the peculiar sort of vision this individual child had. How perhaps he could see things at a distance but near at hand how distorted they appeared to him. Various other questions arose and it was up to the Worker to explain as the test progressed what to expect and not expect from the individual child in question. These tests require several hours and what Sister is there unless she were engaged in the field of Social Work could afford to go to these Clinics and spend hours beside having her other duties to perform. It would be a physical impossibility for her to do so.

(4) *She May Often Help the Family in the Acceptance of Religious Principles:*

It is unfortunate but true that often parents of blind children give up the practice of their religious duties because of their child's affliction. The Religious have a great advantage because of their vocation of dealing with parents of such children. They can appeal to them as educators as well as Religious. Her advice and her knowledge of the child bears great weight in some cases and may in time enlighten these parents as to the duties they owe to their children as well as society and the Church, thereby, making them conscious of their religious obligations. But we all know there are some parents whom the Sisters could not approach in this matter. The Social Worker then can visit the home and by gaining the confidence of the parents can help them to a better understanding of the religious issues involved. Other parents feel that because of blindness their child cannot enjoy the benefit of a Catholic Education. Too often they have been misled in the interpretation of a Catholic School by prejudiced individuals who think that Religion is the

only thing that is stressed in a Catholic School. The Social Worker by being alert can correct these false assumptions also.

(5) *She is Often Instrumental in Planning for a Child's Admission to the School:*

Although a mother may have been told of a Catholic School for the Blind she might dismiss the plan for her child if she is not immediately visited by the Social Worker—or if she cannot be persuaded to visit the school herself. The Social Worker is able to make quick contact with other agencies involved and get an adequate picture of the whole situation. In some cases it is better for parents to remain in the background as far as taking direct responsibility for their child since they may be morally and physically unfit to do this. Then the Social Worker can follow through another plan in connection with the various agencies involved.

(6) *She May Do Individual Case Work with Children if This Seems Necessary:*

Sometimes the child needs individual guidance along certain lines. For instance, the Social Worker may by individual conference determine how the child feels about his family, the school, and his associates. She may learn his ambitions—she may help him to an understanding of what it may mean to him in terms of real living when he leaves school. The Social Worker can then work with the individual Sister who has the child either in class or in the cottage, in order to bring about a better understanding of all factors involved. Many times the Sisters become acquainted with unfortunate home conditions. If the Sister learns of them she in turn can refer them to the Social Worker and with the cooperation of the different agencies with which she gets in contact can correct these conditions. This again may throw light on certain behavior problems.

For instance, we have a child who is slowly losing her hearing. She is quite insistent in being told her condition and constantly tries to bring the fact that she has limited hearing into the schoolroom, in the hope that she will be

exempt from certain work. The Social Worker in her talks with this child is trying to get her to express her feelings about her loss directly to her, rather than annoying others with her defect. She is endeavoring to explain to this child that although the loss is a great one—although the Sisters and her companions have a real sympathy for her—if she is to live a happy life, she must try and put this fact in the background and endeavor to get as much out of each day as she possibly can. She is encouraging this child in the writing of little selections of poems as a possible vocation later, in writing verses and rhymes for a Greeting-Card Concern. It would be too much to expect of any teacher to give such individual attention to all her children. In each case, however, she will report to the teacher the steps she has taken and the results of her efforts. Her duty is to study the child in the light of her social experience.

(7) *She Can Keep Adequate and Complete Records of Each Child with Reference to Family History and Development:*

Such records are important when lengthy summaries and histories are required to be sent to other agencies. Then, too, the Social Worker by keeping records can ascertain progress and growth in many aspects of the child and the family's development. Since so much stress is laid nowadays upon the emotional tendencies and attitudes of the child—such as his feelings about home, school, etc. also that of his parents—the Worker if she takes a record of periodic interviews with those involved can determine the best course to be followed when the child is to leave the school. Also, records in a school for the blind will be extremely valuable in the future in determining the many points which a residential school has to offer the child and his family. Then, too, records can serve in making concrete research into the many aspects of the education of the blind child. A School of Social Service now includes in its program the "Training of the Blind," with specific reference as to the part a Social Worker can play. When this school en-

deavored to get records—all identifying information is, of course, changed—this was impossible as nowhere in the country could there be found a school with a social-service department equipped to fill this need. We have at the present time quite comprehensive running records of each child.

However, the Social Worker must be mindful of the Records having meaning to the school and the teachers. She must record in such a way to make accessible information easy for the teacher to get at without reading much useless material. We may say, then, that the keeping of Records in a school for the blind should have two purposes: (1) For the immediate use of the staff of the school who is not interested in long detailed descriptions of home, etc. and (2) for the Social Worker, herself, who uses her records in an evaluation of the whole situation. This is not easy to do as many times the Social Worker gets so involved in the technicalities of her own job that she forgets the records should at all times have a concrete meaning to the other members of the staff. Most Schools of Social Work train their students to take complete and involved records. We have evolved a method of using topic phrases so that the teacher will not need to wade through a lot of extraneous material.

(8) *The Social Worker Can be Responsible for an After-Care Department:*

When the child leaves the school many adjustments have to be made. Where is he going? What are the specific factors involved in planning for him? A Social Worker in a school for the blind, if she is on the job, will have so made her contacts while the child is yet in school to insure some concrete plan. The family, if this be the thing to do, will have been helped to understand the child and their own feelings toward the child. From this point the Social Worker can explain what seems best for the individual child in terms of what the teachers have found out about him. If High School is to be considered—should it be in a Residential setting, or should it be having the child go out to a seeing high school. If the latter is that case—What about

interpreting to the school who will accept the child something about the blind in general and something about the individual child? What about getting the necessary material brailled? What about planning a program which will best suit the child's needs? All these things the Social Worker can do. Then there is the need of adequate vocational guidance for the blind. Most schools feel that this is not their direct responsibility but our Social Worker believes that this is a really important part of the school's contribution to its blind charges. Vocational guidance does not always mean getting a child a job—but helping him to realize what he can and cannot do in terms of his own and community limitations. She teaches the child how to make his own contacts with community resources. She helps him to realize that while blindness may have seemed an incident in his life while he was still under the protection of the school that now blindness may have new aspects. He cannot always choose the profession he would like—people are not always willing to accept him, even agencies for the blind. Blindness isn't hard to take when one is a child, but when one becomes older and realizes the many frustrations it brings—a Social Worker can help the child to accept this. She can bring into play the spiritual background which the school has given the child—she can help him to see the Wisdom of our Lord in all things even though at first it may be hard for the child to understand. (Our Social Worker has had contacts with such as these and have known blind persons who have turned away from their religion just because they were not given an adequate understanding of what blindness means in terms of living outside of the school.) Too often blind persons expect everything to come to them—just because of blindness. There is an art in learning how to be blind and being able to admit that blindness is not always so easy. So often a child becomes disillusioned after leaving the school, the Sisters, and friends whom have practically grown up with him. Here is where the Social Worker brings the school and its ideals to the

child. She visits him when he is unable to get out and sustains him when a job is not forthcoming.

Here are a few qualifications which I think every good Social Worker should possess and a few personal touches which I deem most necessary in a Social Worker in order that all concerned may benefit by her services. *Personal Note:* "A good Social Worker should at all times remember that she is only part of the school program. She should not try and impose her ideas on the Sisters who are, after all, technicians in their field. She should at all times remember that she is a representative of the school, and that as she conducts herself in the field—so will her school be judged. She should be willing to modify her ideas—no matter how good they may seem to her—with those of the other members of the staff. She should have an honest acceptance of the school and its program. She should at all times remain objective—not letting her personal feelings about situations get into her thinking. She should not concern herself with problems within the school program which are none of her business. She should try to have a good relationship with all the members of the staff. The Social Worker must remember that she is only part of the whole program designed to make the child a better member of society."

In conclusion, may I say "Each individual Sister is a Social Worker in her own classroom. That without her kind cooperation, her constant interchange of ideas, and mutual understanding of plans suggested, regarding the children under her care, the Social Worker could not do her duty in her specialized field of labor. She being a Social Worker brings to us all the social forces of the community that may be of service to us. Through these and her own encouragement and sympathetic attitudes, she helps us to build up the spirits and self-respect of the individual. Love of God expressed in sacrifice and service in behalf of these Sightless Little Ones, regardless of whether we are fortunate enough in having a Social Worker or not, is what counts. Social Work if it be all that it should, must follow the example of Christ, the true Social Worker."

FOSTERING OF READING

SISTER M. LOUIS, C.S.J., ST. MARY'S SCHOOL FOR THE BLIND, LANSDALE, PA.

"After the grace of God flowing to us through the channels of prayer and the sacraments, I know no greater solace to the soul than the soothing words of a good book."—*Brother Azarias.*

Children are the most precious gift of heaven to earth. They have immortal souls, created in the image of God, coming forth from Him and returning to Him. In every child are infinite possibilities for good or evil and the kind of influences with which he is surrounded in childhood largely determines whether or not the budding life shall bloom in fragrance and beauty, with the fruit thereof a noble, Godlike character.

The cultivation of the intellect and the will is all-important, but not greater than soul culture, for out of this cultivation comes the more abundant life, bringing forth the fruits of the spirit—kindness, gentleness, peace, truth, faith, hope, love, reverence for God, for each other, and for His lowly creatures.

To this noble work we, as religious teachers, have been called and to it we should render all that God has given us of insight and wisdom, strength, love and gentleness. patience and humility.

In considering the power of good literature in forming character, it were well if we would heed the words of Bishop Spalding on this subject: "The world's spiritual wealth, so far as its existence other than in the minds of individuals, is stored in literature . . . in books—books which inspire faith and courage, confirm hope, beguile sorrow, teach wisdom, fill the memory with beautiful and noble thoughts, thrill the heart with heroic aspirations, sow the mind with seeds of truth—books the great treasure house of the soul's life, of what the best knew and believed, felt, suffered and

died for. Whoever fails to make himself a home in this realm, is shut out from what is highest and most divine in human experience and sinks into the grave without having lived."

There is more to the reading of any book than meets the eye. The wealth of information gathered together cannot be estimated, and the personal drama reenacted in each individual's mind has no measurable equivalent.

To truly understand another's beautiful thoughts requires almost as much time as to conceive them. Therefore, it is self-evident that love of good literature is not arrived at by accident. The road upward is long and difficult, but the journey well worth while. To help smooth the way to greater appreciation, the reading habits of our children should be guided tactfully and well. This is desirous with all boys and girls, but in a special way in directing the children under our care.

From the earliest beginnings, the course of a child's reading should be supervised. By this I do not mean that the individual imagination should be harnessed, but that care should be exercised in the choice of the books that are to find their way into the life of a child. Because the imagination plays such a vivid part in the assimilation of any book and particularly so in the case of the child deprived of sight, this care in overseeing the selection is by no means an insignificant task. However, let us be cautious in asserting control over the reading habits of our charges lest we unwittingly thrust upon them our interpretations, our desires. Imagination is a priceless thing that can be quelled too easily in some children—and persistence is a trait that bears strengthening in all.

Too much stress cannot be laid on the supervision of student reading. As each child has definite tastes in food and reacts differently to diverse sounds, so, too, does each one take and claim for his own a different meaning from the written word. Preference for the better things should be instilled in the child's mind while it is yet open to reactions

. . . the habit for wanting the best—like all other habits—can be developed more surely in youth.

Life seems to move more swiftly as one grows older—there are fewer leisure moments to spend with one's book friends—and the time that is allotted to this activity must do manifold duty. We *must have learned to think deeply* that we may exchange places for the moment with the author, thinking his thoughts, experiencing his reactions, living the written existence. *We must be able to differentiate wisely* between the good, the not-so-good and the bad, that our contacts with another's mind may help us live a more complete life—accepting that which is best, discarding that which is evil.

This ability to *think deeply* and *differentiate wisely* is not bestowed upon us in one lump sum, nor is it given to one and withheld from another. These gifts of wisdom are accumulated little by little.

There are two distinct branches of reading, each equally important, each filling a needed place in life. Reading that is required, because of one's studies and recreational reading (the difference being that the one is done through necessity to gain information and the other for relaxation) should stimulate the imagination, waken and discipline the emotional powers, give clearer insight into human nature and invest the mind with breadth and reach and grasp.

It is the recreational reading on which we should expend our efforts to see that this activity among our girls and boys is diverted into the proper channels. True, "look-ups" and reference work require a certain measure of fostering so that the interest and desire to continue this quest for additional facts grow. But reading for the sake of reading, for diversion, for momentary escape from everyday affairs, for consolation and uplifting—love of this kind of reading must be planted tenderly, nurtured slowly, and guided constantly, until the plant is strong enough to weather the storms and the roots deep enough to furnish strength for the blossom and fruit which it will surely bear. The consoling words of

a character in that beloved old morality play can be aptly applied to the companionship of books—good books:

"Everyman, I will go with thee, and be thy guide,
In thy most need to go by thy side."

Today, more than ever before, our pupils have a wide variety of works from which to choose. Our braille associations are doing a marvelous, and truly noble work in keeping our unseeing pupils abreast with the times. Added to the classics of yesteryear we have many of the contemporary works of today . . . and the brailled magazines supplement the radio in keeping the blind well informed on current topics. No longer are they deprived of the uplifting, refining influence which is one of the essential purposes of worthwhile reading.

Among other praise-worthy publications of the present day, the *Catholic Digest*—that "golden thread of Catholic thought"—answers a long-felt need. It is patterned on the *Reader's Digest* and represents weeks and weeks of search and research on the part of its keen-minded editors. "Like a humming bird that sips from the brightest flowers, the *Catholic Digest* gathers nectar from the Catholic press. It is immensely gratifying to see the joyous anticipation with which our girls and boys welcome each new month's issue. Those responsible for the guidance of our children's reading can feel absolutely safe in allowing the youngest as well as the oldest child free access to its every page and article." Perhaps in years of the not-too-distant future there will be other Catholic magazines which will take inspiration from the *Digest* and find their way into the hearts of our dear blind.

If we can inspire our pupils with a love of good reading, we will enable them to realize the help such occupation will afford them, both personally and in their intercourse with others. As Religious, we can give them no better object-lesson than the picture of Jesus reading and interpreting the Scriptures in the synagogue at Nazareth, or that of His —and our—Blessed Mother repeating in her simple lan-

guage the lesson of the Scripture to her little Son in Nazareth's humble home.

In fostering love of reading among our children, it is well to remind them that books like friends should be few and well-chosen, for it is only the best that will teach them to refine their pleasures when they are young, and recall them with satisfaction when they are old, for . . . "as the twig is bent, so is the tree inclined."

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 16, 1941, 2:30 P. M.

The opening meeting of the Seminary Department was held in St. Peter's Hall, on the second floor of the Municipal Auditorium. The Reverend Peter Leo Johnson of St. Francis de Sales Seminary, St. Francis, Wis., President of the Department, occupied the chair.

After the opening of the meeting with prayer, the President welcomed the delegates and expressed his gratification at the large number in attendance. The reading of the minutes of the last meeting was dispensed with, and the acceptance of the minutes of the 1940 meeting as printed in the N. C. E. A. Bulletin for August 1940 was moved and seconded.

The Chair was then empowered to appoint the Committees on Resolutions and Nominations. The members appointed were:

On Resolutions: Rev. John J. Clifford, S.J., Mundelein, Ill., Chairman; Rev. Daniel M. Leary, C.M., J.C.D., Northampton, Pa.; Rev. John J. Kenny, C.SS.R., Oconomowoc, Wis.

On Nominations: Rev. H. C. Koenig, S.T.D., Mundelein, Ill., Chairman; Rev. Philibert Ramstetter, O.F.M., A.M., Detroit, Mich.; Rev. Chester A. Ropella, S.T.D., J.C.D., Orchard Lake, Mich.

The first paper of this meeting was read by Very Rev. Joseph A. Behles, C.SS.R., Ph.D., Redemptorist Fathers Seminary, Oconomowoc, Wis. The subject was "A Health Program for Seminaries," and Father Behles treated the problem in terms of the method followed at Immaculate Conception Seminary, where careful examinations before

entrance and watchfulness throughout the Seminary course have proved most fruitful.

An interesting discussion period followed. Very Rev. James T. Fleming brought out the dangers of making the student over "health-conscious," since imaginary ailments can do almost as much harm under these circumstances. He referred to instances within his own experience where students had serious operations performed needlessly, unconscious victims of self-suggestion. Very Rev. Michael J. Larkin, S.M., agreed that operations have a tendency to come in clusters, but questioned the effectiveness of any specific program to avert this. Appendectomies are the most common type of operation, and it is difficult in any given case before the operation to decide that it is unnecessary.

Rev. John J. Clifford, S.J., pointed out that we are inclined to overemphasize physical defects. The work of the priesthood is done in very great measure, not by the husky or the effervescently healthy men, but, by those who almost died in the seminary, or for whom a short life has been foreseen. It is undesirable to place too much emphasis on a health program, other than a routine physical examination, and the correction of known physical defects.

Others who contributed to the discussion were Very Rev. Anselm Schaaf, O.S.B., Rev. Robert A. Hewitt, S.J., Rev. Francis J. Connell, C.SS.R., and Very Rev. Peter F. Mizera, O.S.B. Among the topics discussed were the desirability of reading at meals from a health standpoint, the need of spiritual direction which understands the psychiatric approach, and the necessity of inculcating a supernatural viewpoint, as well as a natural one relative to health problems.

The second paper of this session was presented by Very Rev. James T. Fleming, S.T.D., J.C.D., Rector of St. Mary's Seminary, La Porte, Tex. His subject was "The Necessity of Teaching IV Book of the Code in Seminaries." Doctor Fleming brought out the importance of the Fourth Book

of the Code, and the comparative neglect into which processual law has been allowed to fall in the courses in our seminaries.

In the discussion which followed, Rev. Peter L. Johnson, the presiding officer, stressed that there is a very great difference between what the law is, and jurisprudence; i.e., how the law is applied. We should have a greater consciousness of jurisprudence, relative to Church Law, and consequent upon this there would be a better understanding of processual law. Rev. John J. Clifford, S.J., told of the means employed at Mundelein to inculcate a better understanding, as, v.g., a mock court, in which a trial is carried on in the fourth year of Theology. Three or four sessions of this court are held every year. One of the difficulties where there is not a proper understanding of procedure, Father Clifford went on to say, is that priests are apt to arouse false hopes in people seeking an ecclesiastical divorce. The Chicago practice is to have as much as possible of the matrimonial work handled through the Chancery Office, and the Chancellor comes each year to the Seminary to talk to the fourth-year men on the manner of presentation of cases.

Rev. Chester A. Ropella expressed the opinion that it was much more important for the students to have the impediments clearly in mind than the procedure, but they should know first, who can attack the validity of a marriage, and second, what evidence is acceptable before a matrimonial court. In Detroit there are a number of assistants who take courses in procedure at the Chancery Office, and the cases are turned over to them for preparation. Rev. John M. Fearns pointed out that the Fourth Book deals with much more than marriage. Marriage court procedure is used in Dunwoodie to teach the general rules of procedure. Doctor Fearns further ventured the opinion that some connection on the part of professors of Canon Law and Moral Theology with the Diocesan Curia

is desirable, in order that they may pass on to the students the local *praxis curiae*.

Rev. Francis J. Connell, C.SS.R., brought out the point that the student should understand that the Canon Law is not a purely human device, but is the result of divine help. Rev. John J. Clifford, S.J., in voicing his agreement with this, called for more stress upon the sanctity of the Sacrament of Marriage in the courses of Canon Law, and pointed to the large number of cases pending before our diocesan tribunals in confirmation of this need. Right Rev. James T. Fleming recalled the words of Monsignor Benson, that "we are living in an atmosphere of heresy," and adduced the necessity of the course in processual law, which is given for three hours a week for a full semester at La Porte, from local conditions which make it impossible to send all the parties at interest in marriage cases to the Chancery Office. There are eleven counties with only one priest in them, and both knowledge and experience are needed on the part of all the priests, since if they know with exactness what the Church requires for proof, much trouble and misunderstanding would be avoided.

In further discussion, in which Doctor Fearns, Father Connell, Monsignor Fleming, and Rev. Charles J. Willis, S.M., joined, the adaptation of Canon Law studies to local needs, the problems arising from the Helena Case, and the usefulness of various textbooks on procedure were subjects of comment.

The meeting adjourned with prayer at 5:00 P. M.

SECOND SESSION

THURSDAY, April 17, 1941, 9:30 A. M.

The second session was opened with prayer by the President. Right Rev. Albert G. Meyer, S.T.D., S.S.L., Rector of St. Francis Seminary, St. Francis, Wis., read the first paper on "The Role of Sacred Scripture in the Seminary." Monsignor Meyer set forth the many ways in which the course in Scripture may be made ancillary to other disci-

plines, and dwelt upon the usefulness of the forthcoming translation of the New Testament by American Biblical scholars.

The paper gave rise to an animated discussion. Rev. Peter L. Johnson, President of the Seminary Section, began by commending the paper, and he recalled that in the Northwest Territory every section 16 out of the 36 sections into which each township was divided, was set aside to support the Bible, the school, and the minister. The Yankee colonist from Vermont or New York felt the necessity of a school, in order that he might read the Bible. We Catholics should never forget that we are really the first heirs of the Sacred Scriptures, Doctor Johnson added.

Rev. Francis J. Connell, C.SS.R., remarked the necessity of profound Biblical scholarship on the part of those teaching Dogmatic Theology. Some of our proofs are open to reinterpretation in the light of such scholarship. Monsignor Meyer enunciated the desirability of learning the texts in the classroom in English rather than Latin, if possible. Rev. Thomas U. Bolduc, S.M., speaking in reference to the new translation of the Bible, asked what authority it might be said to possess. It is basically a translation of Saint Jerome, but there are some passages which are not translations of the Vulgate, but rather references to the Greek text.

Monsignor Meyer in reply stated that the new version is based on the Vulgate, but some critical readings are allowed which are not in the Vulgate. There is authority from Rome for such translations. Rev. Vincent J. O'Connell, S.M., expressed his opinion that the use of the new version in study clubs is an admirable idea, and he would extend this to the use of English texts in Apologetics. But relative to the scientific use of the Scriptures in the Seminary, he ventured the observation that it is better that the seminarian come to a knowledge of what the classic text of the Vulgate is. The proofs in Dogmatic Theology are based on the Scripture in the Vulgate rather than in the

Greek. Rev. Francis J. Connell, C.SS.R., seconded these observations of Father O'Connell, saying that the mind of the Church is that the Vulgate should be used.

At this point the Most Reverend Vincent Ryan, D.D., Bishop of Bismarck, N. D., entered the hall, and at the request of the President assumed the chair.

In continuation of the discussion, Rev. John J. Clifford, S.J., stated that the only acceptable text in dogmatic discussion is the Vulgate. He went on to commend Monsignor Meyer for having left out the paraphanalia of erudition in his paper, and having accordingly arrived at the heart of the subject. Father Clifford inquired as to the methodology favored by Monsignor Meyer, whether scientific erudition or the Sacred Scriptures themselves are foremost in his presentation. In reply Monsignor Meyer observed the necessity of acquainting the students with the text of the Scriptures before starting critical studies. Daily Bible readings in the Minor Seminary have been found very helpful. The big problem, Monsignor Meyer added, is to bring the student to a careful and interested reading of the Scriptures.

His Excellency, Bishop Ryan recalled his days in Dogma Class, and stated that the question recurs—is the Vulgate the last proof? Some of our texts are open to question or difficulty. Archbishop Ireland once said "Some Biblical scholars know what all the theories are, but they don't know what is in the book."

Very Rev. Anselm Schaaf, O.S.B., raised several questions. Is the context argued from adequately in Dogma Class? Are there some texts overused, some not used sufficiently? Do we tend to overstress the human element in the Scriptures when we treat them merely as works of style, as happens in some cases. These gave rise to further discussion participated in by Monsignor Meyer and Monsignor Mizera.

At this point the Most Reverend President General, Bishop Peterson, and the Reverend Secretary General, Doc-

tor Johnson, honored the Seminary Section with a visit. His Excellency, Bishop Peterson addressed the group as follows: "I have been making the rounds of the various sections, and this is one meeting that I could not miss after a quarter of a century in Seminary work. I notice that the paper under discussion has to do with Sacred Scripture, and its place in the Seminary. This interests me, because at one time I had a certain amount to do in giving the Scriptures their proper place in the Seminary curriculum. In my student days we had two periods a week, of forty-five minutes apiece for Scripture, whereas Moral Theology was given five hours a week. As Rector, I had occasion to increase the Scripture allotment to four periods a week.

"All that we do, all that we are takes us back to the Sacred Scriptures. The more we know of them, the better priests we shall be. This is a settled conviction of mine. Some years ago I wrote a preface to the Dictionary of the Bible, and at that time I said that the more we know, the more we read the Bible, the more fruitful our lives and our preaching will be. It does people a great deal of good to hear the beauty and majesty and sonority of the Scriptural language. We are doing our students for the priesthood a very great favor in encouraging them in every way to read it, because they are brought closer to the words and the message of Christ, their model of priestliness.

"The other day an interviewer asked if the modern translation, which is shortly to appear, could be the source of any harm. I told him that such a possibility was very slight. However, he had a point there, even though he was a non-Catholic. Our people are used to the Scriptures as they are, and might be disturbed at what would seem to be a great change. His point was well taken, in the sense that we should keep the faithful constantly informed concerning the Scriptures, and should constantly exhort them to read the Book of Books.

"In the Seminary the Scriptures are not to be treated like a body in a dissecting room; rather our purpose is to make

our seminarians learn the language of the Scriptures. It is cognate to the language of eternity. We do not know what the linguistics of eternity are—but the Lord *has* spoken to us here below, and there must be some kinship in it to His communication with us in heaven. We can prepare our students for what may be heard or seen in the hereafter by bringing to growth in them a familiarity with the Scriptures.

"A sermon without use of the Scriptures is frothy and light. The young men should be made so familiar that they will instinctively use the sacred texts, and employ the language of God Himself. There is a danger of insisting too much on the scientific. This is necessary, but the great thing is to make them hear and read the vernacular Scriptures rather than in Latin or Greek.

"I feel at home here more than anywhere else. I would like to stay, but my duty takes me to other sessions. We accomplish a great deal here in both learning and teaching. All of us can teach one another. I have in mind Bishop McQuaid of Rochester, who built a great Seminary. I asked him to send representatives to the meetings of this Association. He said, half in jest, that they could learn nothing. I asked him, then, to send them so that they might teach the others. Our faculty of learning never dies, nor does our need of it.

"I am glad to see such a large attendance. Here we have a chance to talk over difficulties and troubles, which we find everywhere. We will find at least in talking them over that they are all common, and in the mere act of phrasing them our problems are made clearer."

Rev. George Johnson, Secretary General, extended to the Department and its officers his congratulations on the fine program which had been prepared. In particular he singled out for commendation the success of the Department in securing Bishop Ryan to give a paper on rural problems, which are among the most important problems before the Church in America today.

The second paper of the morning session, entitled "Catholicism and Americanism in the Seminary," was read by Rev. Basil R. Reuss, O. Praem., LL.B., St. Norbert Abbey Seminary, West De Pere, Wis. Father Reuss gave a timely and instructive dissertation on the means of imbuing the seminarians with an informed patriotism.

In the discussion which ensued, the presiding officer, Doctor Johnson, paid tribute to Archbishop Ireland as one who had made Catholicism and Americanism his whole life and interest, and who was indefatigable in his preaching of the duties of good citizenship to his fellow Catholics. Rev. Vincent J. O'Connell, S.M., advanced the contention that the ideals of the founding fathers of the Republic and those which the Holy Father has recently set down as the Catholic program for social reconstruction are one and the same. The democracy of the "town meeting" and the American Catholic program are true Americanism, and it is the liberalism of the nineteenth century which is the "fifth columnist" in the nation today, according to Father O'Connell.

Father Reuss mentioned that he had spoken recently to a gathering of Catholics on the function of our government as it exists to enforce the rights set down in the Declaration of Independence. After the meeting, more than a score of the audience asked him whence he had derived this apparently novel doctrine, and there were some inquiries as to the feasibility of proving that Catholicism and democracy are compatible. It is interesting to note, Father Reuss continued, that today at the Gregorian University Father Capello is teaching that the Church is most happy in those countries where separation of Church and State obtains. Father Reuss went on to emphasize his preference for the teaching of the Catholic philosophy of government, something which is very little done, even in our Catholic law schools, even though Dean Pound of Harvard has stated that he would like to see the study of Suarez and DeVittorio made compulsory in Law Schools.

Right Rev. James T. Fleming, in his remarks, quoted the

adage that "history is a conspiracy against truth." He expressed his fear that many of our clergy have been too easily convinced by what non-Catholic writers have to say relative to the Church's stand in politics. One is almost tempted to suggest a compulsory reading of Chesterton and Belloc in our Seminaries, to bring about the habit of reading critically, Monsignor Fleming concluded.

Father Reuss took occasion to repeat his thesis that the Puritan idea of the state was indirectly Catholic, as was that of Jefferson. Cardinal Bellarmine, for example, had written several works for the instruction of James of England, in which he did not uphold the divine right of kings, as the Stuarts understood it. A book opposing Bellarmine's doctrine was brought out, under the title "Patriarca," and a copy of this work which was in Jefferson's library bears notes in his handwriting indicating his opinion that the author had not answered the arguments of Bellarmine. Rev. Francis J. Connell, C.SS.R., noted that the theory of the Social Compact was equally in vogue at the time of Jefferson, and might equally be cited as the source of the principles of the Declaration.

Further discussion, in which Rev. Joseph Buckley, S.M., Rev. Joseph P. McNamee, S.M., and Rev. Peter L. Johnson participated, dwelt on the scholastic theory of the origin of authority in political life, the necessity for further study of the Catholic foundations of our independence, and the nature of social sanctions in a democracy.

The meeting adjourned after prayer at 11:45.

THIRD SESSION

THURSDAY, April 17, 1941, 2:30 P. M.

This session was a joint meeting of both the Major- and the Minor-Seminary Departments. Rev. Peter L. Johnson presided, and opened the meeting with prayer. He then welcomed the members of the Minor-Seminary Department to the deliberations of the Session, and expressed the pleas-

ure of the delegates at the presence of the two prelates who were to give the paper and conduct the discussion, the Most Rev. Vincent Ryan, D.D., and Right Rev. Columban Thuis, O.S.B.

In introducing Bishop Ryan, Doctor Johnson brought out that the question which was to be discussed was a burning one, and that Bishop Ryan came with the full panoply of knowledge on the matter. Doctor Johnson observed that while His Excellency might not be exactly a dirt farmer, he comes from the breadbasket of the world. Bishop Ryan's paper, which is printed elsewhere in these proceedings, was an eloquent call to an awareness of the problems and the opportunities before the Catholic Church in the rural districts of this country.

The discussion was led by Right Rev. Columban Thuis, O.S.B., who represented, as Doctor Johnson pointed out, the centuries-old Benedictine tradition which always has been close to the land. Abbot Thuis began by remarking that the function of a discussion leader is not to talk, but to make others talk. He called attention to the fact that it might be open to question what the word "rural" means, since some writers make cities of 100,000 and over the only truly urban centers, whereas Bishop Ryan in his paper seems to make centers of 2,500 or less a rural area.

Rev. George M. Nell made the point that in his locality, five miles from the railroad, it was possible to find rural, village, and urban populations all in the same general locale. They all afford different problems, and the census should make the distinction plain, as should the writers.

Bishop Ryan offered as a possible division the rural-farm population, those living on the farm, and the rural non-farm population, those not living on the farm. Rev. Henry Holleman stated that we can afford to disregard the figures, whether they are exactly within what the Department of Agriculture or the Bureau of the Census classes as rural, if we consider the circumstances. Father Holleman went on to note that in his diocese Bishop Ryan had several cities

which might be called rural towns, and others of the same size which are not farm cities. Abbot Thuis in this connection remarked that Indianapolis has been called the greatest rural town in the world, since it is a centre of rural activity. He went on to say that according to Father Edgar Schmiedeler, O.S.B., every city of 100,000 and over is dying out, unless replenished from the country. The Abbot posed the question as to whether we should work more for the five-sixths who are in the city, or for the one-sixth who are in the country, and who are the hope of the future.

Father Connell remarked that it was not impossible to concentrate on both, without neglecting the peculiar problems of either. Our students and our priests should be brought to an interest in both, and they should study both urban and rural problems. Father Holleman made the point that in North Dakota, or in country districts in general, 50-100 families will often constitute the parish, whereas in New Orleans we find parishes of 1,300-1,400 families. It would follow from this that while five-sixths of our people may be in the city, many more than one-sixth of our priests are in the country.

Very Rev. Anselm Schaaf, O.F.M., gave as his opinion that the seminarian or priest of today is far from averse to working in the country. In his experience he has found that outside speakers, round-table discussions, and special parts of the classes in Sociology and Pastoral Theology may well arouse an interest and enthusiasm in the seminarian. Rev. Vincent J. O'Connell, S.M., offered the course given at Notre Dame Seminary, New Orleans, as one which might possibly have the answer to many of the problems proposed. There is a course in the Holy Father's Principles of Social Reconstruction, given in the Sociology course. In the Seminary we cannot do anything more than insist on principles; it is up to the bishops later on to make them work out in practice. We follow Monsignor Haas' idea, which is to give no practical work, but to make plain that

the work is there to be done, not by the priests alone, but, by the people cooperating with them.

Bishop Ryan disclaimed the idea of starting a new course in the seminaries. Any idea of the superiority of the city to the country may be dispelled by talks from the Rector, and the battle is then half won. The Rural Life Conference has a new plan. Last year there was a conference at St. John's College, Collegeville, Minn., under Benedictine auspices; a second school is under way this year in Atchison. These are most useful, because a country pastor must have much in the way of leadership which a city pastor may not need.

Rev. H. Joseph Jacobi, Director of Charities of New Orleans, asserted that if he were to return to the Seminary, he would most of all attempt to bring down to the level of the ordinary person the points learned in philosophy and theology. One contribution might be to make the students practice enunciating principles in common, ordinary language. Another point is to learn to quote books, even when they are by non-Catholics. These quotes of, e. g., a White House Conference which mirror the teaching of the Encyclicals are much better received than the Encyclicals themselves.

Abbot Thuis raised the question of the utility of seminarians working in rural parishes during the summer. Very Rev. Michael J. Larkin, S.M., instanced that most of the students at the New Orleans Seminary come from the country, and are pretty well acquainted with the difficulties of country life. What we should aim to do is to make our people more satisfied with farm life. In the last fifteen years there has been a tremendous migration from the rural districts of Louisiana to the cities, and the rural priest's problem is to rouse his parishioners to a pride and satisfaction in their way of life. Some of them do not take adequate care of their farm property, and almost give the impression of living in the country until it is possible for them to move to the city. In some districts there are only the very old

and the very young. Our seminarians do go into the country to teach catechism; they might go further and collect some statistics. But it is important that a young man going to the country after his ordination understand the importance of sitting still and learning, before attempting to make changes.

Father Nell warned against allowing priests to start co-operatives, since they fail every so often. Let the groups rather organize themselves, and then have the priest get in back of the group. Study clubs are most helpful in keeping the priest in touch with those who are engaged in cooperative activity. In his own parish, Father Nell added, whenever a problem, e. g., of rural electrification comes up, he and his parishioners have studied it in the study clubs, and can control any situation or meeting, even though the priest is on the sidelines. Monsignor Murray made reference to the Antigonish cooperative movement, and His Excellency, Bishop Ryan paid high tribute to its leaders, under the direction of Doctor Coady. His Excellency said that before the cooperative movement started the region was among the most forsaken on the continent. The people were buying high, and selling low, but now an equality has been restored, and the movement has spread throughout Canada, to the farms, the fisheries, and the crafts. The Department of Agriculture, in its Division of Rural Life, follows this experiment very closely. His Excellency repeated that the great thing was to remove any sort of a stigma from rural pastorates.

Father Nell decried putting a new course into the Seminary curriculum, but expressed the opinion that it was most desirable that in their free time the students become acquainted with what others are doing in the rural field, e. g., at Antigonish.

In conclusion of the discussion, Abbot Thuis remarked that the subject is a vital one, but there is no need of a new course; rather an amplification of the old courses is called

for. The Seminarian has much to learn after he leaves the Seminary, and the Seminary merely gives him the tools.

The meeting was concluded with prayer at 4:15 p. m.

FOURTH SESSION

FRIDAY, April 18, 1941, 9:30 A. M.

This session consisted of a most interesting and helpful discussion of Seminary problems, and practically all present took part. Very Rev. Michael J. Larkin, S.M., Ph.D., led the discussion.

A business session was held after this, at which the reports of the committees were received. The Committee on Resolutions reported as follows:

RESOLUTIONS

(1) A medical report on the physical and mental health of candidates should be made a prerequisite to their entrance to the Seminary.

(2) A survey course, at least in processual law, is recommended to all Seminaries.

(3) A personal knowledge of the text of the Sacred Scriptures is of paramount importance in the training of seminarians.

(4) The Catholic origins of the American form of government claim a special place in the courses of Church History, Philosophy, and Sociology.

(5) The problems of the Church in rural districts must be adequately presented to our seminarians.

These resolutions were accepted without change.

The Committee on Nominations reported as follows:

President: Very Rev. Michael J. Larkin, S.M., Ph.D., New Orleans, La.

Vice-President: Right Rev. Edward G. Murray, D.D., Boston, Mass.

Secretary: Right Rev. Albert G. Meyer, S.T.D., S.S.L., St. Francis, Wis.

Members of the Executive Board: Rev. Francis J. Connell, C.SS.R., S.T.D., Washington, D. C.; Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.

The Secretary, with the unanimous consent of all present, then cast one vote for the election of the nominees.

The meeting adjourned *sine die* with prayer at 11:00 A.M.

EDWARD G. MURRAY,
Secretary.

PAPERS

A HEALTH PROGRAM FOR SEMINARIES

VERY REV. JOSEPH A. BEHLES, C.SS.R., Ph.D., REDEMPTORIST FATHERS SEMINARY, OCONOMOWOC, WIS.

Of the three famous "S's"—*Sanctitas, Scientia, Sanitas*—the last is surely the least important in the life of a priest, but none-the-less important. Some heroic and saintly men have done splendid work for God and souls with very precarious health or even with advancing disease. Still, as a rule, people do not do more but rather less than their health allows. Hence it is to be regretted when, after years of study with the necessary financial outlay on the part of individual, parents, and seminary, a priest is unable owing to poor health to do the work for which he was trained. Most of us, no doubt, are acquainted with instances of young priests who, after leaving the seminary, were chronic invalids and able to do little if any of their priestly work and perhaps even died within a comparatively short time.

Hence the importance of seeing to it that only those are admitted to the preparatory seminary who come from a healthy stock and enjoy sufficiently good health, that periodic physical examinations be made to give assurance of continued well-being, that proper medical care be given in case of illness, and, finally, that during all the years of preparation we give the students the necessary physical training that will enable them, in the ordinary course of events, to maintain physical strength and well-being for many years of fruitful labor in the Lord's vineyard.

Each student applying for admission to the minor seminary should present a complete health certificate before acceptance. The form to be filled out by the examining physician should be furnished by the seminary and, if possible, the examining physician should be designated by the seminary. Recently, at the urgent insistence of our college physician, we have introduced an added procedure in our Redemptorist preparatory college at Kirkwood, Mo. After the newly accepted students have been at college for a week

or two, they are sent to a nearby Catholic hospital for a complete check-up. The hospital sets aside a room containing three beds. Each day about noon three students are sent to the hospital. During the afternoon and evening the interns compile a complete health history of each student; an X-ray of the chest is taken, likewise various blood tests, including a Wassermann test. By the time the college physician arrives at the hospital next morning everything is ready for his personal examination. If nothing out of the way is discovered the student returns to the seminary and another is sent in. If some suspicious symptoms or facts come to light the student is retained in the hospital until the college physician gives his decision.

Where it can be arranged, students should receive a thorough health examination each year of their seminary course, if possible by the seminary physician. At least, upon their return to the seminary each year they should be required to bring along a report from physician, oculist, and dentist. Thus any hidden ailment will likely be discovered before it has reached a more advanced stage and suitable steps taken to remedy the matter.

I need hardly emphasize the need of having a competent seminary physician in both minor and major seminary—a man who is primarily interested in the welfare of the seminary and of the priesthood and who will not hesitate to inform the proper seminary authorities should he decide that a seminarian's health is insufficient for the work of the sacred ministry.

The advisability of having a trained infirmarian in both minor and major seminary is likewise worthy of consideration. If this is not feasible, it would be well to select promising students early in their seminary career to act as infirmarians. In the course of years they can become quite proficient—they are taught many things by experience and from the instructions and advice given by physicians. However, we must guard against the danger of student infirmarians overestimating their capacities and prescribing

medicines and treatment that should be left to the physician. Also guard against the possibility of the infirmarians themselves getting the "medicine habit" because of easy access to the medicine cabinet.

In passing, I mention the question of mental health and emotional stability. Cases of dementia praecox can and do occur among a large group of seminarians. In the *Ecclesiastical Review* for October and December 1936, Dom Thomas Verner Moore has discussed "Insanity in Priests and Religious." He gives practical suggestions for the detection of Prepsychotics who apply for admission. As an indication of the onset of a praecox mental deterioration, he mentions an affirmative answer to the following question: "Did the candidate, after a successful career in school for some years, commence to fail and continue to do poor work for several years up to the present?" He likewise warns against extreme types of characters when associated with strong tendency to irritability as likely to have psychotic breaks. When the least suspicion arises it would be well prudently and in confidence to question older and reliable seminarians. In the past, young priests have gone to pieces mentally or emotionally soon after their ordination. Seminary authorities were perhaps surprised. Fellow seminarians, however, declared it was just what they had expected; they had observed indications that something was wrong, but had maintained silence because no inquiry had been made. If, after proper investigation, doubt remains as to a seminarian's mental or emotional stability, the doubt should almost always, if not always, be decided in favor of exclusion from ordination.

Proper food properly prepared and in adequate quantity plays a large part in the maintenance of health and physical well-being. I quote: "We are coming to realize more and more that some of us may be slightly below par in physical vigor because of dietary deficiency. We can take 10,000 calories daily of perfectly good food and yet remain undernourished. One-fifth of this quantity will do if the materials are what we require. It has been estimated that 50

per cent of those who do not feel hale and hearty are victims of an improper eating regime. This is perhaps an extreme figure without much supporting evidence. Nevertheless, so many spectacular recoveries follow the restoration of menus containing all the essentials that we may accept the statement until more accurate information is available."

Whether, in this connection, it would be advisable to have a competent nutritionist or dietician make up a series of menus for the seminary, I am not prepared to say. As a rule, persons in normal health who are eating and exercising normally hardly require a scientifically arranged diet. The normal, traditional, non-secret foods chosen in reasonable balance and prepared with the skill and art of an able cook according to traditional and time-tested culinary practices will ordinarily provide a well-balanced diet sufficient to maintain vigor and efficiency. When a special diet is required for individuals this is best determined by the good sense of a competent physician with a knowledge of nutritional problems gained by wide experience in medical practice.

Here it might be well to suggest that the daily schedule be so arranged that seminarians are not forced to eat their meals in haste and that they have sufficient time after meals to properly digest their food before the next study or class period.

While it is not advisable to make seminarians too concerned about their health and thus tend to become hypochondriacs, still a course of talks from time to time on questions of health and physical training given by competent men will not be out of place. And speaking of hypochondriacs, it might be well to guard against the opposite danger of disregarding the assertions of seminarians that they are unwell and thus delaying proper remedies until it is too late. It does happen sometimes that people have to die to convince even doctors that they were really sick.

All experience proves the value of balanced physical exercises, especially when taken out of doors in the open air. Here I repeat some points suggested in papers on cognate

subjects read at previous meetings; e.g., "Recreation in the Seminary," by Rev. Ulrich F. Mueller, C.PP.S., in the New Orleans Meeting of 1930, and "Student Organizations in the Seminary," by Rev. James Huepper in the Cleveland Meeting in 1923.

As with most modern youth, sports and athletics take an important place in the life of the seminarian. These should be kept from becoming professional, should be so arranged that they include, not merely a select group, but, the whole student body. Hence all in all they should be intra-mural so that all concerned are given an equal opportunity to participate in them. Therefore, the number of sports and athletic exercises must not be too limited in scope so that there will be some form of exercise to interest every one.

Speaking of this matter I deem it wise to make the following observations:

(1) First, I quote from a letter addressed in 1928 by order of the Sacred Congregation for Seminaries and Universities to all the Ordinaries of the United States (*Eccles. Review*, 1928, p. 79): "In some seminaries an exaggerated importance is given to athletics, to the detriment of study and the work of spiritual formation. A reasonable amount of recreation is indispensable in a seminary as a mere matter of relief, spiritual and mental, to students who grow tired under the burden of their studies, and, likewise, to assist them toward proper physical development. However, sports are a means, not an end in themselves, and, therefore, ought to be chosen, not only with this idea in mind, but, also, with due consideration for the special nature and general purpose of the Seminary itself, which has not been established to turn out athletes who are able to exhibit their skill and prowess before the public on the athletic field. Rather, the purpose of the Seminary is to turn out athletes who will bravely fight the battles of the Lord." And again: "Certainly, personal cleanliness and care of the body are praiseworthy, and this for the easily understood reasons of hygiene. However, even this care of the body should be circumscribed by such precautions as Christian modesty

demands, precautions which unfortunately the world often pays little attention to; for which reason the Church disapproves and condemns such practices."

(2) When overemphasized, sports and athletics tend to occupy too much of the students' time and interest; also make them too fatigued to apply themselves properly to prayer and study. Then too, unless proper precautions are used, there is danger of injuries that may handicap them for the rest of their life.

(3) While I do not wish to exaggerate the argumentative value of some recent reports regarding the high percentage of rejections under the present Selective Service Act for reasons of health, still the figures should make us wonder a bit whether the competitive sports so popular in our high schools and colleges have really accomplished the improvement in national health and physical fitness which they were designed to a large extent to accomplish. Professor Leon G. Krantz, professor of physical education at Northwestern University in Evanston, Ill., is quoted as saying: "The millions spent by America for sports and physical education have been largely wasted. Far from producing a physically fit people, our sports program is in a large way responsible for the physical shortcomings indicated by the large number of draft rejections." He adds that physical educators have placed too much emphasis on competitive sports, resulting in discouragement to those who are poor in such competition and in early discontinuance even by good competitors because the competitive age is short.

This last observation—the comparative shortness of the competitive age—merits consideration. The ideal would be to accustom seminarians to forms of physical exercise that are not too much competitive so that all could take part and that even in after-seminary days the form of physical exercise would likely be continued. Unfortunately, it will not be easy to accomplish this purpose. Perhaps some of those here present can give us valuable suggestions. I merely state the following:

Quite some years ago—I cannot now verify the state-

ment—one of the Doctors Mayo of the Mayo Clinic strongly advocated the value of brisk walking as being a form of exercise that brought into play practically all the muscles, that led to the habit of deeper breathing, and that could be carried on by practically every one. Many prelates and priests of bygone years were proverbially veteran walkers, and facts would seem to show they profited by it and were able to carry on their work into a hale and hearty old age. I know the whole modern trend is in the opposite direction. People will generally not walk a few blocks if they can use a car. Nevertheless, it might be well worth the effort to encourage brisk and long walking on the part of the seminarians. Perhaps, if they once acquire the habit, they will keep it up in future years.

I understand that some seminarians have experimented with a course of calisthenics given to the seminarians over a space of time. I do not know whether it was found practical and whether it was possible to continue the course. Here again some of those present may be able to give us enlightenment.

Of themselves, the annual vacations should be of great benefit as a means of building up health since they offer time and opportunity for much-needed rest and recreation. If the vacations are spent at home, many seminarians manage to procure employment that calls for physical effort and tends toward physical development. Others, however, may find time heavy on their hands and spend it listlessly with less opportunity for physical exercise than they have at the seminary during the class term. The villa system of vacation has the advantage of offering opportunities of physical exercise in common with fellow seminarians.

One more remark and I shall have finished. We have a real and fatherly interest in the physical welfare of our seminarians. By word and deed let the seminarians be aware of this interest we have in them. It will help much to peace of mind—an item of no little importance in the life of the seminarians.

THE NECESSITY OF TEACHING IV BOOK OF THE CODE IN SEMINARIES

VERY REV. JAMES T. FLEMING, S.T.D., J.C.D., RECTOR, ST. MARY'S SEMINARY, LA PORTE, TEX.

Leo XIII wrote: "Without the knowledge of Canon Law, theology is imperfect, incomplete—likened to a one-armed man." (*Depuis le jour*, September 8, 1899.) I might add that any knowledge of Canon Law which does not include some acquaintance with the Fourth Book of the Code necessarily limps, for the fourth and the fifth books of the Code have been rightly called the feet on which the entire canonical legislation stands and moves. While all seminaries teach *"De Delictis et Poenis,"* either in Moral Theology or in Canon Law, to many priests *"De Processibus"* is an unknown book. The reason is not hard to seek, because until recent times the study of this book was not included in the curriculum of many seminaries. Though the position and relative importance of a special course in Canon Law in the seminary has been recognized since the publication of the Code and emphasized in the letter of the Apostolic Delegate (May 26, 1928), yet Canon Law remained a minor subject and so little time was allotted for its study, that large sections of the Code had to be omitted. The Seminary, in all the clamor that exists for adding to the curriculum, must ever bear in mind that its primary object is the adequate preparation of the majority who will be engaged in the ordinary work of the ministry. A knowledge of the Fourth Book of the Code was regarded as useful only for the few who might become officials in the Diocesan Curia. These few would in all probability be given the opportunity to do a post-graduate course, with the result that *"De Processibus"* was generally omitted in the seminary course in Canon Law.

Another reason for omitting this section is the admitted difficulty of the Book. Schmalzgrucher, in his introduction

to the second book of the decretals of Pope Gregory IX, which treats of ecclesiastical trials writes: *"Est hic liber omnium aliorum iuris canonici difficillimus, et maxime utilis."* Canonical procedure, writes Doctor Doheny in the foreword of his book *Practical Manual for Marriage Cases,* is avowedly so intricate, its courses so labyrinthine that too often the outsider's initial bewilderment discourages further study. In the Instruction *"Provida Mater Ecclesia"* (A. A. S. XXVIII 312-370), it is admitted that expert knowledge and special training in court experience are required to conduct trials properly and to adjudicate cases rightly according to the dictates of justice and truth. In fact, it is the wish of the Holy See that specially chosen young men who have received at least a doctorate in Canon Law at Rome should be trained at the Stadium of the Sacred Rota.

Briefly, the reasons for omitting the study of this section of the Code may be stated as follows: A knowledge of processual law is not required in the ordinary work of the ministry; the difficulty of the book precludes the allotment of sufficient time for its study in the seminary. I do not think either of these objections justify the omission of so important a section of the Code. It is true that we can be expected to give only an elementary course in Canon Law in our seminaries, but, I believe, that course should be comprehensive enough to enable the student to appreciate the entire Code as a unit. No book should be completely omitted. The judicial power of the Church is an important part of her social life, and surely the student should have some appreciation of the meticulous care which the Church exemplifies in her judicial and, for lack of a better word, quasi-judicial processes to the end that justice and truth might prevail. Doctor Louis Motry wrote recently: "The Fourth Book of the Code presents a system of processual laws in which the Church seems to realize that its sense of justice is placed before the bar of human and Divine judgment. . . . One cannot help but admire the desire of the Church to protect the basic rights of every defendant. The

most ample opportunity is granted to the accused to insist on respect for his rights." (*The Jurist,* Vol. I, p. 63.)

The spirit of both justice and charity pervades the entire procedure: The poor are provided with gratuitous patronage; the witnesses are protected from the wiles of cross examination—so frequently practiced in secular courts—and are exempted from any obligation to reveal matters that would bring infamy to themselves or to their relatives; the secret nature of the process makes due provision for the legitimate defense of the interested parties and at the same time protects them from the danger to their good name which might arise from publicity in certain cases.

There are reasons of a more practical nature which would seem to indicate, not merely the desirability, but, the necessity of giving the student some knowledge of court procedure, particularly in marriage cases. In the Encyclical "*Casti Connubii,*" Pope Pius XI dwelt on the growing disrespect for the sacredness of marriage, with the resulting increase in the number of divorces. It has been said that marriage problems are the bane of a pastor's life. Part of the priest's difficulty in these cases comes from his lack of knowledge of processual law. Most priests are well versed in the substantial law of marriage, but they do not always appreciate the prudence and wisdom which the Church displays in protecting the marriage bond in her processual laws. The results are often unfortunate in that some, conscious of their inability to present the case, take the attitude that nothing can be done even in the case which has the *fumus boni juris* and in which there is a possibility of procuring sufficient evidence to obtain a declaration of nullity, while others relying solely on the word of the interested parties and their own knowledge of substantive law engender false hopes and not infrequently give advice which, to say the least, is imprudent. The Church has had long experience in legislating under the guidance of the Holy Ghost. The fruit of this experience she displays particularly in the Fourth Book of the Code, which has more new legislation

than any other book. Every effort is made to safeguard Her tribunals from unjust sentences. If the student is left in ignorance of these laws and the long experience back of them, he is out of touch with the mind of the Church in this important field.

Father Laboure and Judge Byrnes in the preface to their book *Procedure in the Diocesan Matrimonial Courts of First Instance* state the reasons which urged them to publish their work as follows: "The rapid development of this country of ours makes it impossible for the great majority of our bishops to allow a certain number of their priests to devote themselves to the study of Canon Law. Our Catholic population is so large and the number of our priests is so small that all our efforts must perforce be devoted to the daily work of parochial duties.

"On the other hand, that very same development of the country brings to us many people rather ignorant of their religious obligations; the contact of our Catholics with their Protestant neighbors has created an atmosphere that is far from being favorable to the obedience due to the laws of the Church in the matter of marriage regulations. The result of these conditions is that we have here in the United States many more disputed marriage cases than in the Catholic countries of Europe where Church laws have been in practice for generations.

"Our clergy are thus placed in the somewhat strange dilemma of being unable to give enough time to the study of the rules of procedure prescribed by Canon Law in the trials of marriage cases when, owing to circumstances, they ought to be more familiar here with these rules than in any other country."

I think that quotation well states the practical reasons why the Fourth Book of the Code should receive more attention in our seminaries. Other authors have written with a view to aiding priests in their presentation of marriage problems to the proper authorities—to mention a few, Doctor Doheny, Doctor Ramstein, and Doctor Wannemaker;

yet if the elements of canonical procedure are entirely ignored in the seminary, the "outsider's initial bewilderment," to use Doctor Doheny's apt phrase, will undoubtedly discourage many from taking advantage of these works. I think most of us are more inclined to study subjects of which we have at least an elementary knowledge rather than ones which are entirely new to us.

The Fourth Book of the Code is undoubtedly a difficult one to master, but so are other tracts in Canon Law. I may repeat that there is no question of turning out experts. The Church doesn't expect that—even from the universities in this field. I believe the average student can and should be made familiar with the chief elements of an ecclesiastical trial; e.g., competency, constitution of the tribunal, the *jus agendi,* and *legitimatio ad causam,* etc. In the approach to the study of any subject an outline is always helpful; in this matter it is almost a necessity, as most students have only vague ideas on trials. It is not difficult to give an outline of the entire trial as a case evolves from its introduction through the various stages to the sentence and appeal.

In the present sad condition of Europe, the wishes of the Holy See, in regard to the training of judges and other officers of our diocesan courts, must needs be delayed. If the war were to end tomorow a considerable time must elapse before the majority of our dioceses can send a sufficient number of priests to be trained in Rome. In the meantime, priests engaged in the ordinary ministry will have to aid the faithful in the preparation of their cases for presentation to the matrimonial courts. Schmalzgrueber's remark that, notwithstanding its difficulty, a knowledge of processual law is *very useful* remains true.

THE ROLE OF SACRED SCRIPTURE IN THE SEMINARY

RIGHT REV. ALBERT G. MEYER, S.T.D. S.S.L., RECTOR, ST. FRANCIS SEMINARY, ST. FRANCIS, WIS.

The subject of Sacred Scripture has received its share of attention in the deliberations of the Seminary Section of the Catholic Educational Association. In the very first meeting, held in 1904, and again the following year in 1905, several papers were given dealing with the improvement of the teaching methods of Sacred Scripture. Again in 1914, the topic of Bible study in our seminaries came up for discussion. In 1921, just twenty years ago, a series of papers, dealing with various phases of the problems of Introduction and Exegesis, made up the main burden of the discussions of that year for the Seminary Section. Ten years ago a paper was read on the relation of Sacred Scripture to the subject of Homiletics. Beyond that, I find very little more in the annals of the Seminary Section on the subject of Sacred Scripture. Here and there, however, a paper was read, or reference was made in other sections of the Educational Association to the value of Bible reading and Bible study, especially in the teaching of Religion.[1]

The publicity given to the new revision of the Challoner-Rheims New Testament, and the designation of May 18 as Biblical Sunday by a large number of Archbishops and Bishops of the United States, have suggested the appropriateness of a paper on Sacred Scripture at this time. I am, of course, not unaware of the fact that what I have to say will not be new, but I do hope that it will prove to be stimulating, and that it may inspire some activity for the furtherance of the knowledge and love of God's holy word. I have purposely given my paper a rather vague and general title, so that whatever I may have to say would be fitting and to the point.

[1] *The Catholic Educational Association Bulletin*, vol. 1 (1904) pp. 177-184; 2 (1905) pp. 212-228; 11 (1914) pp. 378-392; 18 (1921) pp. 491-505, 538-578; 28 (1931) pp. 478-488, 731-743.

The purpose of Biblical Sunday is declared to be a three-fold one:

(1) To call the attention of the faithful to the Sacred Scriptures, which are the supreme spirtual treasure-house of all literature.
(2) To commemorate the new revision of the Challoner-Rheims New Testament.
(3) To secure the distribution of this New Testament among all Catholics.

In writing this paper I shall strive to develop a few considerations with regard to these objectives, in so far as they may seem to apply to the role of Sacred Scripture in the seminary.

It is a truism, which need hardly be elaborated here, that the promotion of biblical knowledge among the people must begin with the clergy. We must make our clergy biblical-minded if we would have our people "think the thoughts of God." And it is also a truism that to make our clergy biblical-minded we must do so by making the seminarist biblical-minded. It is not my purpose in this paper to discuss directly either the professor of Sacred Scripture and his qualifications, or the Scripture course with its content, methods, divisions, and importance. These points, I think, have been ably developed in the above-mentioned articles, the substance of which articles has not become too antiquated for modern reference and use. Moreover, both the professor and the course of Sacred Scripture are adequately provided for, in the way of new developments, through the agency of the Catholic Biblical Association, with its annual conference and its publication *The Catholic Biblical Quarterly*. It is rather my purpose to discuss the objectives of Biblical Sunday in order to promote in some small way the general training of the seminarist in becoming "biblical-minded," and thus through him, help to attain the objectives of Biblical Sunday by making our people also better acquainted with the great treasure-house that Sacred Scripture is and can be for them.

The Bible, of course, belongs to all; but it is essentially the book of the priest, who must show it special respect, love,

and loyalty. It is the serious obligation of priests to study the Scriptures, to read them, to preach them, and to draw from them all the profit possible for the guidance of souls and their own personal conduct. Now, as we well know, the unique distinction of the Bible is its inspiration and consequent inerrancy; it is the work of God; it is the word of God. It is this fact of inspiration, a dogma of our holy faith, which must determine our attitude toward, and our use of the Scriptures. It is this fact which makes the Bible preeminently the book of the priest and the seminarist. The more deeply, therefore, the seminarist is made to understand that the Bible is the word of God, different from other books, and the more he is made to realize all the implications of these dogmas of inspiration and inerrancy, the more will he strive to make it his chief *vade mecum* through life, and thus through himself make it a life-giving source of strength, light, and help to his people.

Our interest, therefore, in the Sacred Scriptures, derives in the main from the realization of their divine origin and character. This might be called the supernatural criterion of their merit and worth. It was the consideration especially of this supernatural standard which especially motivated the Fathers in their study of the Bible. Allow me to quote Father Fillion in this connection: "The riches and depth of thought contained in the Sacred Scriptures were ever the wonder and admiration of the Fathers, and for them no metaphor is forcible or beautiful enough to describe the advantages to be derived from their perusal and study. They compare the Scriptures to an inexhaustible mine of heavenly ideas natural and supernatural; enlightening and guiding us on the way to salvation. Sometimes the Scriptures are an armory, a treasury of spiritual doctrine; at other times, an inexhaustible fountain, a ceaselessly flowing stream, now a pearl of great price, then again a verdant meadow, enameled with flowers. Here they are sweetest honey, nourishing and strengthening food, a powerful remedy against the evils of the soul.[2]

[2] Fillion, *The Study of the Bible*, p. 38.

Quite apart, however, but not distinct from this supernatural criterion, there is another, a natural standard, which stamps the Bible as the supreme work of literature of all times. It has this primary advantage over all other classics in the fact that it is a veritable library of books—seventy-two are numbered by the Council of Trent—all gathered together into one volume. While purely human masterpieces are the product of one mind, or of a small group of minds, the Scriptures were written, under the inspiration of the Holy Ghost, by many men, under many conditions. No one, perhaps, has described this better than the eloquent Lacordaire: "Among an obscure little people, despised of other nations, a book is found, and if it were not the word of God, it would be the greatest monument of the human mind, a book to which even its enemies have been forced to pay their homage. Even Homer has not equalled the account of the lives of the patriarchs in Genesis; Pindar never reached the sublimity of the prophets; as historian, Thucydides and Tacitus cannot be compared to Moses. The laws of Exodus and Leviticus are far superior to those of Lycurgus and Numa. Even before the Gospel, Socrates and Plato had been surpassed by Solomon who left us in the Canticle of Canticles the most astounding song of divinely inspired love ever uttered by human lips, and in *Ecclesiastes* the eternally pathetic hymn of fallen humanity. At last the Gospel, completing its teaching, stamps and seals it all with a beauty hitherto unknown. Like Christianity itself, that beauty ever inimitable finds nothing comparable to it here below." [3]

To apply the natural test of great and supreme literature in detail, already alluded to in the above quotation from Lacordaire, would lead us too far astray; we have neither the time, nor is this the opportune occasion, nor have I personally the necessary equipment to develop this very attractive theme. If, however, the substance of a great book

---

[3] Lacordaire, *Oeuvres*, vol. VI, p. 67.

is "the extent and importance of the moral truth taught, and the powerful portrayal of human passion" in reaction to that truth, surely no book can dispute with the Bible the claim to first place in the rank of all literature, for no book compares with the Bible in aggregation of truth, or variety of passion. Not Homer's *Iliad* where events of less than fifty days are recorded, whereas the Scriptures hold in view the developing succession of centuries, and show life under an immense diversiformity of conditions. Not Dante, who is indeed deep and high, whose work epitomizes and crowns the literature of the Middle Ages, but who lacks the universal appeal and intelligibility of the Scriptures. Nor even Shakespeare, whose vision of the moral law is also grand, although perhaps not the equal of Dante's, and whose splendor of diction is worthy of all honor, but whose spiritual insight into the supreme mysteries of religion cannot reach the heights of the Sacred Books, even when considered merely as human literature. Or again, if literature is stamped great because of the characters created and the dramatic power of the situations involved, shall we say that the real or fictitious characters and events of Homer, Dante, Shakespeare—Achilles, Agamemnon, Ulysses, Francesca, Beatrice, Othello, Macbeth, Lear, Hamlet—are more glorious than the flesh and blood realities of Abraham, Joseph, Moses, David, Isaias, Jeremias, Peter, Paul, John, not to mention the human character of our blessed Saviour, in whom "we find the most perfect divine conception of man, and the most perfect human conception of God?"

"Truly, indeed, even from the merely human point of view, the Bible is without comparison the world's greatest book. Consequently, it is the one, which in all ages deserves the greatest attention. Its value and importance have ever been looked upon as unquestioned and supreme. Strange as it may appear, they have not been in the slightest way diminished by the successive revelations and triumphs of human thought." [4]

---

[4] Hogan, *Clerical Studies*, chap. The Bible, passim.

And in summary, may I refer you to the fascinating and interesting article of the late Archbishop Goodier on the unique position of the Bible considered as literature, which has no parallel in the literature of other people. As he points out, all other literature deals with man and the products of his mind. The Scriptures, however, begin with God and are centered on Him. Other classics are known by individual names: Confucius, Buddha, Vergil, Homer. The Bible represents a whole people speaking; it lays bare to our eyes the soul of a nation. It lacks the consciousness of literary effort so evident in most other classics; it is natural, spontaneous. All other nations produced literatures, but the literature of the Hebrews built them.[5]

Considering all these things is it any wonder, then, that the Church has always promoted the study and reading of the Scriptures, even independently of their supreme value as one of the two sources of revelation? The Church has, of course, always condemned the irresponsible, uncontrolled, harmful reading of the Bible, by which "the unwise and unstable turn Scripture to their own destruction." (2 Pet. 3, 16.) Nevertheless, in keeping with the possibilities of the actual diffusion of the sacred text, she has done her utmost to promote the reading and study of the Bible, even by the lowliest of the faithful, and this from earliest times. In the days of the Fathers of the Church, this profitable reading and study by all classes was promoted notably by Saint Jerome, from whom we repeat the oft-quoted phrase: *"Ignoratio Scripturarum ignoratio Christi est."* Or, I can refer you to his very interesting letter to Laeta, a noble lady of Rome, regarding the education of her daughter Paula. The good saint's directions concerning the scriptural training of little Paula could be read with profit by all teachers of religion, especially those engaged in this work in seminaries, major and minor. Again, in the Middle Ages, the laity as well as the clergy made great use of the Holy Scriptures, so much so that even non-Catholics have

[5] Cambridge Summer School Studies, *The Old Testament.*

called those centuries the age of one book and the time when the Bible enjoyed its most undisputed influence.[6] And were not the great masters of theology, first and foremost, *magistri Sacrae Scripturae?*

In our modern times, the recent Pontiffs, beginning especially with Pope Leo XIII down to Pius XI, have done their utmost to encourage and promote the reading and study of the Holy Scriptures. They realize that we are today the victims of centuries of underemphasis and neglect of the Scriptures, especially by the faithful, due to the trend of apologetic methods, which were occasioned and even necessitated by the Protestant overemphasis and misuse of the Holy Book. There is, to my mind, a parallel situation existing between the concept of the Church and the attitude toward the Bible. The exigencies of apologetic controversy obliged us during the centuries since Luther's revolt to emphasize and defend with vigor the static, juridic, and visible aspect of the Church, centering in the divinely constituted hierarchy of Pope and Bishops, somewhat, it must be confessed, to the detriment of the dynamic, organic, spiritual concept centering in the doctrine of the Mystical Body. It seems to be truly significant, then, that we should have rediscovered, if I may use that term, for an age that sorely needs this help, the Pauline conception of the Mystical Body; and thus, also, I would say, it seems truly significant that we are urged to rediscover again for and with our people the true significance of the Scriptures as the supreme spiritual treasure-house of all literature. For, I think it cannot be denied that the exigencies of apologetic controversies have made us necessarily emphasize the supreme criterion of Tradition and the teaching authority of the infallible Church somewhat to the detriment of the appreciation of the true value of the Scriptures. *We* are not worried, it is true, about the status of the Bible, as the following quotation from a Protestant magazine suspects many of

---

[6] The splendid articles on the Bible and the Medieval Laity, *Ecclesiastical Review*, March and June 1938; September 1939.

its readers to be: "Are you worried about the inspiration of the Bible? I know a splendid book that will settle the question for you. That is—the Bible itself." On our part, there need be and is no worry about the status and importance of the Scriptures, even though we illogically know very little or nothing of their contents from actual perusal. It is not necessary for us to have read and studied the Scriptures to give our assent to the truths taught therein, nor even to give our assent to the dogmas of inspiration and inerrancy, since the direct proofs for these dogmas lie mainly outside the book itself. Nevertheless, we repeat that the teaching authority of the Church—the Popes and the Councils—do not wish us thus to neglect the actual study and reading of the Scriptures.

We rejoice, therefore, at the encouragement given us especially by the recent Pontiffs in their repeated attempts to bring the Bible into the homes of the people, and to promote the use of the Bible by all, even the common people. Merely to mention the outstanding Encyclicals of Pope Leo XIII, *Providentissimus Deus*, and of Benedict XV, *Spiritus Paraclitus*, which together constitute the modern "magna charta" of Scriptural studies—merely to mention these encyclicals and other documents of recent Popes, like those establishing the Biblical Commission with degrees in Sacred Scripture, or the foundation of the Biblical Institute by Pius X, or the many utterances of Pius XI—merely to mention these documents is proof enough of the solicitude of the popes "to impart to Scripture study a direction suitable to the needs of the day," and "to promote this noble discipline," in order that we, like Saint Jerome, might become ardent in our love of the Bible, constant in our reading and meditation of it, thorough in our study of the Scriptures, devoted to the interpretation of the Church, zealous in leading others to this fountain of grace. Allow me just one quotation, from Pope Pius X: "The more we read the Gospels, the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I

have lived among the common people and know what they want and what pleases them. . . . No matter how many prayerbooks and books of devotion there may be, none is better than the Gospels." [7]

Let us not say, therefore, that these our efforts to call the attention of the faithful to the Sacred Scriptures as the supreme spiritual treasure-house of all literature are exaggerated. There is no reason to fear Bibliolatry, no reason to fear that the faith of our people in the teaching authority of the Church will be undermined, any more than that the doctrine of the Mystical Body rightly understood will undermine the external visible jurisdiction of the hierarchy in the minds of our people. Nor should we say that the Bible is remote from human life and modern conditions, for it is eternal, and has a message for every generation and each individual life. The Bible is not dry and uninviting, but the most fascinating of books, unrivalled both in thought and language. And in this day and age, when almost every one reads, and when good books are of the utmost importance, it seems particularly opportune that we should rejoice in the publication of the new revision of the New Testament as a providential means to bring the knowledge and reading of the Bible more than ever before to our people. "Our generation needs help which only the Bible can give. It needs to know more about its Saviour, and there is no life of Christ comparable to that given in the Gospels. It needs more information about the Church, and the New Testament describes the foundation of Christ's Kingdom. It needs enlightenment on many a point of faith, worship, and practice; and these rest largely on Scripture. It needs the heavenly atmosphere and the eternal viewpoint, and there is no book of meditation and prayer equal to the Bible. It needs direction in conduct, and in the Bible it can find examples, warnings, and correction, models, commandments, and counsels. It needs encouragement, and the Good News

---

[7] Pope Pius X, in his letter approving The Society of Saint Jerome. For other references, cfr. Fonck, *Enchiridion Biblicum.*

and comfort of the Scriptures have never failed to give this." [8]

The second objective of Biblical Sunday is to commemorate the new revision of the Challoner-Rheims New Testament. The work of this revision has now been sufficiently advertised, at least to the clergy of the United States, that it is not necessary for us to deal with the point extensively. However, I feel that a few observations will not be unwelcome or out of place, since it is a matter of common experience that we do not always avail ourselves of the opportunity to keep informed of what has been going on, and what has been said by way of explanation.

It was on January 18, 1936, at the invitation of the indefatigable Bishop O'Hara, that a group of Scripture scholars met at the Sulpician Seminary in Washington, D. C., to plan the preparation of a revised edition of the Rheims-Douay Version of the New Testament. The original intention of the Bishop was to seek a revision in order to provide a clear text for the use of study clubs under the direction of the Confraternity of Christian Doctrine. At this meeting the principles of the revision were discussed, and decisions were reached to apportion the work, and to publish, also, in the course of time, a one-volume commentary. The work gathered momentum, especially since the Catholic Biblical Association was simultaneously founded, and the work of the revision made its first principal task. At various meetings the principles were rediscussed and more firmly and clearly agreed upon, committees appointed to oversee different aspects of the work, the work was apportioned, and a general editorial staff set up, with whom ultimate responsibility for the new translation was to reside.

After the work had been going on for some time, quietly and unobtrusively, the attention of the clergy was called to it by a series of articles which appeared from January to April 1938, in the *American Ecclesiastical Review*, dealing

---

[8] *The Catholic Biblical Quarterly*, Rev. J. A. McHugh, O.P., 2, 1940, pp. 7-8.

successively with the topics: (1) The Church and the Bible in America. (2) The Need of a Revision. (3) The Principles governing the Revision. (4) Some Canonical Aspects of the Revision. Again, in the same *Review*, in the January to March issues of this current 1941 year, another series appeared, calling attention to the proximate completion and publication of the new translation, and outlining in review the various steps leading to the publication. Six of the above-mentioned seven articles were written by the Secretary of the Editorial Board, the Right Reverend Monsignor William Newton, of the Catholic University. It is from his last article that I borrow the following summary: "The original plan of action drawn up for the preparation of the revised text was in itself simple enough. The individual revisors, with the cooperation of critics of their selection, were to prepare a revision of the books assigned to them. To guide them in their work, each was provided with a copy of the principles which had been formulated only after careful thought and frequent discussions. The text as revised under these principles was then to be submitted to the Editorial Board, each of whose members had been entrusted with a particular feature of the work, mainly for the purpose of securing uniformity. After this first editing of the revision, the text was to be returned to the revisors for further correction. Thereafter, it was to rest in the hands of the Editorial Board. On final approval, the revised text was to be turned over to the Episcopal Committee for publication." [9]

This original plan was adhered to in the main, with a few modifications and extensions of the method agreed upon, chiefly for the purpose of obtaining uniformity, and of extending the appeal of the work to other English-speaking countries, who had manifested an interest in the translation. Thus a trial baloon was sent out in the form of a private printing of the Gospel of Saint John, with commentary.

---

[9] *American Ecclesiastical Review*, January to April 1938; January to March 1941.

Frank and open criticism of both translation and commentary was generously submitted by English-speaking scholars all over the world. Representative Biblical scholars of Rome were also consulted with regard to the principles being used; other Biblical scholars in Ireland and England were invited to go over the entire revised text. Complete re-examination of the entire text by each individual member of the editorial staff was thus necessitated several times. And, finally, two special editors, one for the task of finally comparing the text with the Vulgate, and the other for a final inspection of the English expression of the version, both possessing unquestioned ability in their respective departments, were appointed. After this, the entire text, in galley form, was given again to each member of the Editorial Board, both to inspect in a special way the department of work to which each had been assigned, and then, also, to pass judgment on the revision as a whole.

Thus it is clear that the work was not rushed; excellence, scholarship, acccuracy, uniformity, quality—these were all considered more important than any momentary advantage which might have been gained by rushing into print. Allow me to quote again: "By the time the new revised text has been made public it will have taken something over five years in the making. Other methods might have shortened this time considerably; but we may wonder if other methods would have given us the reasons for assurance that we now have. . . . The ambition of the Revision Committee was to produce a version that would meet our needs and at the same time be as perfect as possible under the circumstances. While no one will be so sanguine as to contend that a version perfect in every respect has been achieved, still we may be confident that it will justify comparison with other versions. But there is a remaining assurance. The text will be for a time, at least, under the supervision of the Editorial Board, and may be improved still further should there be warrant for it. . . . Although the individual books were first revised by various authors, and each submitted to a critic, the

process of editing became such as to cover up rather effectively the individual's contribution. In this sense it can be said fairly that the resultant text is anonymous. It represents the combined scholarship and judgment of both revisors and editors, and may be said to reflect the mind of the Church in this and other English-speaking countries." [10]

Finally, we wish to note that as the corrected galleys were returned they were given to the three theological censors, who had been appointed by the Episcopal Committee on the Confraternity of Christian Doctrine. When their suggestions had been incorporated, the text in its final form was approved by the Editorial Board and recommended to the Episcopal Committee for issuance.

Certainly, nothing in the history of the Catholic Bible in English is comparable to the effort which has been expended on this revised text of the New Testament. Steps are also under way, ever since 1938, to proceed with the revision of the Old Testament. It is to be hoped that the efficiency and excellency of the revision, both of the present New Testament, and of the future Old Testament (how future, the Lord alone knows), may reflect the earnestness of this effort on the part of all concerned, and that the new Revision may prove to be the blessing that was ambitioned when it was first undertaken.

The third objective of Biblical Sunday is to secure the distribution of the New Testament among all Catholics. I believe we are interpreting this objective correctly, with reference to its application to the Seminary and the Bible, if we make it to read: the distribution and the use of the New Testament, and for that matter the whole Bible. For, after all, as was already pointed out in articles read before this Seminary Section twenty years ago, our real scriptural problem "is not so much what the critics say about the Bible, but that so few read it; not the Bible and its abuse, but the Bible and its disuse."[11] Three lines of thought by

---

[10] *Ecclesiastical Review*, March 1941, pp. 226-227.
[11] *National Catholic Educational Association Bulletin*, 1921.

way of comment suggest themselves to me: (1) The Professor of Sacred Scripture and the Course of Sacred Scripture. (2) The Administration and Other Professors. (3) Bible Reading. I submit the following suggestions, by no means original.

I have said in the beginning of my paper that it was not my purpose to discuss *ex professo* or *in extenso* either the professor or the course of Sacred Scripture. With regard to the former, and his qualifications, I merely wish to remind you of the splendid remarks on the general subject of "The Ideals of a Seminary Professor," made four years ago in Louisville by Bishop McAuliffe. For all seminary professors I recommend the frequent perusal of this and similar articles. Need it be repeated that we above all are "Masters in Israel?"

With regard to the Scripture course to be taught in the seminary, I also wish merely to call your attention to the discussion of this subject in the *Catholic Biblical Quarterly*, in the July and October 1939 issues. On the basis of existing legislation and of the suggestions of scriptural professors, these articles conclude with the recommendation calling for two hours a week of Scriptural work in each of the two years of Philosophy (not including Biblical Greek and Hebrew), and four hours a week in each of the four years of theology. As Rector of a combined Major-Minor Seminary, I am not unfamiliar with the problem of trying to make a curriculum match official pronouncements and, also, satisfy the enthusiasm of the individual professors. I would like to recall the words of Monsignor Grimmelsman of ten years ago: "Everybody knows how to run a seminary except its faculty. Every one would like to tinker a little upon the courses of study it offers. . . . Seminary professors must defend themselves and their courses against unintelligent attacks, and reject the notions of the faddist and the undue insistence of the specialist." [12] Who of us has not realized the steady inroads upon curriculum made by educa-

[12] *Catholic Educational Bulletin*, 1931, p. 736.

tional, social, and economic problems? And in a highly scientific age we cannot be entirely unaware of the clarion voices of the natural sciences clamoring for more attention, not merely in our Minor Seminaries but in the Major as well. And have we not heard how necessary it is for the seminary to become practical, and to prepare the young priest in a practical experienced way for his future ministry, and thus have been subjected to other demands for a spot in the sunlight of the seminary course of studies. As a consequence, therefore, I have become sensitive, in a negative way, whenever mention is made of additions to our seminary curriculum. Knowing, moreover, that problems are in part local and specialized due to a variety of causes, I am content to remain in the sphere of generalities, and to suggest that we strive to keep first things first, and at the same time do our best to heed the admonition of Pope Pius XI to be "healthily modern." Need it be added, that I consider the objectives outlined in this paper to be among the first things, and to continue to be healthily modern?

In comment, secondly, on the role to be played by the whole seminary, professors and administration, with regard to Sacred Scriptures, may I suggest that we all strive, in our own spheres, to make the Bible what it was meant to be: a book not only to teach sound doctrine, to refute heretics, and to convert erring brethren, but, also, a book to instruct men in the ways of sanctity and Christian perfection. (2 Tim. 3, 16.) The main burden, of course, in the adequate training of the seminarist in matters Biblical, rests with the professor of Sacred Scripture. He must convey the spark, and inflame the heart while enlightening the mind, as our Lord did on the way to Emmaus. But the seminary as a whole must convey to the students the words of Saint Jerome to Paulinus: "I beg of you, my dear brother, to live among these books, to meditate upon them, to know nothing else, to seek nothing else."

To the professors of Theology, especially Dogmatic, I recall the axiom of Saint Thomas: *"Non accipt theologia*

sua principia ab aliis scientiis, sed immediate a Deo per revelationem." (I. 1, a. 5 ad 2.) Pope Leo XIII in *Providentissimus Deus* writes: "It is very desirable that Holy Scripture should exercise its influence on Theology, as a whole and thus become, as it were, its soul. Such has been at all times the teaching and practice of the Fathers and the most prominent theologians. . . . So true is this, that without its daily study and use, Theology could not be worthily treated nor in a manner befitting its dignity as a science." In promoting, therefore, the very laudable efforts to bring back more of the speculative into our study of Theology, let us not neglect the data offered in the positive element of Holy Scripture. Maldonatus is authority for the statement: "I do not regard as theologians those who neglect the Scriptures, spending their time and labor and wasting their strength and their talents in other books." I think it may safely be said that Saint Thomas was a *Magister Theologiae* primarily because he was also a *Magister Sacrae Scripturae.*

To the professors of Homiletics and Catechetics, I recall the words of Saint Augustine, taken from the fourth book of his "*Doctrina Christiana,*" which may well be styled the first Christian rhetoric: "Often," he says, "do we find speakers without precepts surpassing those who have mastered them, but no one has ever been eloquent without hearing or reading speeches." And as a consequence the holy Doctor advocates the reading and imitation of Scripture, saying: "I could, did leisure permit, point out in Sacred Scriptures all the good qualities and beauties of eloquence." Again in the same work the Holy Doctor remarks: "The poorer we are in ourselves, the more must we borrow from this sacred stream. Insignificant in ourselves, we must grow in order to express great thoughts. That we must do with the help of Scripture." I shall not attempt to develop this subject, but refer you to the excellent paper of ten years ago by Monsignor Grimmelsman on "Holy Scripture and the Training of the Preacher."

In this connection, I would like to mention a suggestion

with regard to an aspect of Scriptural study which I consider somewhat neglected: it is the study of the Bible as literature in our classes of English. Why should not the professors of English and Oratorical Composition utilize the literary beauties of the Bible, with assignments based on its contents, with a study of the different literary varieties of Sacred Scripture? It is indeed true that such study must be attended with caution, lest the fundamental doctrines of inspiration and inerrancy be denied or undermined. We must never allow our students to consider the Bible merely as another book. Naturally, the professor of English who would wish to develop this possibility should himself be thoroughly grounded in the fundamental principles taught in General Introduction on the questions of inspiration, inerrancy, and the literary varieties of the Bible. He would not teach such a class in complete independence from the professor of Sacred Scripture. Nor would he place a non-Catholic manual or textbook on this subject in the hands of his students, since these assume a doctrine of inspiration and inerrancy, if they admit these at all, entirely incompatible with Catholic teaching. I believe that the cooperation of the Scripture and English professors could accomplish a great deal toward realizing the objectives of Biblical Sunday in our seminaries. And in this connection it would interest me a great deal to know whether anything has been attempted in the line of dramatics, and with what success.

Shall it be necessary to remind the Spiritual Director that the Bible is the *liber sacerdotalis* par excellence? Is it not a truism that from the beginning all who have been renowned for holiness of life and sacred learning have given their deep and constant attention to the Scriptures? Need we remind ourselves that nine-tenths of the breviary are almost entirely taken from the Bible? that as the priest ascends the altar the Bible accompanies him thither? Surely the Spiritual Director must bring home to his spiritual charges the great truth that success in the spiritual life, for the priest, depends in great part on fidelity to this

rule expressed in the words of Holy Writ: "Let not the book of this law depart from thy mouth; but thou shalt meditate on it day and night, that thou mayest observe all things that are written in it; then shalt thou direct thy way, and understand it." (Jos. 1, 8.) In this connection, I think the Spiritual Director will find some valuable inspiration in articles written in the *Ecclesiastical Review* (March and June 1938; September 1939) on the Bible as the prayerbook and meditation book of the laity of the Medieval Ages.

Again, a word of recommendation with regard to the study of the Bible in the Minor Seminary. This will naturally fall into the time assigned for the teaching of Religion. A little experience in this work has led me to the conclusion that much can be accomplished in the Minor Seminary to develop a genuine interest and love of Holy Scripture through a year or two of Scriptural Study in the Religion course. There are a number of excellent textbooks available. I can honestly say that some examinations written by fourth-year high-school students would bring credit to a fourth-year theologian.

Finally, there is the matter of Bible reading. It is up to the administration, principally, to provide the time, place, and stimulus for this most-important item. I cannot add anything original to the many excellent things that have already been said and written on this subject. It is essential that the students have a Bible; and it is more essential that they be taught to read it assiduously. In this reading of the Bible it is important that both *method* and *motive* be of the highest. The administration, the Rector, and Spiritual Director, as well as the Scripture professor, should give an instruction from time to time, to provide the stimulus and encouragement, and to furnish the proper direction and motive. Much valuable material for such instruction will be found in Father Fillion's *The Study of the Bible.*

May the study and reading of the word of God flourish abundantly and be crowned with success, under the direction of the Church, in accordance with the salutary teaching

and example of the Fathers and the laudable traditions of antiquity; and as time goes on, may such studies be developed and extended as the interests and glory of truth may require—the interests of that Catholic truth which comes from above and is the never-failing source of man's salvation.

And in this connection, with regard to the third objective of Biblical Sunday, which is the distribution of the New Testament among all Catholics, may I urge that we seminary professors especially use the dignity and authority of our teaching position to further the utility of this new Revised Translation among our fellow priests, and among the people with whom they come in contact. Let us use the new text in our teaching in class; write and speak about it whenever the opportunity presents itself. If we are engaged in confraternity work, or in the direction of discussion and study clubs we can encourage the use of the new text by them, since their interest and welfare first prompted the idea. As seminary professors we may be asked about the status and authority of the new text for public use. In this connection two points might be called to our attention: (1) The basic text of the new revised translation is the Latin Vulgate according to the best critical readings. There will be a special edition of the Sunday Epistles and Gospels in which the revised text is made to conform with the readings of the missal, not only in liturgical adaptations, but, also, in variant readings. (2) The Church legislation requires for public use nothing more than that the version be an approved rendering of the Vulgate.

Allow me to conclude my paper with a paraphrase of the concluding words of *Providentissimus Deus:* These are the thoughts which have suggested themselves to me on the occasion of Biblical Sunday. We can show our gratitude to God for communicating to man the words of his wisdom, by using our authority and our powers of persuasion to secure that their study be held in high esteem and be everywhere promoted, especially in our seminaries.

CATHOLICISM AND AMERICANISM IN THE SEMINARY

REV. BASIL R. REUSS, O.Praem., LL.B., ST. NORBERT ABBEY SEMINARY, WEST DE PERE, WIS.

The recent "Good-Neighbor" policy of the present national administration, with its concentrated efforts to promote better relations between North and South America, has had many interesting implications. In the course of the excellent propaganda to stimulate the new policy, there has been an ever-increasing stream of studies and reports from various "inspired" sources. It is worthy of note that almost invariably there is a very definite undercurrent perceptible in this matter. Whether the approach to the problem is made by politician, professor, or journalist, all are concerned with harmonizing the wide differences between the cultures of the two continents of this Hemisphere; and all emphasize the imperative necessity of developing, especially in North America, an appreciation and respect for the opinions and philosophy of a people who are close to the United States geographically, but far, far away from the United States by any other measuring standard.

There has been a truly enormous number of papers published within the past several months to encourage a better understanding of South American conditions. Generally, they elaborate the thesis that South American culture is Latin—that of America (i.e., the United States), Anglo-Saxon; that the philosophy of life prevalent in the South is Catholic, while that of the United States is Protestant. There can be little doubt in the mind of any one who analyzes the most innocent-looking propaganda in this field but that inherent in the minds of most of the writers is the thought that "Americanism" is, by its very nature, intimately associated with Potestantism, as it is with Nordicism. The obvious corollary—that Catholicism is *alien* to Americanism—is not, of course, affirmatively stated; and, indeed,

is apparently not even perceived as a necessary consequence. It is, however, so clearly evident that the demonstration of the falsity of this proposition is certainly not a futile gesture by any means.

There is no adequate answer to this subtle indoctrination in the time-worn rebuttal that Catholics have shed their blood in defense of the flag in every war in which our nation has been engaged. The presence of a Catholic name among the signatories of the Declaration of Independence, the unquestionable Catholicity of distinguished Revolutionary figures, the failure of the British to enlist Catholic colonial sympathy by appealing to the Quebec Act as evidence of English toleration in sharp contrast to the violently anti-Catholic legislation prevailing in the colonies; the statistics of huge numbers of Catholics in the War Between the States, the Spanish-American War, and the World War; and similar familiar historic facts are, perhaps, of some value as arguments *ad hominem;* but, I submit, they miss the heart of the target by too wide a margin.

Under the circumstances, I suggest for your serious consideration, that there is room and need in the seminary curriculum for a course of study in which the essential harmony between true Catholicism and genuine Americanism is explained, stressed, and developed clearly. Such a study would be valuable as an apologetic antidote to the false notions of "Americanism" which are obviously prevalent, and it would also serve to promote a better understanding of the Church's rich contribution to American ideals and give Catholics an intelligent basis for a just and strong pride in their inheritance both as Catholics and as Americans.

Thoughtlessly and unhistorically, we permit to go unchallenged the legend that refers to the Pilgrim Fathers as liberty-loving founders of democracy in America. Surely, before this group, there is no need to labor the argument that this is definitely untrue. The indisputable facts are, as you know, that the Puritan Fathers were insistent on a

union between Church and State. The famous John Elliott declared, "There is undoubtedly a form of Civil Government instituted by God Himself. . . . We should derogate from the sufficiency of the Scriptures if we should deny it." Consequently, the colonial history of New England is a long tale of ministerial domination, of taxation for church purposes, compulsory attendance at religious services, anti-heresy acts, fines and imprisonment for the "spiritually perverse," and vigorous persecution of all dissenters. They had no sympathy with democratic forms of government. John Cotton, one of their greatest leaders, openly denounced democracy as "the meanest and worst of all forms of government."

Most definitely, American democracy, with all that it involves, is not an outgrowth of colonial Puritanism.

The secret of the success of the American Revolution and the stable government which ultimately followed in its wake is to be found in colonial history in general, not in New England in particular. For a century and a half, the colonists had been actively familiar with institutions of self-government. There was no colony in which there was not some mechanism for local legislation in which some of the people participated to some extent. Furthermore, through patriotic clubs, sermons, pamphlets and books, the colonials were thoroughly imbued with the language and content of the political theorists of their day. The Declaration of Independence did not publish a novel theory of government; it simply formulated in magnificent language the philosophy which was the common property of all the colonies. The people of this nation were, therefore, at the time of the Treaty of Paris, politically experienced and intellectually competent to undertake the responsibility of assuming democratic control over their national destiny.

Genuine "Americanism" can be found in its classic formula in the Declaration of Independence where its fundamental tenets are asserted as "self-evident truths." The principal features of this political philosophy may be summarized thus:

(1) The essential equality of all men before their Creator;
(2) The existence of "natural" rights, derived from God and not from any human authority;
(3) The necessity of an organized government to protect and sanction these God-given rights;
(4) Governments exist and derive their authority by the consent of the governed; i.e., the sovereignty of the people.

It is easily demonstrated that every one of these "self-evident" truths is the product of centuries of Catholic philosophical inquiry! It is, as a matter of fact, not particularly difficult to trace the intellectual genealogy of "spiritual parentage" from Saint Augustine to Thomas Jefferson. Time will not permit me to develop this point at any great length here, but I cannot resist reminding you that John Locke and Algernon Sydney were admittedly the two most scrupulously studied political writers of their century. Whole passages from their works were lifted into the better-known pamphlets of the pre-revolt period. Now, Sydney frankly acknowledged his heavy borrowing from Cardinal Bellarmine and Suarez, while Locke, less frank, professed his intellectual indebtedness to the "judicious Hooker": but Hooker drew on Catholic sources so consistently that he fell under the condemnation of Seldon who denounced all Puritan writers—"if they have anything good, they have it out of Popish books."

Is it not an eloquent commentary on our educational methods that we have allowed the name of the Jesuit Father Persons—the author of the first defence of political liberty in the English language—to sink into complete obscurity?

It is very significant that the defenders of royal prerogatives in the Mother-country wasted no time in attempting to strike at "Americanism" at its roots. They knew that eighteenth-century Americanism drew its inspiration from seventeenth-century political philosophers; but they saw the folly of bothering with "small fry" so they went after the Masters. Suarez enjoyed the honor of having his *Defensio*

Fidei publicly burned. Anti-Bellarmine chairs were established at both Oxford and Cambridge.

Gaillard Hunt has made out a very plausible argument [1] that Jefferson was personally familiar with the major points of Saint Robert Bellarmine's theses—at least indirectly. It is interesting to speculate on this, but the important fact to remember is that every tenet of genuine Americanism was known and defended by Catholic thinkers; that the political philosophy which we have as our patriotic heritage has the authority of Catholicism to support it—and, incidentally, as a necessary consequence, that there is absolutely nothing *alien* in Catholicism to any ideal which is truly American.

The great encyclical of Leo XIII, *Immortale Dei*, together with Monsignor Ryan's fine commentary on it in "The State and the Church," and Father Millar's grand summaries of Catholic contributions to American political thought should surely be an important part of the training of every American priest.

The course, as I see it, would also include considerable American church history. There is a real need to counteract some familiar legends by substituting historical facts for too-generally accepted myths. Thus, to cite but one example, take the fable of separation of church and state, with complete religious freedom for all sects, as being the "traditional" American "way of living." The facts contradict this on all sides. Union of church and state was the uniform colonial practice except in Pennsylvania, Delaware, and Rhode Island. The Church of England was the "established" church, subject to the ecclesiastical jurisdiction of the Anglican Bishop of London, in six of the thirteen provinces. As to religious freedom—this was a very late development: the statute of religious freedom was not enacted in Virginia until 1785; North Carolina in 1778 generously admitted religious liberty to all "Papists alone excepted";

---

[1] "The Virginia Declaration of Rights and Cardinal Bellarmine," Gaillard Hunt, *American Catholic Historical Review*, vol. III, p. 276 (1917).

the South Carolina constitution of 1778 recognized only the "Christian Protestant religion"; the Church of England was not disestablished in Maryland until 1777; the 1778 constitution of Georgia limited public office-holding to Protestants. The New York constitution of 1777, required all voters to foreswear allegiance to any foreign authority "ecclesiastical as well as civil" was obviously designed to disfranchise Catholics. Even the famous Rhode Island religious liberty, as is evident from the revised statutes of 1688, excluded Catholics from full rights of citizenship. Complete disestablishment did not come in Connecticut until 1818, nor in Massachusetts until 1833. The Constitution of the State of New Hampshire still retains the word "Protestant" as a qualification for certain civil rights!

In view of these historical facts, it is evident that the much-vaunted "religious liberty" of the United States as well as the "separation of church and state" concept, is the product of social evolution. In its final achievement, this aspect of American institutional development, was accomplished at least in a very large measure by the rapid increase in the Catholic population. It is, I believe, not too much to say that *de facto* no other one factor remotely approaches Catholicism in importance in this connection.

The relations between the American people and the Holy See are also worthy of a place in seminary study. From the very beginning, Rome seems to have been most anxious to placate American popular opinion so as to make living conditions more harmonious for Catholic Americans. Every effort was made to establish beyond doubt that fidelity to the successor of Saint Peter involved no disloyalty of any kind to the native sovereign. Traditions were abandoned so as to accommodate Catholic practices to American prejudices. Thus, it was permitted that Father Carroll act as Prefect Apostolic, rather than Vicar Apostolic, rather than risk explaining to the public the relationship of "Vicar." The appointment of a Catholic bishop was postponed until an Episcopalian bishop was consecrated and accepted with-

out violence in the United States. So, also, the American clergy were given leave to *elect* their first bishop, and—to my mind more indicative of this willingness to understand American conditions than any of these departures from former practice—the Holy See even consented to a revision of the ritual so that the oath taken by Bishop Carroll differed from the traditional formula lest the phrasing of the oath wound the tender susceptibilities of his fellow countrymen!

Time might well be spent profitably in a study of the tremendous contributions of the Church to American development. Who can estimate the value of the Church's decision to appoint bishops to territorial dioceses having ecclesiastical jurisdiction within their respective geographical areas rather than "national" bishops with jurisdiction over the various racial elements composing our people? Is it conceivable that the "melting pot" could have functioned so as to amalgamate these widely different racial groups if the Church had not acted as she actually did? It must be remembered that there was such a thing as "Cahenslyism" and that very strong pressure was brought to bear on the Holy See to meet this problem along lines other than the system actually followed.

Another field of study in which there is a rich opportunity for valuable investigation is the legal status of the Church under present American law. It is interesting, for instance, to know that the Church, as such, has no recognized legal personality in this country, and, that—to cite but one case—as a necessary consequence, a slander against the Catholic Church *per se* would not be actionable in any court as there is no corporate body to lodge a complaint. The method of holding title to property, the validity of ante-nuptial promises, the relative importance of religion in the awarding of custody of children, and similar problems are of sufficient importance to merit supervised attention during the years of preparatory training and such questions might well fit into a course of study which is concentrated on philo-

sophical and historical inquiry into the relationship between Church and State in this country.

It may be said that much of this material is already covered. Obviously, such a course would necessitate rehashing of subject-matter superficially covered in other class activities. Some of it is philosophy, some history, some political science, some canon law, some civil law, some sociology. Nevertheless, I submit, that a review of this material with the focus of emphasis along this line would be most advantageous from many points of view.[2]

---

[2] In the thought that interested inquirers may find a short bibliography of some assistance, I am appending here a suggested list of helpful literature. As the major objective is to reach seminarians, with but few exceptions, these suggestions include only "popular" discussions rather than scholarly research or original materials.

Nicholas Berdyaev's *The End of Our Time* might well be used as a most provocative preface indicating the special timeliness of such a study as the one advocated here.

The Leonine Encyclicals *Immortale Dei* (November 1, 1885) and *Libertas Praestantissimum* (June 20, 1888) are absolutely indispensable. Ryan and Millar, *The State and the Church* supply an excellent commentary.

Any standard work on the *Jus Publicum of the Church* will be satisfactory, no doubt, but I have found F. M. Capello, S.J., *Summa Juris Publici Ecclesiastici* a stimulating and extremely helpful treatise.

Catholic Encyclopedia articles; e.g., *Church, Civil Allegiance, State and Church,* and summaries such as R. G. Brehmer's *Social Doctrines of the Church* may be useful if, as is most probable, an extremely limited time is available for study.

W. A. Brown's *Church and State* is a recent Protestant essay which is exceptionally fair and sympathetic. It is, by the way, illuminating as showing the utter impossibility of any attempt to synthesize Protestant dogma.

Cardinal Gibbon's *Retrospect of Fifty Years* (vol. I, pp. 210-234) is a popular presentation of the American *modus vivendi;* see also 297-320 on the duties of citizenship. Archbishop Ireland's *The Church and the Modern State* is also of interest.

Jacques Maritain's very new *Scholasticism and Politics* fills a much-needed want. Father Boland's chapters in Ryan and Boland, *Catholic Principles of Politics* present the Scholastic teaching as to rights, origin, nature, and proper functions of the state with precision and accuracy. This "revised edition of *The State and the Church* omits the essays of Father Millar tracing the historical contributions of Catholicism to American political thought, which ought to be examined by any interested student in this field. The same distinguished Jesuit's papers in Zybura, *Present Day Thinkers and the New Scholasticism* (p. 301) and in "Thought" (vol I, p. 112, 1926) are too important to neglect. S. J. McNamara's tiny book, *American Democracy and Catholic Doctrine,* is a veritable gold mine. James Broderick, S.J., *The Life and Work of Blessed Robert Francis Cardinal Bellarmine*

This list could be expanded considerably without touching the really serious studies in each of these fields of separate investigation. Enough have been cited, I hope, to indicate that offering such a course in the seminary does not demand pioneering in "virgin territory."

In this day when "totalitarianism" is challenging so many fundamental concepts which we are happy to associate with "Americanism," it is a thrilling and most gratifying thing for a patriotic Catholic priest to realize that he can muster

---

offers a most suggestive explanation of how and why the Saint's influence extended to our own shores. W. F. Obering, S.J., *The Philosophy of Law of James Wilson* demonstrates beyond doubt the unquestionable harmony between Catholicism and classic Americanism as represented in the life and work of one of the most important of the Founding Fathers.

Max J. Kohler's *Phases in the History of Religious Liberty in America, with Special Reference to the Jews*, has the limitations inherent in the title but is excellent. S. H. Cobb, *Rise of Religious Liberty in America* is the classic authority in this field and has never been supplanted. W. W. Sweet's more recent *The Story of Religions in America* undertakes to cover too much territory but if Cobb's book is not accessible (and it is, unfortunately out of print), Sweet's will supply. J. F. Thorning, S.J., *Religious Liberty in Transition*, a C. U. doctoral dissertation, is required reading, as is Monsignor Guilday's *The Life and Times of John Carroll.*

Some standard text of college level should accompany the study of the Constitution proper: F. A. Ogg and P. O. Ray, *Essentials of American Government* can be recommended without hesitation. A. C. McLoughlin, *A Constitutional History of the United States* and Allan Nevins, *The American States During and After the Revolution* are both trustworthy and inspiring.

C. E. McGuire (Ed.) *Catholic Builders of the Nation* is five full volumes of well-established facts.

Carl Zollman, *American Church Law* is a well-documented explication of the legal status of religion and Religious in America without undue technical language. Father White's *The Legal Effect of Ante-Nuptial Promises* is extremely interesting. There are many important articles in the *American Catholic Historical Review* along these lines; the following are suggestive: Charles Martin, *The American Judiciary and Religious Liberty* (vol. viii, 13); D. F. Stock, *American Consuls to the Papal States* (vol. ix, p. 223); and E. Ryan, *Papal Concordats in Modern Times.* Father Hughes' "A Maryland Marriage Case" in the *American Ecclesiastical Review* (vol. xxiii, p. 521) is a most interesting example of the functioning of the Church in its early days in America. F. J. Zwerlein's articles in *Thought*, "No Popery 100 Years Ago" (vol. iv, p. 10); and "No Popery in the Continental Congress" (vol. xi, p. 358) are worthy of careful reading. E. B. Greene, "Persistent Problems of Church and State" in the *American Historical Review* (vol. iii, p. 369, January 1931) is likely to open up helpful discussions.

the full armory of Catholic philosophy to the support of the fundamentals which are represented in the ideals of his country. It is not beyond the realms of probability that the final defense of those ideals may ultimately rest on the shoulders of those who are the legitimate heirs of the minds which perceived those ideals in the first place! Is there not a timeliness about such a course as an integral part of the "all out" total defense program?

THE RURAL PROBLEM AND THE SEMINARY

MOST REV. VINCENT J. RYAN, D.D., BISHOP OF BISMARCK, AND PRESIDENT OF THE NATIONAL CATHOLIC RURAL LIFE CONFERENCE.

Since the seminary is a place of preparation for the priesthood, the work the priest is called upon to do should have considerable bearing on the Curriculum of Studies. The study of divine things naturally holds the place of primacy in the seminary curriculum. Theology, Sacred Scripture, Church History, Liturgy, and Canon Law are provided for in the regulations laid down by the Congregation of Sacred Studies.

The primary mission of the priest is spiritual. The sanctification of souls is his work. To this must be "subordinated every social and economic work and charitable undertaking." [1] But the priest's ministry is not confined to the sanctuary. To reach his spiritual objectives, he must also concern himself actively with the material welfare of the people. On this point, Pope Benedict XV wrote in a letter to the Bishop of Bergamo: "Let no member of the clergy imagine that such action is incompatible with his priestly duties, because it is carried out on economic grounds, for it is precisely in this field that the salvation of souls is endangered." [2] In his Encyclical on Mexico, Pope Pius XI, in speaking of the social mission of the priesthood, indicates that the priest should be concerned with "the agrarian problem, land disposal, the improvement of living conditions of the working man and the farmers." [3] The social encyclicals bear abundant evidence of the mind of the Church regarding the social ministry of the priesthood.

Now, since the priest has a social mission, the candidate for the priesthood should be prepared for this mission during his sojourn in the seminary. In fact we have a special

[1] Pius XI, "On the Religious Situation in Mexico," p. 9.
[2] Letter to the Bishop of Bergamo, 1920.
[3] Pius XI, "On the Religious Situation in Mexico," p. 9.

mandate covering this matter. Pius XI, in his Encyclical on the Reconstruction of the Social Order, prescribes that "all candidates for the sacred priesthood be adequately prepared to meet their task by intense study of social matters."

In most of our seminaries, if not in all of them, some attention is given to the study of the social and economic problems of the city. It is, however, perhaps true to say that in most of our seminaries no thought is given to the study of the social and economic problems of rural areas. The reason which likely would be given for this is that the students in these seminaries are not preparing to serve in rural areas. Against this point of view I would venture to suggest that at the back door of every great city and in the heart of every great city is the rural problem. The farm problem is also the problem of the city. The city and country are so interrelated that distress in agriculture always has its repercussions in the city. When, for instance, the thirty million farmers who constitute the farming population of the nation are deprived of their purchasing power through unfair disparity in prices and cannot in consequence buy the products of the factory, the wheels of industry slow down and even stop. Again when vast numbers, under the stress of unfortunate economic conditions, or for other reasons, migrate from the country to the overcrowded city the results are a further swelling of city slums, an increase of unemployment, and a lowering of the wage scale except where it is maintained through organization and union.

There is a distinct social, cultural, educational, recreational, and religious problem on the countryside which should be the subject of study in every seminary. A brief survey of the rural problem will reveal the reasons why even the priest who is to serve the city should be interested in it, and why the priest who is to serve in rural areas should have a special training for his work.

A study of rural America of today reveals the low cultural and economic status of many rural groups. While there are many prosperous farmers and many prosperous groups of

farmers, in almost every rural section of the nation there has been a gradual loss of ownership, a rapid increase in tenancy, and an emergent proletariat consisting of farm laborers and share-croppers. Time was when the farm laborer stood on the lowest rung of the agricultural ladder and looked up with the hope of becoming a tenant and eventually an owner. In recent years the traffic on the agricultural ladder has been reversed, and the movement has been down the ladder from ownership to tenancy and ultimately to the status of the proletarian laborer. At its worst, rural America is symbolized today by the dispossessed farmer who is now a tenant, delapidated farm buildings, the hovels of the farm laborer and the share-cropper, mighty hordes of dispossessed farm families moving across the Western sections of the nation in search of work, and a rural proletariat gathering in towns and cities of the nation. It is symbolized also by something which is even more terrible, although it is seemingly beautiful; namely, the great mechanized commercial farm which sometimes replaces scores of farms and results in the wastage of our greatest natural resource—the soil.

The repercussions from the distress in agriculture reaches even into the heart of the great city. Families driven from the land by economic conditions or through the advance of mechanized large-scale farming, find their way to the already congested city or to the small town, or take the long trail to the states where the climate is mild and create there a very specific problem. Even in the small towns of the nation there is gathering today a rural proletariat composed of dispossessed farmers or farmers who have made a failure on the land. Our 1940 census figures indicate that between 1930 and 1940 the rural farm population of the nation declined 1.7 per cent, despite the comparatively high rural birth rate, while the rural non-farm population (those living in rural towns and cities) increased 14.5 per cent. These figures are an index of the growing rural proletariat in the small towns and small cities of the nation.

Vanishing ownership is the major problem in American agriculture today. This should concern the city as well as the country because farming should offer the best opportunity for acquiring ownership and independence. The degradation of the American farmer through loss of ownership is the great American tragedy. Let it be remembered that widespread ownership is the best antidote for communism. Many of the former owners are now tenants and among the proletarian migrants who wander over the western areas of the nation are many who were formerly successful owners of land.

Tenancy, which has been replacing ownership, constitutes one of the greatest evils in agriculture today. The tenant who is here today and gone tomorrow can hardly have interest in local institutions including the parish church. It is impossible to build a stable society on tenancy. The tenant does not improve the land nor conserve the soil as would the owner. He takes what he can out of it and moves on. Soil mining is one of the most fearful by-products of tenancy.

Commercial large-scale farming is another evil in agriculture which concerns the entire nation. In some areas it is replacing tenancy. When scores of farmers are evicted and several farms are coalesced into one large farm operated by a superintendent with the aid of power machinery and a few hired hands, one may be inclined to ask is this process to continue until we have only a few owners operating all the farms in America? The city should be deeply interested, for the dispossessed farmers eventually find their way into the city. If for no other reason, the city pastor should be interested because these dispossessed farmers will come under the jurisdiction of the city parish and become his immediate problem. Overproduction—brought about by large-scale farming and nearly always by mining the soil—destroys the market for the small competitor. The operator of the highly mechanized farm makes a profit by exploiting the soil—the heritage of all the people. For this reason it

should be a concern of the entire nation and the subject of particular study by all who are interested in human welfare.

The two chief causes of soil mining and erosion are tenancy and large-scale mechanized farming. The city as well as the country should be concerned about soil mining for it means a wastage of our national heritage. Since we became a nation over three hundred million fertile acres, one-third of the land now arable in the United States, have been ruined through erosion and soil mining. Most of this destruction is due to the wrong use of the soil. I recently checked a soil map of one of the Great Plain States. Most of this state has been under cultivation for much less than 50 years and yet there was not an area on the map which was not indicated as eroded. This state might serve as a barometer indicating the rapidity with which we are wasting our greatest heritage—the soil. It might be well to remember that human erosion follows soil erosion. Those who believe that the present generation has an obligation to posterity will recognize that we have an obligation to hand on the soil in as good condition as it was when we received it.

Unless we can elevate the social, cultural, and economic status of farm groups, the better types will continue to leave the country for the city. There are tragic implications in this, in view of the fact that the farm is the source of the nation's population. As early as 1934, it was observed that in the cities of the nation of over one hundred thousand or more, the birth rate was 20 per cent below the point necessary to maintain even a stationary population, while rural areas had a surplus of 30 per cent above the point necessary for a stationary population.

A number of causes account for the depressed economic conditions of the farming group. Among these causes are: An unfavorable disparity between the things the farmer sells and the things he buys, wrong use of the soil, speculation in land, and cash crop farming. The low cultural status of certain farm groups and the migration of farm youth to the city are not always due to economic causes. Many

farmers when they had the money neglected to make the improvements that would eliminate drudgery and make the farmstead attractive to the children. The children, in consequence, left for the city. Farm youth sometimes go to the city for no other reason than the lack of the right appreciation of fundamental values.

The chief cause of the social, economic, and cultural decline of the farmer is a lack of the right sort of education. In the rural schools for about two generations, urban-tainted textbooks and urban-minded teachers glorified the city, and the curriculum itself was a preparation for life in the city rather than for life on the land. In most of our rural schools no attempt had been made to give the rural youth an appreciation of the blessedness of the life on the land and there was no education in the things necessary for making a success of farming. The opinion prevailed among teachers and parents that no education was necessary to make a success of farming. The farm boys and girls are surrounded by the most intriguing laboratory in the world, namely, the farmstead, but there was no one to unfold to them the mysteries of this laboratory. For successful farm operation a high degree of education is required. The farm problem is a soluble problem. Education is the most important consideration in the solution of this problem. The sort of education the farm boys and girls need will include a right appraisal of fundamental values, an appreciation of the wonders about them on the farmstead, and the technical knowledge necessary for successful farming. The right sort of education for rural youth will provide a potent influence against the lure of the city.

A decided improvement of conditions in rural areas would reverse the cityward movement. The land would again be an opportunity for ownership and independence and would provide wholesome surroundings for the rearing of a family. It would provide a solution for a number of problems. Land settlement offers a solution to our relief problem and to our unemployment problem. Industry, in view of ever-expand-

ing technological knowledge, can never again hope to absorb millions of unemployed except under conditions of war. The logical solution would be to promote a landward movement. Rural homesteads consisting of small acreages would give industrial workers an opportunity to achieve ownership and independence, augment their incomes, and provide their families with wholesome country suroundings. The landward movement would help to check the declining birth rate which today tends to paralyze both industry and agriculture; for children, as Dr. O. E. Baker says, are assets on the farm and liabilities in the city.

There are special reasons why we today should be interested in strengthening the Church on the countryside and in promoting a landward movement. In the language of Bishop Edwin V. O'Hara, "The farm is the native habitat of the family." Family ties are stronger and more enduring in the country than in the city. Conditions are more favorable in the country than in the city for the propagation of children and for their training in the Christian way of life. The declining birth rate of the city has serious implications for the Catholic Church. In the United States the Catholic Church is urban. About five-sixths of our population live in the city. It is true that the declining birth rate has not affected our Catholic city population to the extent that it has affected the non-Catholic group. Nevertheless, we would be blind if we did not observe the decline of the birth rate even among the Catholic group in the city. Since the country, where the Catholic Church is weakest, is the source of the nation's population, there would seem to be special reasons for strengthening the rural church. There are other reasons. The rural people are susceptible to religion. There is no place where efforts to strengthen and to spread the Church would be so fruitful as the countryside.

The cityward movement of the population results at times from a lack of proper appreciation of fundamental values. Much real education will be required to change the thinking and habits of the people and give to them the right apprecia-

tion of these fundamental values. Some take the defeatist attitude and say: "Nothing can be done about it; you cannot hope to change the thinking and habits of people." The defeatest attitude should be left to the unbeliever. The whole Christian way of life is predicated on the belief that the habits and thinking of people can be changed. If there be one group among whom we would expect to find no trace of a defeatest attitude, it is the group who are commissioned to formulate the ideals presented to the candidates for the holy priesthood. It is essential for the material and spiritual welfare of the nation that we succeed in changing the habits and thinking of people.

Included in the appreciation of fundamental values is the right appraisal of the dignity of the rural pastorate. On this point there has been distorted notions in the ranks of the clergy and perhaps—I speak *salva reverentia*—even in the seminary. Even the bishops—and again I speak *salva reverentia*—may have been somewhat influenced by the prevailing opinion about the rural pastorate. The country has been thought of as a place for the priest who cannot qualify for the cultural life of the city. We, too, have been thinking of the priest who goes from the country to the city to make good. Radical changes in our thinking is needed along this line. The best pastors should be in the country where there is the best opportunity for the development and the spread of religion. The country pastor has the same right to reasonable modern conveniences as the city pastor, and these can be provided today in the country.

It would seem that the seminary is the place to start the correction of our thinking. The error is so deeply rooted that it will be hard to eradicate it. The welfare of the Church, however, demands that it be eradicated. Perhaps the awakening will come with the post-war industrial debacle which might create in the city pastor a desire to hie himself to the quiet of a rural rectory.

The priest who will serve the countryside would be greatly helped if he were to receive special training in the seminary

for his work. He needs to understand the conditions of the rural people he serves and the problems of the countryside. Rural people, more than any other group today, are disposed to look to the priest for leadership and guidance. This condition emphasizes both the importance of the rural pastorate and the opportunities offered in the country for the advancement of religion. The countryside presents today the most promising field for the development of a strong and virile Catholic culture. Whether this opportunity will be grasped depends in a large measure on the seminary. Basically the rural problem is a spiritual problem.

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 16, 1941, 2:30 P. M.

The Minor-Seminary Section opened its first meeting of the convention on Wednesday at 2:30 P. M., with prayer and with an Address of Welcome by its Chairman, the Very Reverend Stephen Thuis, O.S.B., and the reading of the minutes of the previous meeting by the Very Reverend Edward M. Lyons. The minutes were accepted as read.

Committees were appointed on Resolutions and Nominations.

The Very Reverend Edward M. Lyons, A.M., Rector of St. Andrew's Preparatory Seminary of Rochester, N. Y., led the first discussion on the topic, "Censoring Reading in the Minor Seminary." Father Lyons stated that this was not a question of questionable reading matter, either in the form of books or periodicals, which would, of course, not be placed in the seminary library, but of books and periodicals that might contain something offensive to Catholic principles and ideals. On the other hand, these latter might be of required reading, or might contain a great deal of matter of real worth. He cited, in regard to certain periodicals, the requirements of the New York State Board of Regents, whose examinations, especially in the Social Studies, almost demand of the student access to many current magazines and digests dealing with social questions.

In regard to books, the point was made that many authors, a fair number of whom are Catholics, are given a great deal these days to realism. From a survey made at St. Andrew's Seminary, it was found out that while such books bother some students not at all, others are more or less concerned after their reading of them.

The question was raised and discussed as to whether any

such book, for the most part possible of approval by all, should be even considered for a place in the seminary library. Are there not plenty of books which are not questioned? Is the seminarian of the age level embraced by the Minor Seminary sufficiently set in virtue that such books will never be a temptation to him? Can we be satisfied with our training and our discipline over the years if we are afraid to put such books in the seminary?

The above and other questions were discussed at length and many interesting problems, suggestions, and solutions were raised. It was finally decided that this matter might be better considered at some future meeting in a complete and full paper; the result of serious study of the Church's ruling in regard to reading matter for seminarians; the result of suggestions made by those experienced in dealing with seminarians; and the result of this discussion.

The Reverend George M. Nell, Director, Co-op Parish Activities Service, Effingham, Ill., preferred to discuss "Visual Education," rather than read a formal paper on the subject. He stressed the point that the visual-education aids would not only be of great help in teaching the various subjects to the seminarians, but would make the seminarian conversant with such aids for his future work in the ministry. His pictures and charts on matters of Religion were fully explained by Father Nell and many questions were asked him by the delegates. Father Nell gave all a very clear understanding of his methods and aids and aroused a great deal of enthusiasm in this particular field.

The first session was closed with prayer.

SECOND SESSION

THURSDAY, April 17, 1941, 9:30 A. M.

The morning session was opened with prayer and the Very Reverend Monsignor Joseph A. Gallagher, A.M., St. John's Home Missions Seminary, Little Rock, Ark., read a paper, "Bringing the Gap Between the Minor Seminary and Philosophy." Discussion followed the reading of this paper,

and Father Gallagher showed what could be done to make the going from preparatory studies to Philosophy somewhat easier for the seminarian.

"Spiritual Direction in the Minor Seminary" was the topic of a paper read by the Reverend Richard J. Grimm, C.S.C., Superior, Holy Cross Seminary, Notre Dame, Ind. This very important subject was ably treated by Father Grimm and many practical points of the paper were discussed by the delegates.

Bishop Peterson, President General of the Association, paid a visit at this time to the Minor-Seminary Section and encouraged the delegates in their work.

The morning session closed with prayer.

THIRD SESSION

THURSDAY, April 17, 1941, 2:30 P. M.

This session was held as a joint meeting with the Major-Seminary Department and the meeting was addressed by the Most Reverend Vincent Ryan, D.D., Bishop of Bismarck, N. Dak. Bishop Ryan read a paper on "The Seminary and the Rural Problem."

Discussion followed and the meeting closed with prayer.

FOURTH SESSION

FRIDAY, April 18, 1941, 9:30 A. M.

The last session of this convention was opened by Father Thuis with prayer.

The Reverend Robert Laplace, O.S.B., St. Joseph's Preparatory Seminary, St. Benedict, La., read the paper, "The Vacation of the Minor Seminarian." Father Laplace offered for discussion various suggestions made by those in charge of seminaries for the vacation of the minor seminarian. Many systems of vacation supervision were found to be in use and each system had its own supporters. All agreed, of course, that some supervision was necessary even for the younger seminarian.

"The Confessor in the Minor Seminary," was the title of a paper read by the Very Reverend Joseph L. Flanagan, C.SS.R., Rector, St. Joseph's Preparatory College, Kirkwood, Mo. Father Flanagan cited the Church's rulings in regard to the matter of confessors and offered excellent suggestions for the carrying out of these rulings for the best interests of the seminarian.

The Committee on Resolutions and Nominations, made up of the Reverend Philip J. Furlong, Chairman, the Reverend Emil Brum, O.F.M., and the Reverend William Groessel, offered no resolutions but submitted the following names for election to office:

Chairman: Very Rev. Edward M. Lyons, A.M., Rochester, N. Y.

Vice-Chairman: Right Rev. Abbot Columban Thuis, O.S.B., St. Benedict, La.

Secretary: Rev. Augustine Hobrecht, O.F.M., Santa Barbara, Calif.

The above nominees were elected as nominated.

The final session of this convention was closed with prayer.

EDWARD M. LYONS,
Secretary.

PAPERS

CENSORING READING IN THE MINOR SEMINARY

VERY REV. EDWARD M. LYONS, A.M., RECTOR, ST. ANDREW'S PREPARATORY SEMINARY, ROCHESTER. N. Y.

It is with purpose that I am going to be brief in this paper inasmuch as it represents our problem at Saint Andrew's, and it is offered here with the thought that plenty of time for an exchange of ideas might be most helpful to us all. Furthermore, my predecessor at Saint Andrew's, the Reverend Francis W. Luddy, while Chairman of this Section, instituted the plan of shorter papers with more time for discussion. I am sure that over the years we are all convinced of the desirability of this plan. A long paper gives us a great deal of information gleaned by the reader, and a full exposition of his ideas on the subject treated, but it leaves but little time for the expression and thorough treatment by the delegates.

The matter of censoring the reading in the minor seminary was touched upon at the meeting last year in Kansas City, but the time was insufficient for a satisfactory consideration of the problem. It was suggested by one delegate that the solution is very simple: The matter is taken care of by the Index of Prohibited Books. I do not think it so simple as that. To begin with, we have no difficulty with forbidden books in the seminary library—they are, of course, just not put in. Furthermore, many of the books, magazines, and newspapers that cause us worry are read in all Catholic homes and are of easy access to the minor seminarian, especially when the seminary is a day school, or boarders are home during the vacation periods.

Our priests, secular and religious, in parishes and schools, are dealing with boys and girls, men and women, in real life. These people are reading, now more than ever before, and they will continue to read and they will continue to seek the advice of our priests in regard to the many problems that confront them in the daily papers, the magazines, and

the best sellers. Here, may I propose the questions for further discussion?

(1) Should our seminarians wait until they are ordained to be confronted with the matters that are in these papers and books, matters that we are somewhat hesitant to have them see during their years of training?

(2) Furthermore, if the minor seminarian must be so closely guarded while at the seminary, what about supervision when he is away from the seminary, unless we can convince him that such reading is detrimental to him?

Father Gillis preached in Rochester a year ago last Lent and, I believe, his views on this problem are worthy of some consideration. At a dinner attended by several priests, one of our English professors asked Father Gillis what he thought about realism in the modern novel, i.e., in those novels that are really worth while according to all other standards. He replied that he found it difficult to reconcile this realism with the Church's teaching on the occasions of sin. The works of Sigrid Undset were especially mentioned as containing vivid descriptions in detail of moral lapses.

I resolved to make this matter a project and consulted a few seminarians, now in the major seminary, who had read Undset's works while in our college department. They were seminarians whose names were on the library cards for these works. Four were contacted with the following results: One claimed that he read several of her books and was without consciousness of any harm. "After all," he said, "she deals with real people." One other told me that he found certain passages rather alluring and stopped reading. The remaining two felt, that while they enjoyed her stories, the passages that described moral lapses seemed to remain longer in their memory. May I now propose the question?

(3) All agreeing that these works of Undset, and she is the type for many other authors, many of them Catholic, are works of real literature, should they be placed in the

seminary library if they are found sinfully alluring by some and remain longer in the memory of others?

I extended this survey but recently as a project in our College Religion class—the class being made up of the fifth and sixth years of the minor seminary. Here are some of the reactions from these seminarians:

"Instill a desire and taste for better reading."

"Ordinary seminarians can distinguish between right and wrong well enough to avoid doubtful books."

"Those who lack the moral courage to avoid sinful reading matter should not be used as a norm by which to measure the ordinary student."

"Compilation of list of books not to be read, or books to be read, difficult because of danger of one man's scrupulosity or another man's laxity."

"Censorship of books similar to that of movies might be worth while."

"Why sacrifice enlightening books because some slight immoral incident has broken into its pages?"

"Some seminarians, in the high-school department, find portions of articles or pictures cut from their magazines and papers. Curiosity leads them to the college library or public library to see what was cut out of their own, feeling that they are mature enough to satisfy this curiosity."

"There is quite enough of the best, without these questionable incidents, to satisfy our literary desires."

"Protect the weakest by banning such books and magazines and thus all will be protected."

"The immoral incident described, no matter how good the book otherwise, stands out."

"A seminarian with twisted brain would read bad things anyway."

"Charming characters depicted in these books arouse our sympathy and their moral lapses do not seem so terrible."

"If we are of college level, should we not be able to decide what is harmful and what not? Is not our conscience our best guide?"

"Censorship need not be imposed if good sense and higher nature of seminarian is put to good use."

I have given the reactions in the very words of the seminarians who wrote on this problem.

(4) Do they not suggest that seminarians have some very decided views on this matter, and are not these views to be considered when we attack this problem?

The University of Scranton is publishing a mimeographed service on "Best Sellers," a review of such books to enable those selecting material for libraries to know what is good and what harmful. Pro Parvulis has a like service and, no doubt, many others are already in the field. But we are not yet satisfied that these reviewers entirely answer our problem. They condemn the works of authors who picture sin without always showing retribution for sin, but our problem still remains.

(5) What about the books which tell of God's punishment on the sinner, but still have pictured the sin in such vivid detailed manner?

Personally, I believe that our seminarians, even in the minor seminary, or rather especially there, must have access to certain of the better magazines and newspapers. Educational demands today, especially in the field of the social sciences, cannot be met unless the student knows what is going on in the world. He is held, in American History at least, to a full knowledge of current events. Class hours are not sufficiently lengthy to cover all that is happening in the world today. And state examinations take it for granted that he is up on these matters. And, furthermore, is it not very infrequently that we find anything very objectionable in the average daily paper? Such magazines as *News Week, The United States News, Scribners Commentator,* etc. keep people posted on current history, and the educational systems insist that the student be kept posted.

(6) Can we handicap our seminarians by refusing them these papers and magazines—magazines and papers that they will one day have as regular reading?

(7) Should the matter of censorship entail the cutting out of pictures or articles before the magazine is placed in the library?

By the sacraments frequently received, by spiritual reading and conferences, by meditation and will training, we are preparing these boys and young men to sanctify themselves that they may also sanctify others.

(8) Have we faith in our training if we hesitate to place before them certain books and magazines, not bad books or periodicals, but reading matter that may here and there contain incidents or pictures depicting real life?

(9) Are we so ignorant of triumphs over temptation by our seminarians that we fear to trust him with such a book or magazine?

Many questions have been proposed herein—questions rather than suggestions or solutions to the problem. Surely you have something worth while to offer so that we all may feel a little more sure in the future about the reading matter offered to our seminarians.

SPIRITUAL DIRECTION IN THE MINOR SEMINARY

REV. RICHARD J. GRIMM, C.S.C., SUPERIOR, HOLY CROSS SEMINARY, NOTRE DAME, IND.

Spiritual direction in the minor seminary is the scope and the measure of this paper.

That spiritual direction is necessary, common sense dictates. No art or science can ordinarily be mastered without a competent teacher; nor can perfection or high moral goodness be normally attained without a safe guide. Continued self-guidance is not continued accurate self-judgment. When progress is slow and arduous, when a struggle is handicapped by difficulties, when growth of soul needs light, self-deception arises so readily and self-will becomes so insistent that the dangers of the way must be pointed out and the hills to climb marked well. Cassian warns us that "there is no vice which makes it so easy for the devil to drag down to death and eternal ruin, souls consecrated to God, as the desire on their part to shape their course independently and to dispense with the counsels of enlightened men."

Furthermore, it is God's will that men be sanctified through the instrumentality of other men, through humble and obedient submission to popes, bishops, pastors, confessors, and directors. The classic example, often cited to illustrate the need for instruction and direction, is the conversion of Saint Paul. On that occasion our Lord sent Paul to Ananias to learn what he must do.

The Church through the Sacred Congregation of Studies states: "Spiritual training does not consist merely in the acquisition of goodness and moral honesty; it embraces also that group of virtues of which the priest ought to be an *ALTER CHRISTUS*. . . . It is not enough that the disciplinary rules of the seminary be observed scrupulously, that the common religious exercises be attended by all, that conferences be given on spiritual subjects, or that students fre-

quent the sacraments. All this, of course, is necessary as it is necessary to have professors adequately prepared to teach the various subjects. These matters, however, are presupposed in a well-organized and well-governed seminary. What is just as important, and to this we call your special attention, is that in every seminary there be one who will make it his special office to look after the spiritual formation of the students, a person who is both competent and a specialist in spiritual matters as the other professors are in their subjects.*

This is the statement of the mind of the Church on the matter of spiritual direction in seminaries. How has the mind of the Church been interpreted? How has the office of spiritual direction been filled in minor seminaries?

There are directors who are no more than monitors, who deal with externals, such as health, classes, rules, occasional conferences. There are directors who limit their counsel to the confessional. Others have more specific duties. In some seminaries they are available for advice or confession at any time. It is also true that some spiritual directors exercise external authority, and have active voice in affairs of administration.

All seminaries should have a set spiritual program for direction, a particular person assigned to this special work with complete and harmonious understanding on the part of the superior, faculty, priests, students.

Of course, the object of direction is broad in its scope. It deals with such matters that negatively or positively influence the progress of souls, for it should be the fine art of guiding them to holiness. Yet direction is not confession, though it may be offered in the confessional. Direction probes, digs deeply to cut the roots of sin and imperfection, diagnoses diseases of the soul, prescribes remedies, combats defects, confirms habits of virtue, balances negative and positive ascetical aims and efforts.

---

* Recommendation made by Sacred Congregation of Seminaries and Universities approved by the Holy Father, January 25, 1928.

Necessarily, spiritual direction deals with *vocation.* In the minor seminary, though not exclusively so, the problem of worthy and unworthy candidates is always present. For the younger aspirant has not as yet reached maturity of judgment and choice. Therefore, the spiritual director must know thoroughly the signs of vocation, and be a capable psychologist as well, cautiously dissuading the melancholy, the sensuous, the indolent, and the imprudent. He should also deal with the delicate problem of purity of heart, reading into the present the secret of the future.

Another duty which the Sacred Congregation of Studies stresses is this: "It is his (the director's) duty not only to teach the need of prayer, but especially of mental prayer; and to teach students the method of practicing such prayer, he should select for them a suitable mediation book which all will use when they make their meditation. . . . If the spiritual director follow (all) these rules . . . he will make secure his work in their souls, especially for the time after ordination when his seminarians are thrown out into the many occupations and distractions which surmount the work of the ministry in the United States (Cfr. footnote)."

To qualify for his impotrant office, the Sacred Congregation states that the director should be "a person of maturity and adequate experience in the spiritual life, a *'homo Dei,'* one who possesses all the priestly virtues and in whom are united to Charity and prudence, a comprehensive knowledge of ascetic and dogmatic theology (Cfr. footnote)."

The Sacred Congregation adds: "To look after the spiritual formation of the students . . . he must devote all his time to the things of God and of the soul, and he should never, for any reason whatsoever, interfere with the external discipline of the seminary." In other words, the office of spirtual director is unique in that it should be kept positively free from outside interference. "The general government of the seminary, and in a special manner the training of students in the discipline of the Church are the particular tasks of the rector. . . . (He) should so order all

things that the different parts of the seminary will work together in harmony to the attainment of its true and final purpose—the formation of priests according to the spirit of Jesus Christ (Cfr. footnote)."

When both the rector of the seminary and the spiritual director keep within the limits of their authority, there is assurance of perfect liberty of conscience for the seminarians. Then they understand that they can discuss quite frankly their problems with their directors, and that nothing they reveal will be used against them in the external forum. Thus will guidance be more efficacious, spiritual diagnoses more thoroughly made, and correct attitudes more firmly established. Fear will not conceal temptations and troubles; natural motives will not predominate; and the ideal toward which the seminarian strives will be more easily assured. As a priest he "must approach as near as possible to the perfection of Him Whose vicar he is, and render himself more and more pleasing to God, by the sanctity of his life and of his deeds (Pius XI)."

Since the spiritual director assumes a heavy responsibility and has obligations to the seminary, to Church, to God, may I recommend:

(a) That the spiritual director be granted full charge, within the limits proper to his office, of the spiritual formation of seminarians;
(b) That he should have two assistants who will share with him the duty of direction;
(c) That all directors be available as confessors;
(d) That no spiritual director hold any position of external authority, or be on any seminary council, or be associated in any way with external discipline, which connections would endanger confidences given to him by seminarians;
(e) That classwork, in case the directors teach, should in no way interfere with their work of direction;
(f) That all directors be competent men: learned in theology, highly virtuous and primed with common sense;
(g) That the seminarians be divided into at least three groups according to the number of years they have

spent in the seminary, so that conferences and meditations and advice will be best fitted to their spiritual growth;

(h) That the nature, purpose, and necessity of spiritual direction be most carefully explained; (there should be no misunderstanding on the part of any one in the seminary);

(i) That seminarians be instructed that spiritual directors have no part at all in the external government and discipline of the seminary;

(j) That each seminarian be free to choose his spiritual director, and be required to go to direction at least once a month, at a time set by the director; and that each seminarian feel free to seek advice at any other time according to his needs;

(k) That directors explain to the seminarians the necessity of spiritual direction in attaining real holiness not only in the seminary but in the priesthood as well.

This paper could be concluded by this analogy. The spiritual director is like the sculptor in the old fable who, mallet and chisel in hand, stood before the rough-hewn block of marble and exclaimed: "Shall I make it a god, a table, or a vase?" . . . "A god, I think!" Likewise the spiritual director looking upon the breathing marble of the seminarian's immortal soul, asks himself the same anguishing question, and gives a similar answer: "I shall, with the help of God, make it unto another Christ."

THE VACATION OF THE MINOR SEMINARIAN

REV. ROBERT V. LAPLACE, O.S.B., A.M., ST. JOSEPH'S PREPARATORY SEMINARY, ST. BENEDICT, LA.

The summer vacation of minor seminaries is indeed a very knotty and complex problem. During the past quarter-century, six papers have been read on this subject. Three of these papers advocated the vacation at the homes of the seminarians, two advocated the villa system, while yet a third proposed a compromise between these two systems.

At the Thirteenth Annual Meeting of the Catholic Educational Association in 1916, three papers on the vacation problem were read. The first, by the Reverend Bartholomew Randolph, C.M., described the disadvantages of the vacation spent at home, and commended "the excellence of the custom of having the seminarians of a diocese or institution take their vacation together under seminary direction in some rural locality suited for such a purpose." [1] The second paper, that of Monsignor Henry T. Drumgoole, contended that economic, physical, intellectual, and spiritual factors made the vacation passed at home, away from the immediate influence of the seminary, the best solution for those "who are to be formed into diocesan priests in America and at the present day." [2] The third and last paper, which suggested a happy medium, was that of the Reverend Charles E. Boone, S.S., who advocated leaving to the option of the student the choice of spending his vacation either at the seminary villa or at his home.[3]

Ten years later, the subject was again broached. This was the paper of the Reverend George J. Cairns, which called for a closer cooperation between the seminary, the home, and the priests of the parish.[4] Father Cairns offered

---

[1] *Catholic Educational Association Bulletin*, November 1916, p. 462.
[2] *Ibid.*, p. 476.
[3] *Catholic Educational Association Bulletin*, November 1916, p. 491.
[4] *Ibid.*, November 1926, p. 635.

the following suggestions for warding off the dangers that beset priestly vocations during the long summer vacation: (1) A letter from the rector of the seminary to the parents at the beginning of the vacation, acquainting them with the particular aims and methods of the seminary; (2) visits to the homes of the boys to elicit the cooperation of the parents and guide them in the seminary ideals and requirements; (3) another message and a return report sent to those pastors having boys of the parish studying for the priesthood. Father Cairns avowed that he had no sympathy with "hot-house vacations," and thought the villa system out of the question except it be set on "some voluntary basis for part of the summer." [5]

Five years later, another paper on the vacation problem was read—that of the Reverend Michael J. Early, C.S.C. After studying the bad effects of the summer vacation, he divided them into three groups: (1) Loss of vocation; (2) loss of ideals, so that the young man returns to the seminary with a spirit of worldliness; (3) the formation of unpriestly habits. As corrective measures, he considered the following possible solutions: (1) No vacation away from seminary supervision—impracticable for the minor seminary; (2) villa system—fine for the major seminary, but still impracticable for the minor seminary; (3) supervision of pastors so that the boy spends most of his time at the parish house; (4) unrestricted freedom, with only admonitory, if any, rules to observe; (5) vacation guided by set rules, the violation of which would prohibit the young man's return to the seminary. Father Early considered this last method to be the most practical, and offered a program of ten rules, five governing the spiritual, and five the moral side of the seminarian's vacation. His final word was an earnest plea for at least "a minimum uniformity in vacation regulations." [6]

It is very interesting to note that at the Thirteenth An-

---

[5] *Ibid.*, p. 639.
[6] *National Catholic Educational Association Bulletin*, November 1931, p. 839.

nual Meeting of the Catholic Educational Association, a resolution was adopted voicing the Seminary Department's approval of the custom of spending the annual vacation away from the seminary, amid the helpful and uplifting influence of the Christian home. This resolution was passed because divergent ideas and practice render complete uniformity in regulating the manner of life among seminarians during this time undesirable and impossible, since there exists no positive legislation in Canon Law or in Pontifical and Conciliar decrees bearing on the question.[7]

There can be little doubt, however, as to the ideal which Rome proposes with regard to the vacation of seminarians. Her main objective is to maintain that segregation of the seminarians during the summer months which has been observed throughout the scholastic year.

The European seminaries have solved the vacation problem through the conducting of summer villas or summer houses where the seminarians spend the greater part of the summer vacation. The "Institutiones" of Saint Charles Borromeo show that already in his lifetime, the summer villa was found to be a workable solution for the vacation problem. Saint Charles advocated the purchase or rental of a place for the use of the students during the vacation, describing in detail an ideal summer house.[8] The letter *"Paternae providaeque"* of Pope Leo XIII, addressed to the Archbishops and Bishops of Brazil, urgently recommends the villa system: *"Eadem vitandi periculi ratio suadet ut comparetur alumnis rusticatio ad feriandum, nec arbitrium relinquatur suae cuique ipsorum adeundae familiae."*[9] *"Le Visite Apostoliche,"* letter of the Sacred Congregation of Consistory of July 18, 1912, addressed to the Bishops of Italy, recommends a vacation of about fifteen days at home, *"ut aliquid socialis vitae cognoscant,"* and requires that the

---

[7] *Catholic Educational Association Bulletin*, November 1916, pp. 460-461.

[8] Carolus Borromeus, *Institutiones ad Universum Seminarii Regimen Pertinentes*, cap., vii.

[9] *Acta Leonis Papae XIII*, VII, p. 309.

remainder of the vacation be spent either at the seminary, or at a summer house *"ubi ad honestam animi recreationem media suppeditentur, quin studia penitus deserant, neque pietatis opera negligant."* [10] The regulations of the Congregation for Seminaries and Universities, as set down in the letter of the Apostolic Delegate to the United States under date of May 5, 1935, express the eagerness of that congregation for establishing summer villas for seminarians in the United States after the pattern of those in the various European countries. The decrees of the Third Plenary Council of Baltimore favor the existence of villas at least for major seminarians wherever possible, but do not so much as refer to the villa system when speaking of the minor seminaries.[11]

From what has been said, it is not difficult to determine the mind of the Church with regard to the vacation houses, and any other practice that exists is merely tolerated. The summer-villa system is the ideal, an ideal to which every diocese having its own seminary is expected to conform if at all possible. Unfortunately, the ideal is seldom easily attainable; as a matter of fact, it often borders on the utopian. Nowhere, perhaps, has this been more strikingly verified than in the case of our own country. Answers to a questionnaire sent by the writer to all the minor seminaries in the United States, serve to indicate how far removed our seminaries are from adopting the ideal villa system. Only five of the seventy-five questionnaires which were returned listed summer villas for minor seminarians. Four of these five villas are for the seminarians of Jesuit novitiates; one is for the seminarians of the Diocese of Lafayette, Louisiana. Judging, therefore, from the seventy-five questionnaire returns, the Lafayette villa is the only one conducted in the United States for young men studying for the secular priesthood. The chief reason, of course, for this deficiency

---

[10] A. M. Micheletti, *Constitutiones Seminariorum Clericalium*, Art., 360, p. 100.

[11] *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*, no., 177.

in summer villas is the added expense which is necessarily entailed.

It might be of interest at this point to note the system that is employed in the case of the seminarians of the Lafayette Diocese studying in our own seminary. These young men spend the month of July, with the exception of the week-ends, at a summer villa. The Jesuit retreat house at Grand Coteau is placed at their disposal, with one of the diocesan priests in charge. The vacation days in June, the whole month of August, and the few remaining days in September are spent at home. This affords the students ample time to be at home with their family, and sufficient opportunity for attending to the various preparations for the coming scholastic year, particularly medical examinations and treatment for teeth and eyes.

Unfortunately, due to the limited capacity of the retreat house, only a very small number of students can be accommodated at the villa for this month. And while this system is not quite so ideal, it is at least a compromise between the admittedly ideal villa system and its hapless opposite, the unrestricted vacation at home.

The letter of the Apostolic Delegate which has already been mentioned, while in no way condoning the prevalent custom of spending the entire vacation at home, recognizes the cause for the lack of the villa system in the United States, and offers a practical solution of the problem by stating the "proper safeguards" that must be proffered the seminarians during the extended vacation period. I take it for granted that all here present are familiar with the contents of this letter, and, therefore, I deem it unnecessary to mention in detail just what these "proper safeguards" are. A tabulation of the answers to the questionnaire will indicate the various methods which are employed by the minor seminaries in the United States to best afford the protection and preservation of priestly vocations.

STATISTICS COMPILED FROM QUESTIONNAIRE

Number of questionnaires sent—80.
Number of questionnaires returned—75.

I. VACATION AT THE SUMMER VILLA

(1) Is there a villa, camp, or house available to the minor seminarians during the summer vacation?

Yes—5. No—70.

(2) Is attendance optional, compulsory, or limited to a select few?

Optional—0. Compulsory—4. Limited—1.

(3) How much time is spent at the summer place?

Two weeks—2
Three weeks—1
Four weeks—1
Eight weeks—1

(4) Approximately how much time is devoted to:

A. Prayer in common
- 15 minutes—2
- 50 minutes—2
- 2 hours—1

B. Meditation
- a. in common: 60 minutes—1
- b. in private
  - 30 minutes—1
  - 60 minutes—3

C. Spiritual Reading
- a. in common
  - 15 minutes—1
  - 30 minutes—2
- b. in private: 30 minutes—2

D. Study
- a. summer school
  - 2 weeks—1
  - 6 weeks—1
- b. no study: 3

(5) Is the summer villa a success?

Yes—4

II. VACATION AT HOME

(1) Are the seminarians given set rules according to which they are to guide themselves during vacation?

Printed vacation regulations—18
Vacation rules as outlined in catalogue—6
Letters to parents of students—5
General Conference before vacation—20
* No set rules—21

(2) Are the seminarians engaged in catechetical work during the summer vacation? Is this work compulsory or optional?

Compulsory for 5th and 6th classes—2
Optional—22
Bishops have been engaging some students—2
Left to discretion of pastor—2
None are engaged—42

(3) Is any kind of contact made with the students during the summer vacation? If so, how often and by whom?

(a) Contact through personal visits by:
Rector—1
Disciplinarians—1
Professors—1

(b) Contact through correspondence by:

Rector { once during vacation—1 / once each month—1

Disciplinarian { once during vacation—3 / twice during vacation—1

Confessor: twice to each penitent—1

General reunion at seminary { weekly—1 / once—1

Correspondence with professors is encouraged—5
Visits to seminary are encouraged—6
No organized contact—4
No contact whatsoever—43

III. RESUME OF VARIOUS POINTS INCLUDED IN VACATION RULES

(1) SPIRITUAL OBLIGATIONS

Mass and communion, daily if possible.
Weekly confession.
Daily spiritual reading.
Daily meditation.
Daily visit to Blessed Sacrament.
Frequent (daily) recitation of the rosary.
Morning and night prayers.
Grace before and after meals.
Presence at all devotions in parish church.
Willingness to serve at the altar.

(2) MORAL OBLIGATIONS

(a) *Work:*

Besides those occupations mentioned in the letter of the Apostolic Delegate, the following types of work were also prohibited: Working as caddies on public golf courses. Selling of papers and magazines.

(b) *Study and Reading:*

Daily study, or at least, useful reading.
Definite study assignments.
Special caution to be observed by parents with regard to student's reading matter.

(c) *Dress:*

Extreme and frivolous fashions of dress should be avoided.

(d) *Company:*

Extreme caution with regard to company.
Avoidance of persons of other sex.
Avoidance of ex-students who have been dismissed from the seminary for moral delinquency or insubordination.
Students living in the same city should meet frequently and enjoy themselves in common.
Prolonged visits in the homes of fellow students are forbidden.
Special permission of the rector is required for extended vacation trips.

(e) *Amusements:*

Dances and parties are forbidden.
Movies are entirely forbidden by a few; only such pictures as are approved by parents are permitted, by the majority.
Theatres and worldly places of amusement forbidden.
Intoxicants to be used sparingly, if at all.
Smoking not permitted at all, or at least not in public places.
Visits to summer resorts only in company with parents.

(f) *Contact:*

With pastor:

Students of parish must visit pastor in a group twice during vacation.
Students must visit pastor at least twice during vacation.
Students must visit pastor at least once during vacation.

With seminary:

Students must write for readmission.
Students must write to the rector twice during vacation.
Students of the city must meet at the cathedral for Mass and conference twice during vacation.

(g) *Medical Attention:*

Students must present certificate from family physician, dentist, and oculist.
Medical examinations and treatment for eyes and teeth must be had before returning to the seminary.

Whilst there is still much more that could be done to protect and shield the precious vocations of our minor seminarians from the withering blasts of the summer months, it is consoling to note how constructive is the work being done by the seminary directors in the United States. The results of the questionnaire indicate very pointedly that those in charge of the future priests of America, are fully aware of the dangers that beset the seminarians on all sides, and are striving with might and main to stave off these dangers until the ideal solution has become a reality.

THE CONFESSOR IN THE MINOR SEMINARY

VERY REV. JOSEPH L. FLANAGAN, C.SS.R., RECTOR, ST. JOSEPH'S PREPARATORY COLLEGE, KIRKWOOD, MO.

I was asked by the efficient Chairman of this Section, the Very Reverend Stephen Thuis, O.S.B., to write a paper stimulating discussion about the confessor in the Minor Seminary. One of the injunctions stressed in the letter of assignment was that the writing be short so that the exchange of opinions could be long. I shall try to carry out this injunction.

Looking over the numerous times this same question has been discussed, recalling also, and reviewing the excellent papers that had been written about it, I wondered what there was to say. Of course, it was possible to refresh those former ideas in your minds because a good thing is well worth repetition; and just as we derive profit in religious Congregations from reading and re-reading the rules by which our Founders wanted us governed, so we could derive profit from refreshing these excellent and wise suggestions. Nevertheless, it is well at times to look at a problem from a new angle. So it is my hope to present here—not a deep study, but a few points for practical discussion about the confessor in the Minor Seminary. Nor will I pretend that this is to be a logical development of one particular phase. It is rather to be a homily on the confessor. When reading the homilies, we are all struck by the fact that they do not confine themselves to developing one single point. On the contrary, they briefly touch on one consideration, then on another, but always give us something worth while. This may not be worth while; but it will at least have this characteristic of a good homily, it will touch first on this point and then on that. Hold your chairs, however. I promised not to be long.

What opportunities of confession are offered a minor

seminarian who lives at the institution as a boarder? To the best of my knowledge, three systems are prevalent.

In one system, one night a week is assigned to the students as confession night. In addition, this is the time usually allotted for recreation. What is to be said of this system? It has its advantages; but also its difficulties.

Among its slight advantages might be that perhaps it accustoms one to pick out one certain day each week for his confession. He will get so used to this that possibly after he is away from strict regimentation, the habit will carry over and he will have a definite day each week for his confession and thus be less liable to overlook it some week or other. Also it might give a student a longer period in which to work at his improvement and test it. The fact also that he must set aside recreation time for his confession, makes it a real matter of decision and effort. He must really want to make his confession or he would skip it.

These meager points might possibly be dressed up into an argument in favor of confession one day a week. But to me it seems that these are very unsubstantial props. They do not equal all the disadvantages of the system.

First of all, when limited to one night a week, the confessors do not have time to do justice to their penitents. The student may have numerous little problems he would like to discuss; but he is prevented from doing so by the thought that others are lined up outside, waiting. In his charity, he does not like to be burdensome to them; or in his timidity, he is afraid of what they might think, or possibly even, of what they might say if he delays them too long. Therefore, he is hesitant to reveal his mind and worries completely to the confessor. The second thing is that the choice of a day, made for him by some one else, may have just the opposite effect of habituating him to a definite day a week to be followed later on in life in his confessions. Just because it is assigned for him, there may be little of his own initiative in it; it may be mere routine, and when the external regulation is removed, there may be little to urge

him to regular confession. Moreover, when the whole group of students is limited to this one night, there may be a scarcely edifying rush or foot race for the confessional so one can get in among the first, and, as they say, "get it over with" and get out to recreation. The result might be a shoving and a jostling that betrays no true conception of the magnitude of the work that is to be performed nor of the dignity of the sacrament that is to be received. We used to follow this system in our preparatory seminary but some time ago, it was changed. That the change was wise can be gleaned from what one of the students wrote about a confession night during the Christmas holidays when the one-night-a-week system was being followed. "At supper time, five confessors had been named so after the prayers in chapel, we were all keyed up for a quick penitential visit before the game of pinochle or monopoly. A hundred strong we thronged, pushing and pulling, many unwillingly to our place in line. As you can imagine, crowds hardly make for silence, so distraction was rampant, meditation impossible. Fathers heard that evening in the parlors and Father Rector's office. It took away the calming and often inspiring atmosphere. True, I didn't make a bad confession but I am afraid it wasn't the best I ever made."

Let that be a brief glance at the one system. Confession twice a week is, of course, better. It allows more time and also makes the students choose their own day or even days for receiving the sacrament.

Due to the frequency of receiving Holy Communion, however, greater stress is being laid of late on even more abundant opportunities for confession. It seems that twice a week is hardly adequate. Set times for confession should be more frequent in the week. Nay more, there should be opportunity for confession at almost any time. I am not acquainted with other colleges nor with the facilities a student has in contacting one of the Fathers; but I believe that such a possibility of contact would be very helpful. Neither should the possibility be limited to one or two Fathers; but

the student ought to be able to reach any one he wishes. I do not say the present system we follow is ideal but it is an improvement over our former practice. Instead of having four confessors hear confessions one night a week, we have four nights a week for confession and each of these nights two confessors hear. Besides this, the students can call for one of the Fathers any night they want. Thus even on set nights, they have access to double the number of confessors compared to what they had before with the result that they can go about the reception of the sacrament more leisurely and ask for more detailed advice, or the confessor of his own accord, can volunteer it without making the penitent too self-conscious about the line that is waiting outside. We believe that these four nights formally set aside for confession, joined to the possibility of approaching one of the Fathers at any time, is adequate provision for the normal condition of confessions. It does not, however, completely close the matter.

The daily reception of Holy Communion demands still further arrangements. You are all familiar with a certain document, which after speaking of Holy Communion to be received daily, goes on by insisting that the necessary conditions such as the state of grace and right intention must not be overlooked. It seems there is some danger that a foolish notion that he might cause some astonishment by remaining away from Communion may induce a younger person now and then to approach the altar rail even though he should not do so. To avoid these dangers, it has been directed that an opportunity for confession be possible even shortly before the time of Holy Communion. In a different place, the same document again reverts to the same idea; namely, that in all communities at the time of communion a confessor be at hand who can easily be approached.

How is this injunction to be worked out in the minor seminary? It requires a good deal of self-sacrifice on the part of the confessor, especially if, as very frequently happens, he is also a professor. Due to his regular order of a

class day, every professor wants to say his Holy Mass early in the morning and then have an opportunity before the first class session to prepare his plan for class. He hates to defer the celebration of Mass. Nevertheless, such would be necessary in most cases, for the only time a student could approach him would be after the student's own morning prayers. If one Father a day were to hear in a designated place, it would probably be the remedy desired.

I am presupposing that the only acceptable time for confessions is after the students' morning prayers. There is a proviso in the instruction, "*Salva seminarii disciplina.*" If students would not have to wait until after prayers, but could be running out of morning prayers as they liked, I fear that after a while the thing would so develop that there would be constant disturbance. Some even, of less energetic nature might use the fact that their absence from morning prayers would scarcely be questioned, to sleep in, and appear on the scene only for Mass. Others might make the time of morning prayers the time for their weekly confession, turning to disadvantage by abuse, something that was ordained for their convenience.

Very apt at this point is the question, "Where will the confessor hear confessions?" If he hears in the chapel, there is the danger of much moving around that is not conducive to decorum during the celebration of the Sacred Mysteries. If he does not hear in the chapel, there is the other danger of students absenting themselves from the Holy Sacrifice under the guise of going to confession. True, the good students will not do this, but seminary discipline ought to take cognizance of the danger. All in all, the chapel seems to be the better place; but there is some room for consideration.

In connection with this fitness of place, might be joined the further consideration about it in connection with the opportunity of confession during the day. It might be that a student desires a longer discussion of matters of conscience or he might be anxious to have some question cleared up.

He might prefer some other place beside the confessional in order to approach the matter in a more informal manner. I know that such occasions arise, and I believe the suggestion would not be out of place that a room be set aside where students and their individually selected adviser can have privacy without being noticed by every other student that passes through the public corridors.

In a paper of this kind, surely the warning of Saint Alphonsus ought to be considered; namely, that students of a seminary are in great danger of sacrilege if they always go to confessors who are known to them, and it is urged that superiors of seminaries reflect on this point. Provision for the difficulty is adequately made, I believe, if a retreat master comes in once or twice a year. This should offer a desired opportunity to any who are timid and cannot bring themselves to a complete avowal to one who knows them well. The majority of students, on the other hand, prefer a confessor who knows them quite well. This is my conviction. Students have stated this to be the fact. They look for one whom they know and whom they know as sympathetic and as interested in student problems. Let me quote from what a student once wrote, "A man who is seemingly cold and distant with the students does not seem to me as approachable even in confession." In addition, they like a man who is not too easy and one who gives a little talk or food for thought and not just a hasty, "God bless you."

Three other points that appeal to the students in a confessor, are these:

"He should be kind."

"He should be unbending."

"He should be punctual."

You see, I have asked the students what it is in a confessor that appeals to them. For a while I hesitated to do this for I did not want to invite criticism. However, these are the thoughts that are in their minds whether they have an opportunity to let us know it or not, and I believe there

is a decided advantage in knowing what others think. In classroom procedure, we try to get inside the student's mind, so it ought to be a little help to find out their thoughts on other matters in which we deal with them.

These are some of the ideas I thought profitable to stir up discussion in this group. Since such was the purpose of the paper, I shall be glad to hear the opinions of others.

INDEX

Page

Accrediting Today, Education and, Roy J. Deferrari, Ph.D..... 272
Addresses—
Catholic Education in the Crisis, Edward J. Heffron..... 73
Our Task in the Present Crisis, Rev. George Johnson, Ph.D... 63
Role of the Catholic Teacher, The, Rev. William R. Kelly, LL.D., President of Parish-School Department..... 386
Welcome, Address of, Rev. Julius W. Haun, Ph.D., D.D., President of College and University Department..... 93
Adjustment, The Need of Individual Guidance in Catholic Secondary Schools as Shown by Problems of College, Sister M. Madeleva, C.S.C..... 370
Advantages of a Social-Work Program in a School for the Blind, the, Sister M. Richarda, O.P..... 545
Aims and Methods of Teaching Poetry in the Elementary Grades, Professor Donald F. Connors, A.M..... 469
Alumni, The Need for Individual Guidance in Catholic Secondary Education as Shown by the Work Experiences of Pupils and, Brother Colombiere, C.F.X..... 363
American Education, and Dangers of Its Infiltration into Catholic Education, Naturalism in, Rev. Geoffrey O'Connell, Ph.D... 235
Americanism in the Seminary, Catholicism and, Rev. Basil R. Reuss, O.Praem., LL.B..... 608
Approach to Better Citizenship, The Catholic, Brother Eugene A. Paulin, S.M., Ph.D..... 327
Basis of Citizenship, The Moral, Rev. Robert J. Slavin, O.P., Ph.D. 330
Behles, Very Rev. Joseph A., C.SS.R., A Health Program for Seminaries 577
Better Catholics, How to Make, Most Rev. Gerald P. O'Hara, J.D., J.U.D. 319
Better Citizens? Panel—How Can Our Schools Produce, Rev. Thomas J. Quigley, A.M..... 334
Better Citizenship, The Catholic Approach to, Brother Eugene A. Paulin, S.M., Ph.D..... 327
Blind-Education Section, Catholic—
Proceedings 536
Blind, The Advantages of a Social-Work Program in a School for the, Sister M. Richarda, O.P..... 545
Boston, The Deaf-Mute in, Rev. Mark A. De Coste, C.SS.R..... 511
Brother Colombiere, C.F.X., The Need for Individual Guidance in Catholic Secondary Education as Shown by the Work Experiences of Pupils and Alumni..... 363
Brother Eugene A. Paulin, S.M., Ph.D., Chairman, Report of the Committee on Regional Units, Secondary-School Department 313
Brother Eugene A. Paulin, S.M., Ph.D., Chairman, Report of the Secondary-School Department of the N. C. E. A..... 316
Brother Eugene A. Paulin, S.M., Ph.D., The Catholic Approach to Better Citizenship..... 327
Brother Peter, S.C., Some Tangibles in Character Training..... 346
Building a Religion Vocabulary, Sister M. Janet, C.S.J..... 498
Catholic Approach to Better Citizenship, The, Brother Eugene A. Paulin, S.M., Ph.D..... 327

Page

Catholic College and National Defense, The, Rev. Edward A. Fitzgerald, LL.D. 268
Catholic College, Inter-American Relations and the, Rev. William F. Cunningham, C.S.C., Ph.D..... 296
Catholic College, The Place of the Humanities in a, Mother Helen Casey, R.S.C.J. 244
Catholic Education in the Crisis, Edward J. Heffron..... 73
Catholic Education, Naturalism in American Education, and Dangers of Its Infiltration into, Rev. Geoffrey O'Connell, Ph.D. 235
Catholic Missionary to the Deaf and the State School, A, Rev. Joseph W. Heidell, C.SS.R..... 505
Catholic Secondary Education as Shown by the Work Experiences of Pupils and Alumni, The Need for Individual Guidance in, Brother Colombiere, C.F.X..... 363
Catholic Secondary Schools as Shown by Problems of College Adjustment, The Need of Individual Guidance in, Sister M. Madeleva, C.S.C. 370
Catholic Teacher, The Role of the, Rev. William R. Kelly, LL.D., President of Parish-School Department..... 386
Catholic Teachers of the Deaf, Rev. Bernard C. De Coste..... 516
Catholicism and Americanism in the Seminary, Rev. Basil R. Reuss, O.Praem., LL.B..... 608
Catholics, How to Make Better, Most Rev. Gerald P. O'Hara, J.D., J.U.D. 319
Censoring Reading in the Minor-Seminary, Very Rev. Edward M. Lyons, A.M. 631
Character Training, Some Tangibles in, Brother Peter, S.C..... 346
Child, Teaching the Handicapped, Sister M. Ferdinand, C.S.J... 538
Citizens? Panel—How Can Our Schools Produce Better, Rev. Thomas J. Quigley, A.M..... 334
Citizenship, The Catholic Approach to Better, Brother Eugene A. Paulin, S.M., Ph.D..... 327
Citizenship, The Moral Basis of, Rev. Robert J. Slavin, O.P., Ph.D. 330
City Schools, The Improvement of Instruction in, Rev. Carroll F. Deady, Ph.D..... 390
Classroom, Guidance in the, Rev. Edmund J. Goebel, Ph.D..... 374
Classroom, The Use of Periodicals in the, Rev. Edmund J. Goebel, Ph.D. 462
Clubs for the Deaf? What About Study, Rev. Stephen J. Landherr, C.SS.R., Ph.L..... 496
Code in Seminaries, The Necessity of Teaching IV Book of the, Very Rev. James T. Fleming, S.T.D., J.C.D..... 584
College Adjustment, The Need of Individual Guidance in Catholic Secondary Schools as Shown by Problems of, Sister M. Madeleva, C.S.C. 370
College and National Defense, The Catholic, Rev. Edward A. Fitzgerald, LL.D. 268
College and University Department—
  Meetings of Department Executive Committee..... 85
  Proceedings 79
College, Inter-American Relations and the Catholic, Rev. William F. Cunningham, C.S.C., Ph.D..... 296

Page

College Publicity—Why, How, Where? Rev. Charles J. Deane, S.J. 288
College, The Place of the Humanities in a Catholic, Mother Helen Casey, R.S.C.J. 244
Committee Reports—
Educational Problems, College and University Department, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman..... 218
Finance, College and University Department, Rev. Francis L. Meade, C.M., Ph.D., Chairman..... 234
Graduate Study, College and University Department, Rev. Thurber M. Smith, S.J., LL.B., Ph.D., Chairman..... 115
Libraries and Library Holdings, College and University Department, Rev. John W. Dunn, C.M., Chairman..... 229
Membership, College and University Department, Rev. William C. Gianera, S.J., Chairman..... 216
Public Relations, College and University Department, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman..... 107
Regional Units, Secondary-School Department, Brother Eugene A. Paulin, S.M., Ph.D., Chairman..... 313
Community Supervisor, The Objectives and Methods of the, Rev. Thomas J. Quigley, A.M..... 431
Confessions, The Writing of, Rev. Daniel D. Higgins, C.SS.R.... 492
Confessor in the Minor Seminary, The, Very Rev. Joseph L. Flanagan, C.SS.R. 650
Connors, Professor Donald F., A.M., Aims and Methods of Teaching Poetry in the Elementary Grades..... 469
Constitution 11
Contents 3
Coordinator Between Home and School, The Pastor's Role as, Right Rev. T. James McNamara, V.F..... 413
Crisis, Catholic Education in the, Edward J. Heffron..... 73
Crisis, Our Task in the Present, Rev. George Johnson, Ph.D.... 63
Cunningham, Rev. William F., C.S.C., Ph.D., Inter-American Relations and the Catholic College..... 296
Dangers of Its Infiltration into Catholic Education, Naturalism in American Education and, Rev. Geoffrey O'Connell, Ph.D.. 235
Deady, Rev. Carroll F., Ph.D., The Improvement of Instruction in City Schools..... 390
Deaf and the State School, A Catholic Missionary to the, Rev. Joseph W. Heidell, C.SS.R..... 505
Deaf, Catholic Teachers of the, Rev. Bernard C. De Coste..... 516
Deaf-Education Section, Catholic—
Proceedings 480
Deaf in State Institutions, Methods of Teaching Religion to the, Rev. Everett W. McPhillips..... 523
Deaf-Mute in Boston, The, Rev. Mark A. De Coste, C.SS.R..... 511
Deaf? What About Study Clubs for the, Rev. Stephen J. Landherr, C.SS.R., Ph.L..... 496
Deane, Rev. Charles J., S.J., Chairman, Report of the Eastern Regional Unit, College and University Department..... 97
Deane, Rev. Charles J., S.J., College Publicity—Why, How, Where? 288
De Coste, Rev. Bernard C., Catholic Teachers of the Deaf..... 516
De Coste, Rev. Mark A., C.SS.R., The Deaf-Mute in Boston..... 511

Page

Defense, The Catholic College and National, Rev. Edward A. Fitzgerald, LL.D. 268
Deferrari, Roy J., Ph.D., Education and Accrediting Today..... 272
Delinquency, The Need for Individualistic Treatment as Shown by Trends in Juvenile, Rev. John P. O'Connell, C.S.C..... 354
Democracy, Some Fundamental Principles in Education for, Rev. Thurber M. Smith, S.J., A.M., LL.B., Ph.D..... 258
Diocesan Systems of Uniform Elementary-School Examinations, Sister Estella, S.C.C., A.M..... 442
Direction in the Minor Seminary, Spiritual, Rev. Richard J. Grimm, C.S.C. 636
Dunn, Rev. John W., C.M., Chairman, Report of the Committee on Libraries and Library Holdings, College and University Department 229
Eastern Regional Unit, College and University Department, Report of the, Rev. Charles J. Deane, S.J., Chairman..... 97
Education and Accrediting Today, Roy J. Deferrari, Ph.D..... 272
Education, and Dangers of Its Infiltration Into Catholic Education, Naturalism in American, Rev. Geoffrey O'Connell, Ph.D. 235
Education as Shown by the Work Experiences of Pupils and Alumni, The Need for Individual Guidance in Catholic Secondary, Brother Colombiere, C.F.X..... 363
Education for Democracy, Some Fundamental Principles in, Rev. Thurber M. Smith, S.J., A.M., LL.B., Ph.D..... 258
Education in the Crisis, Catholic, Edward J. Heffron..... 73
Education, Naturalism in American Education, and Dangers of Its Infiltration into Catholic, Rev. Geoffrey O'Connell, Ph.D. 235
Educational Problems, College and University Department, Report of the Committee on, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman..... 218
Elementary Grades, Aims and Methods of Teaching Poetry in the, Professor Donald F. Connors, A.M..... 469
Elementary-School Examinations, Diocesan Systems of Uniform, Sister Estella, S.C.C., A.M. 442
Elementary School, The Improvement of Instruction in the Rural, Rev. Quintin J. Malone..... 402
Ellard, Rev. Gerald, S.J., Ph.D., Teaching the Mass in High School 338
Examinations, Diocesan Systems of Uniform Elementary-School, Sister Estella, S.C.C., A.M. 442
Executive Board, Meetings of the..... 17
Executive Committee Meetings—
College and University Department..... 85
Experiences in St. Louis, Rev. Julian Grehan, C.SS.R..... 519
Experiences of Pupils and Alumni, The Need for Individual Guidance in Catholic Secondary Education as Shown by the Work, Brother Colombiere, C.F.X. 363
Finance, College and University Department, Report of the Committee on, Rev. Francis L. Meade, C.M., Ph.D., Chairman... 234
Financial Report 21
Fitzgerald, Rev. Edward A., LL.D., The Catholic College and National Defense 268
Fitzpatrick, Edward A., Ph.D., Litt.D., LL.D., Chairman, Report of the Committee on Educational Problems, College and University Department 218

Page

Fitzpatrick, Edward A., Ph.D., Litt. D., LL.D., Chairman, Report of the Midwest Regional Unit, College and University Department 99
Flanagan, Very Rev. Joseph L., C.SS.R., The Confessor in the Minor Seminary 650
Fleming, Very Rev. James T., S.T.D., J.C.D., The Necessity of Teaching IV Book of the Code in Seminaries..... 584
Fostering of Reading, Sister M. Louis, C.S.J..... 556
Fundamental Principles in Education for Democracy, Some, Rev. Thurber M. Smith, S.J., A.M., LL.B., Ph.D..... 258
Gehl, Rev. Eugene J., Thirty Years in Retrospect..... 488
General Meetings—
Proceedings 45
Gianera, Rev. William C., S.J., Chairman, Report of the Commistee on Membership, College and University Department.... 216
Goebel, Rev. Edmund J., Ph.D., Guidance in the Classroom..... 374
Goebel, Rev. Edmund J., Ph.D., The Use of Periodicals in the Classroom 462
Golatka, Rev. Walter F., S.M., Chairman, Report of the Southern Regional Unit, College and University Department..... 100
Gorman, Rev. Edward J., A.M., The Social Responsibility of the Religious Teacher 424
Grades, Aims and Methods of Teaching Poetry in the Elementary, Professor Donald F. Connors, A.M. 469
Graduate Study, College and University Department, Report of the Committee on, Rev. Thurber M. Smith, S.J., LL.B., Ph.D., Chairman 115
Grehan, Rev. Julian, C.SS.R., Experiences in St. Louis..... 519
Grimm, Rev. Richard J., C.S.C., Spiritual Direction in the Minor Seminary 636
Guidance in Catholic Secondary Education as Shown by the Work Experiences of Pupils and Alumni, The Need for Individual, Brother Colombiere, C.F.X. 363
Guidance in Catholic Secondary Schools as Shown by Problems of College Adjustment, The Need of Individual, Sister M. Madeleva, C.S.C. 370
Guidance in the Classroom, Rev. Edmund J. Goebel, Ph.D..... 374
Handicapped Child, Teaching the, Sister M. Ferdinand, C.S.J.... 538
Haun, Rev. Julius W., Ph.D., D.D., President of College and University Department, Address of Welcome..... 93
Health Program for Seminaries, A, Very Rev. Joseph A. Behles, C.SS.R., Ph.D. 577
Heffron, Edward J., Catholic Education in the Crisis..... 73
Heidell, Rev. Joseph W., C.SS.R., A Catholic Missionary to the Deaf and the State School..... 505
Higgins, Rev. Daniel D., C.SS.R., The Writing of Confessions... 492
High School, Teaching the Mass in, Rev. Gerald Ellard, S.J., Ph.D. 338
Home and School, The Pastor's Role as Coordinator Between, Right Rev. T. James McNamara, V.F..... 413
Humanities in a Catholic College, The Place of the, Mother Helen Casey, R.S.C.J. 244
Improvement of Instruction in City Schools, The, Rev. Carroll F. Deady, Ph.D. 390

Page

Improvement of Instruction in the Rural Elementary School, The, Rev. Quintin J. Malone 402
Individual Guidance in Catholic Secondary Education as Shown by the Work Experiences of Pupils and Alumni, The Need for, Brother Colombiere, C.F.X. 363
Individual Guidance in Catholic Secondary Schools as Shown by Problems of College Adjustment, The Need of, Sister M. Madeleva, C.S.C. 370
Individualistic Treatment as Shown by Trends in Juvenile Delinquency, The Need for, Rev. John P. O'Connell, C.S.C..... 354
Infiltration into Catholic Education, Naturalism in American Education, and Dangers of Its, Rev. Geoffrey O'Connell, Ph.D. 235
Institutions, Methods of Teaching Religion to the Deaf in State, Rev. Everett W. McPhillips 523
Instruction in City Schools, The Improvement of, Rev. Carroll F. Deady, Ph.D. 390
Instruction in the Rural Elementary School, The Improvement of, Rev. Quintin J. Malone 402
Inter-American Relations and the Catholic College, Rev. William F. Cunningham, C.S.C., Ph.D. 296
Introduction 16
IV Book of the Code in Seminaries, The Necessity of Teaching, Very Rev. James T. Fleming, S.T.D., J.C.D..... 584
Johnson, Rev. George, Ph.D., Our Task in the Present Crisis.... 63
Juvenile Delinquency, The Need for Individualistic Treatment as Shown by Trends in, Rev. John P. O'Connell, C.S.C..... 354
Kelly, Rev. William R., LL.D., President of Parish-School Department, The Role of the Catholic Teacher..... 386
Landherr, Rev. Stephen J., C.SS.R., Ph.L., What About Study Clubs for the Deaf? 496
Laplace, Rev. Robert, O.S.B., A.M., The Vacation of the Minor Seminarian 641
Libraries and Library Holdings, College and University Department, Report of the Committee on, Rev. John W. Dunn, C.M., Chairman 229
Library Holdings, College and University Department, Report of the Committee on Libraries and, Rev. John W. Dunn, C.M., Chairman 229
Lyons, Very Rev. Edward M., A.M., Censoring Reading in the Minor Seminary 631
McNamara, Right Rev. T. James, V.F., The Pastor's Role as Coordinator Between Home and School 413
McPhillips, Rev. Everett W., Methods of Teaching Religion to the Deaf in State Institutions 523
Malone, Rev. Quintin J., The Improvement of Instruction in the Rural Elementary School..... 402
Mass in High School, Teaching the, Rev. Gerald Ellard, S.J., Ph.D. 338
Meade, Rev. Francis L., C.M., Ph.D., Chairman, Report of the Committee on Finance, College and University Department 234
Meetings—
  Executive Board 17
  Executive Committee, College and University Department.... 85
  General 45

Page

Membership, College and University Department, Report of the Committee on, Rev. William C. Gianera, S.J., Chairman.... 216
Methods of Teaching Poetry in the Elementary Grades, Aims and, Professor Donald F. Connors, A.M..... 469
Methods of Teaching Religion to the Deaf in State Institutions, Rev. Everett W. McPhillips..... 523
Methods of the Community Supervisor, The Objectives and, Rev. Thomas J. Quigley, A.M. 431
Meyer, Right Rev. Albert G., S.T.D., S.S.L., The Role of Sacred Scripture in the Seminary 589
Midwest Regional Unit, College and University Department, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman.... 99
Minor Seminarian, The Vacation of the, Rev. Robert Laplace, O.S.B., A.M. 641
Minor-Seminary, Censoring Reading in the, Very Rev. Edward M. Lyons, A.M. 631
Minor-Seminary Section—
Proceedings 627
Minor Seminary, Spiritual Direction in the, Rev. Richard J. Grimm, C.S.C. 636
Minor Seminary, The Confessor in the, Very Rev. Joseph L. Flanagan, C.SS.R. 650
Missionary to the Deaf and the State School, A Catholic, Rev. Joseph W. Heidell, C.SS.R. 505
Moral Basis of Citizenship, The, Rev. Robert J. Slavin, O.P., Ph.D. 330
Mother Helen Casey, R.S.C.J., The Place of the Humanities in a Catholic College 244
Murphy, Rev. William J., S.J., Chairman, Report of the New England Regional Unit, College and University Department 95
National Defense, The Catholic College and, Rev. Edward A. Fitzgerald, LL.D. 268
Naturalism in American Education, and Dangers of Its Infiltration into Catholic Education, Rev. Geoffrey O'Connell, Ph.D. 235
Necessity of Teaching IV Book of the Code in Seminaries, The, Very Rev. James T. Fleming, S.T.D., J.C.D..... 584
Need for Individual Guidance in Catholic Secondary Education as Shown by the Work Experiences of Pupils and Alumni, The, Brother Colombiere, C.F.X. 363
Need for Individualistic Treatment as Shown by Trends in Juvenile Delinquency, The, Rev. John P. O'Connell, C.S.C..... 354
Need of Individual Guidance in Catholic Secondary Schools as Shown by Problems of College Adjustment, The, Sister M. Madeleva, C.S.C. 370
New England Regional Unit, College and University Department, Report of the, Rev. William J. Murphy, S.J., Chairman 95
Objectives and Methods of the Community Supervisor, The, Rev. Thomas J. Quigley, A.M. 431
O'Connell, Rev. Geoffrey, Ph.D., Naturalism in American Education, and Dangers of Its Infiltration into Catholic Education 235
O'Connell, Rev. John P., C.S.C., The Need for Individualistic Treatment as Shown by Trends in Juvenile Delinquency.... 354
Officers 7
O'Hara, Most Rev. Gerald P., J.D., J.U.D., How to Make Better Catholics 319

Page

Panel—How Can Our Schools Produce Better Citizens? Rev. Thomas J. Quigley, A.M. 334
Parish-School Department—
Proceedings 382
Pastor's Role as Coordinator Between Home and School, The, Right Rev. T. James McNamara, V.F. 413
Periodicals in the Classroom, The Use of, Rev. Edmund J. Goebel, Ph.D. 462
Peterson, Most Rev. John B., D.D., Ph.D., LL.D., Sermon of 55
Place of the Humanities in a Catholic College, The, Mother Helen Casey, R.S.C.J. 244
Poetry in the Elementary Grades, Aims and Methods of Teaching, Professor Donald F. Connors, A.M. 469
Present Crisis, Our Task in the, Rev. George Johnson, Ph.D. 63
Principles in Education for Democracy, Some Fundamental, Rev. Thurber M. Smith, S.J., A.M., LL.B., Ph.D. 258
Problem and the Seminary, The Rural, Most Rev. Vincent J. Ryan, D.D. 618
Problems, College and University Department, Report of the Committee on Educational, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman 218
Problems of College Adjustment, The Need of Individual Guidance in Catholic Secondary Schools as Shown by, Sister M. Madeleva, C.S.C. 370
Proceedings—
Blind-Education Section, Catholic 536
College and University Department 79
Deaf-Education Section, Catholic 480
General Meetings 45
Minor-Seminary Section 627
Parish-School Department 382
School-Superintendents' Department 378
Secondary-School Department 307
Seminary Department 561
Program for Seminaries, A Health, Very Rev. Joseph A. Behles, C.SS.R., Ph.D. 577
Program in a School for the Blind, The Advantages of a Social-Work, Sister M. Richarda, O.P. 545
Public Relations, College and University Department, Committee on, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman 107
Publicity—Why, How, Where? College, Rev. Charles J. Deane, S.J. 288
Pupils and Alumni, The Need for Individual Guidance in Catholic Secondary Education as Shown by the Work Experiences of, Brother Colombiere, C.F.X. 363
Quigley, Rev. Thomas J., A.M., Panel—How Can Our Schools Produce Better Citizens? 334
Quigley, Rev. Thomas J., A.M., The Objectives and Methods of the Community Supervisor 431
Reading, Fostering of, Sister M. Louis, C.S.J. 556
Reading in the Minor-Seminary, Censoring, Very Rev. Edward M. Lyons, A.M. 631
Regional-Unit Reports—
Eastern, College and University Department, Rev. Charles J.

Page

Deane, S.J., Chairman 97
Midwest, College and University Department, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman..... 99
New England, College and University Department, Rev. William J. Murphy, S.J., Chairman..... 95
Southern, College and University Department, Rev. Walter F. Golatka, S.M., Chairman 100
Western, College and University Department, Sister Miriam Theresa, S.H.N., Chairman 103
Regional Units, Secondary-School Department, Report of the Committee on, Brother Eugene A. Paulin, S.M., Ph.D., Chairman 313
Relations and the Catholic College, Inter-American, Rev. William F. Cunningham, C.S.C., Ph.D. 296
Relations, College and University Department, Committee on Public, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman 107
Religion to the Deaf in State Institutions, Methods of Teaching, Rev. Everett W. McPhillips 523
Religion Vocabulary, Building a, Sister M. Janet, C.S.J..... 498
Religious Teacher, The Social Responsibility of the, Rev. Edward J. Gorman, A.M. 424
Reports—
Eastern Regional Unit, College and University Department, Rev. Charles J. Deane, S.J., Chairman 97
Educational Problems, College and University Department, Committee on, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman 218
Finance, College and University Department, Committee on, Rev. Francis L. Meade, C.M., Ph.D., Chairman..... 234
Financial 21
Graduate Study, College and University Department, Committee on, Rev. Thurber M. Smith, S.J., LL.B., Ph.D., Chairman 115
Libraries and Library Holdings, College and University Department, Committee on, Rev. John W. Dunn, C.M., Chairman 229
Membership, College and University Department, Committee on, Rev. William C. Gianera, S.J., Chairman..... 216
Midwest Regional Unit, College and University Department, ment, Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman 99
New England Regional Unit, College and University Department, Rev. William J. Murphy, S.J., Chairman..... 95
Public Relations, College and University Department, Committee on, Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman 107
Regional Units, Secondary-School Department, Brother Eugene A. Paulin, S.M., Ph.D., Chairman 313
Secondary-School Department of the N. C. E. A., Brother Eugene A. Paulin, S.M., Ph.D., Chairman..... 316
Southern Regional Unit, College and University Department, Rev. Walter F. Golatka, S.M., Chairman..... 100
Western Regional Unit, College and University Department, Sister Miriam Theresa, S.H.N., Chairman..... 103

Page

Responsibility of the Religious Teacher, The Social, Rev. Edward J. Gorman, A.M. 424
Retrospect, Thirty Years in, Rev. Eugene J. Gehl..... 488
Reuss, Rev. Basil R., O.Praem. LL.B., Catholicism and Americanism in the Seminary 608
Role as Coordinator Between Home and School, The Pastor's, Right Rev. T. James McNamara, V.F. 413
Role of Sacred Scripture in the Seminary, The, Right Rev. Albert G. Meyer, S.T.D., S.S.L. 589
Role of the Catholic Teacher, The, Rev. William R. Kelly, LL.D., President of Parish-School Department..... 386
Rural Elementary School, The Improvement of Instruction in the, Rev. Quintin J. Malone 402
Rural Problem and the Seminary, The, Most Rev. Vincent J. Ryan, D.D. 618
Ryan, Most Rev. Vincent J., D.D., The Rural Problem and the Seminary 618
Sacred Scripture in the Seminary, The Role of, Right Rev. Albert G. Meyer, S.T.D., S.S.L. 589
St. Louis, Experiences in, Rev. Julian Grehan, C.SS.R..... 519
School for the Blind, The Advantages of a Social-Work Program in a, Sister M. Richarda, O.P..... 545
School-Superintendents' Department—
Proceedings 378
School, The Pastor's Role as Coordinator Between Home and, Right Rev. T. James McNamara, V.F. 413
Schools as Shown by Problems of College Adjustment, The Need of Individual Guidance in Catholic Secondary, Sister M. Madeleva, C.S.C. 370
Schools Produce Better Citizens? Panel—How Can Our, Rev. Thomas J. Quigley, A.M. 334
Schools, The Improvement of Instruction in City, Rev. Carroll F. Deady, Ph.D. 390
Scripture in the Seminary, The Role of Sacred, Right Rev. Albert G. Meyer, S.T.D., S.S.L. 589
Secondary Education as Shown by the Work Experiences of Pupils and Alumni, The Need for Individual Guidance in Catholic, Brother Colombiere, C.F.X. 363
Secondary-School Department of the N. C. E. A., Brother Eugene A. Paulin, S.M., Ph.D., Chairman 316
Secondary-School Department—
Proceedings 307
Secondary Schools as Shown by Problems of College Adjustment, The Need of Individual Guidance in Catholic, Sister M. Madeleva, C.S.C. 370
Seminarian, The Vacation of the Minor, Rev. Robert Laplace, O.S.B., A.M. 641
Seminaries, A Health Program for, Very Rev. Joseph A. Behles, C.SS.R., Ph.D. 577
Seminaries, The Necessity of Teaching IV Book of the Code in, Very Rev. James T. Fleming, S.T.D., J.C.D..... 584
Seminary, Catholicism and Americanism in the, Rev. Basil R. Reuss, O.Praem., LL.B. 608
Seminary, Censoring Reading in the Minor, Very Rev. Edward M. Lyons, A.M. 631

Page

Seminary Department—
Proceedings 561
Seminary, Spiritual Direction in the Minor, Rev. Richard J. Grimm, C.S.C. 636
Seminary, The Confessor in the Minor, Very Rev. Joseph L. Flanagan, C.SS.R. 650
Seminary, The Role of Sacred Scripture in the, Right Rev. Albert G. Meyer, S.T.D., S.S.L. 589
Seminary, The Rural Problem and the, Most Rev. Vincent J. Ryan, D.D. 618
Sermon of Most Rev. John B. Peterson, D.D., Ph.D., LL.D..... 55
Sister Estella, S.C.C., A.M., Diocesan Systems of Uniform Elementary-School Examinations 442
Sister M. Ferdinand, C.S.J., Teaching the Handicapped Child.... 538
Sister M. Janet, C.S.J., Building a Religion Vocabulary..... 498
Sister M. Louis, C.S.J., Fostering of Reading..... 556
Sister M. Madeleva, C.S.C., The Need of Individual Guidance in Catholic Secondary Schools as Shown by Problems of College Adjustment 370
Sister M. Richarda, O.P., The Advantages of a Social-Work Program in a School for the Blind..... 545
Sister Miriam Theresa, S.H.N., Chairman, Report of the Western Regional Unit, College and University Department..... 103
Slavin, Rev. Robert J., O.P., Ph.D., The Moral Basis of Citizenship 330
Smith, Rev. Thurber M., S.J., A.M., LL.B., Ph.D., Chairman, Report of the Committee on Graduate Study, College and University Department 115
Smith, Rev. Thurber M., S.J., A.M., LL.B., Ph.D., Some Fundamental Principles in Education for Democracy..... 258
Social Responsibility of the Religious Teacher, The, Rev. Edward J. Gorman, A.M. 424
Social-Work Program in a School for the Blind, The Advantages of a, Sister M. Richarda, O.P. 545
Southern Regional Unit, College and University Department, Report of the, Rev. Walter F. Golatka, S.M., Chairman.... 100
Spiritual Direction in the Minor Seminary, Rev. Richard J. Grimm, C.S.C. 636
Stanford, Rev. Edward V., O.S.A., M.S., LL.D., Chairman, Report of the Committee on Public Relations, College and University Department 107
State Institutions, Methods of Teaching Religion to the Deaf in, Rev. Everett W. McPhillips 523
State School, A Catholic Missionary to the Deaf and the, Rev. Joseph W. Heidell, C.SS.R. 505
Study Clubs for the Deaf? What About, Rev. Stephen J. Landherr, C.SS.R., Ph.L. 496
Supervisor, The Objectives and Methods of the Community, Rev. Thomas J. Quigley, A.M. 431
Systems of Uniform Elementary-School Examinations, Diocesan, Sister Estella, S.C.C., A.M. 442
Tangibles in Character Training, Some, Brother Peter, S.C..... 346
Task in the Present Crisis, Our, Rev. George Johnson, Ph.D..... 63
Teacher, The Role of the Catholic, Rev. William R. Kelly, LL.D., President of Parish-School Department 386

Page

Teacher, The Social Responsibility of the Religious, Rev. Edward J. Gorman, A.M..... 424
Teachers of the Deaf, Catholic, Rev. Bernard C. De Coste..... 516
Teaching IV Book of the Code in Seminaries, The Necessity of, Very Rev. James T. Fleming, S.T.D., J.C.D..... 584
Teaching Poetry in the Elementary Grades, Aims and Methods of, Professor Donald F. Connors, A.M..... 469
Teaching Religion to the Deaf in State Institutions, Methods of, Rev. Everett W. McPhillips 523
Teaching the Handicapped Child, Sister M. Ferdinand, C.S.J.... 538
Teaching the Mass in High School, Rev. Gerald Ellard, S.J., Ph.D. 338
Thirty Years in Retrospect, Rev. Eugene J. Gehl..... 488
Today, Education and Accrediting, Roy J. Deferrari, Ph.D..... 272
Training, Some Tangibles in Character, Brother Peter, S.C..... 346
Treatment as Shown by Trends in Juvenile Delinquency, The Need for Individualistic, Rev. John P. O'Connell, C.S.C..... 354
Trends in Juvenile Delinquency, The Need for Individualistic Treatment as Shown by, Rev. John P. O'Connell, C.S.C..... 354
Uniform Elementary-School Examinations, Diocesan Systems of, Sister Estella, S.C.C., A.M. 442
Use of Periodicals in the Classroom, The, Rev. Edmund J. Goebel, Ph.D. 462
Vacation of the Minor Seminarian, The, Rev. Robert Laplace, O.S.B., A.M. 641
Vocabulary, Building a Religion, Sister M. Janet, C.S.J..... 498
Welcome, Address of, Rev. Julius W. Haun, Ph.D., D.D., President of College and University Department..... 93
Western Regional Unit, College and University Department, Report of the, Sister Miriam Theresa, S.H.N., Chairman..... 103
Work Experiences of Pupils and Alumni, The Need for Individual Guidance in Catholic Secondary Education as Shown by the, Brother Colombiere, C.F.X. 363
Writing of Confessions, The, Rev. Daniel D. Higgins, C.SS.R... 492
Years in Retrospect, Thirty, Rev. Eugene J. Gehl..... 488

MEMORANDUM

MEMORANDUM

MEMORANDUM

MEMORANDUM

129 511

UNIVERSAL
LIBRARY